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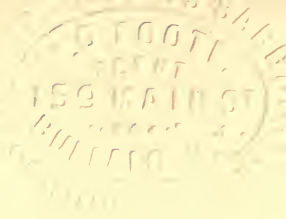


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A

# BIBLICAL AND THEOLOGICAL DICTIONARY.

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REVISED, GREATLY ENLARGED, AND IMPROVED, FOR THE MASSACHUSETTS SABBATH  
SCHOOL SOCIETY, FROM THE SIXTH LONDON EDITION, AND APPROVED  
BY THE COMMITTEE OF PUBLICATION.

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## P R E F A C E .

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THE want of a Biblical and Theological Dictionary for the use of the families, Bible Classes, and Sabbath Schools, of our denomination, has long been felt by the Massachusetts Sabbath School Society. There are, it is true, several works of this kind which are entitled to high commendation for the ability with which they have been prepared ; but none which, in all respects, answer our purpose, being constructed on a principle that excludes all the distinctive doctrines of Congregationalism, or containing articles opposed to the faith and order of our churches. An effort has, therefore, been made, in the present work, to meet this want.

The basis of the following Dictionary is a small work by the Rev. Samuel Green, of London, the popularity of which, in England, may be inferred from the fact that it has there reached its Sixth Edition. Upon examining it, however, with a view to its republication here, it was found defective in several respects. Many important articles were omitted for the sake of brevity ; and some topics were presented in a manner too general and noncommittal for those who resort to such a book for precise and definite instruction in matters of faith and ecclesiastical usage. A thorough revision and enlargement of it was, therefore, necessary in order to render it all that could be desired.

Accordingly, a large number of articles have been added, and several, particularly that upon Baptism, have been modified to adapt them more perfectly to our institutions, and to the wants of our churches. Free use has been made of the latest and most reliable sources of information upon the subjects inserted, and great pains have been taken to render the whole work accurate and useful. Without any disposition to undervalue the labors of others in this interesting and important field, it is believed that this Dictionary



will be found fuller and better adapted to the wants of our Sabbath Schools than any with which we are acquainted.

With respect to the pronounciation of Scripture names, — a matter of no slight importance, and upon which no direction was given in the original, — the best authorities have been followed, and, for greater facilities in the use of the book, the words are divided and accented in the text, rather than in a separate Dictionary at the end. Words not found in the Scripture, but of frequent occurrence in religious instruction, and in respect to which some information is desirable, are enclosed in brackets. Great care has been taken to have all scripture references both accurate and illustrative. Full Tables of Time, of Money, of Weights, of Measures, &c., have been added at the end.

It is not presumed that the work, with all the labor that has been bestowed upon it, is perfect, and subsequent editions may need a correcting hand ; but, as an effort, the best that under the circumstances could be made, to furnish the young with a help to the successful study of the Divine Oracles, and of the Faith of our Fathers, it is, with some degree of confidence, commended to the churches, in the hope that it will contribute to the diffusion of that knowledge which is unto eternal life

# A

## BIBLICAL AND THEOLOGICAL DICTIONARY.

**A AND Ω**, Alpha and Omega, the first and last letters of the Greek alphabet ; applied by Christ to himself, Rev. 1 : 8, 11, intimating that he is the beginning and the ending of all things ; or that by him all things were produced, on him all things depend, and in him, or in the advancement of his glory, all things will terminate, Col. 1 : 17.

**AA'RON**, son of Amram and Jochebed, of the tribe of Levi ; elder brother of Moses and Miriam, and first high priest of the Hebrews. He was born A. M. 2430. When grown up, he married Elisheba, or Elizabeth, daughter of Amminadab, by whom he had four sons, Nadab, Abihu, Eleazar, and Ithamar. He was appointed by God to be spokesman to Pharaoh for Moses and the Hebrews, Exod. 4 : 14—16. While the Hebrews fought with Amalek in Rephidim, Aaron and Hur attended Moses to the top of a hill, where they held up his hands, the signal to Israel of victory, 17 : 10—13. Aaron had a view of the divine presence, when he accompanied Moses part of his way up the mount, 24 : 1, 2, 9—11. He and his posterity were chosen to the

priesthood among the Jews, Exod. 29. But nevertheless he sometimes fell into grievous sins—as, making the golden calf at Sinai, Exod. 32 ; joining Miriam in sedition against Moses, Num. 12 ; and disobeying God at Kadesh, Num. 20 : 8—12. God did not, therefore, permit him to enter the promised land, but he died on Mount Hor, in Edom, forty years after leaving Egypt, and when he was about 123 years old, Num. 20 : 22—29. His repentance of the sedition is recorded, Num. 12, and his submission when his two sons were slain in judgment is remarkable, Lev. 10 : 3. The place of his death is called Mosera in Deut. 10 : 6.

Aaron was at first anointed priest at the command of God, Exodus 28 ; and when Korah and his company endeavored to obtrude themselves into his office, God, by miracle, punished them, and confirmed the priesthood to him, Num. 16 : 17 ; Heb. 5 : 4. Aaron seems to have been a man of great meekness, willing to serve his brethren, but too weak and complying. Hence his sins.

**AA'RONITES**, the offspring of Aaron. They were so numerous as to have thirteen cities assigned

them out of the tribes of Judah and Benjamin, 1 Chron. 12: 27, and 6: 54—60; Josh. 21: 13—19.

AB, the Hebrew word for father, which enters into the composition of many proper names.

2. AB, the Chaldee name of the fifth month of the Jewish ecclesiastical, and the eleventh of the civil, year, which commenced at the new moon of our August, and consisted of thirty days. Many fasts, commemorative of calamitous events which had befallen the Jews, were held in these months.

A-BAD'DON, the Hebrew name which in Greek becomes APOLLYON, *the destroyer*, the apocalyptic king of the locusts, Rev. 9: 11. The Hebrew word commonly means destruction, or the place of destruction, Job 26: 6; 28: 22; 31: 12; Prov. 15: 11.

AB'A-NA, a river of Syria, in the neighborhood of Damascus, 2 Kings 5: 12, supposed to be a branch of the Barrada, or Chrysorrhoas, which issues from a cleft of the Anti-Lebanon mountains.

AB'A-RIM, the name of a ridge of hills on the east of the lower Jordan. Near these mountains the Israelites had several encampments, Num. 33: 44—48, and 27: 12.

AB'BA, a Chaldee word, signifying *father*; as AB in Hebrew does, Rom. 8: 15, Mark 14: 36. It is expressive of attachment and confidence, Rom. 8: 15. Slaves were never allowed to address the head of the family by this title. See Gal. 4: 6. Christ used this title in addressing his Father, Mark 14: 36.

AB'DA, a Levite, employed in the services of the second temple, Neh. 11: 17.

AB'DON, *a servant*; son of Hillel, an Ephraimite; the tenth

judge of Israel. He succeeded Elon, A. M. 2840, and judged Israel eight years. He left forty sons and thirty nephews, who rode on seventy asses, Judges 12: 14; that is, they were considerable persons, or magistrates. See Judges 5: 10; 10: 4. The name was common, and pertained also to a city belonging to the tribe of Asher, Josh. 21: 30.

A-BED'NE-GO, the name given by the king of Babylon to Azariah, one of the companions and friends of Daniel, who, for refusing to worship the golden image which Nebuchadnezzar had set up in the plains of Dura, was cast, with his two friends, Shadrach and Meshach, into a burning furnace, from which he was miraculously delivered, Dan. 1: 7; 3: 1—30.

A'BEL, or HE'BEL, *grief* or *mourning*, the second son of Adam, a shepherd. At the end of days, that is, on the Sabbath, or at the beginning of the year, he offered unto God the best of his flock, which pleased the Almighty, as according with his appointment, and indicating faith in the sacrifice that was to be offered, Heb. 11: 4. He marked his approbation by some visible token, probably consuming the sacrifice by fire, as 1 Kings 18: 38. No such honor being done to Cain, he hated Abel, and rested not till he slew him in the field. The blood of Abel, Heb. 12: 24, means, not the blood of his person shed by Cain, but that of his sacrifices, put by metonymy for the blood of sacrifices generally, which spoke good things, but Christ's blood speaks better.

2. A'BEL (called the field of Joshua), a place near Bethshe-

mesh, so named to commemorate the mourning of the Hebrews for their friends who were struck dead for looking into the ark. A stone was erected in memory of that event, 1 Sam. 6: 18, 19. The name was common to several villages.

A'BEL, A'BEL-BETH-MA'A-CHAH, or A'BEL-MA'IM, a town of Naphtali, north of Damascus, between Libanus and Anti-Libanus, whither Sheba, son of Bichri, fled. The inhabitants, to appease Joab, struck off the head of Sheba, and threw it over the wall, whereupon Joab retired, 2 Sam. 20: 14—22. About eighty years afterwards, Benhadad ravaged the place, 1 Kings 15: 20. In about 200 years more Tiglath-Pileser took it, and carried the inhabitants into captivity, 2 Kings 15: 29.

A'BEL-CAR-MA'IM, a village of the Ammonites, called the plain of the vineyards, Judges 11: 33.

A'BEL-MA'IM. (See A'BEL-BETH-MA'A-CHAH.)

A'BEL-ME-HO'LATH, a town about ten miles south of Bethshan, near the Jordan, the birth-place of the prophet Elisha, 1 Kings 19: 16.

A'BEL-MIZ'RA-IM, Atad's threshing-floor, where the sons of Jacob, and the Egyptians, mourned over that patriarch's corpse, as they carried it to Machpelah, Gen. 50: 10, 11.

A'BEL-SHIT'TIM. (See SHIT'TIM.)

A'BI, daughter of Zachariah, wife of Ahaz, and mother of Hezekiah, king of Judah, 2 Kings 18: 2. 2 Chron. 29: 1.

ABI'A, or Abijah, one of the descendants of Eleazer, the son of Aaron, and chief of one of the

twenty-four courses into which the whole body of the priesthood was divided, 1 Chron. 24: 10; Luke 1: 5.

A-BI'AH, the second son of Samuel, who, together with his brother Joel, was entrusted with the administration of justice, and whose scandalous misconduct was urged by the people as a reason for their desire to have their government changed to a monarchy, 1 Sam. 8: 2—5.

A-BI'A-THAR, *excellent father*, son of Ahimelech, tenth high priest of the Jews. He escaped from Saul's messengers, who were sent to Nob, to slay the priests. Going over to David's party, he continued high priest till the reign of Solomon; when, being attached to Adonijah, he was deprived, A. M. 2989, by Solomon, of the high priesthood, and confined to the city of Anathoth. He is mentioned by our Saviour, Mark 2: 26. Compare this passage with 1 Sam. 21: 1, and the question arises whether Abiathar or Ahimelech was intended by our Saviour. Perhaps both these high priests, father and son, had the two names, being called by either; or, as Bishop Middleton suggests, Christ's words should be interpreted, *in the days of Abiathar who was afterwards the high priest*.

A'BIB, or Nisan, the name of the first month of the Jewish ecclesiastical year, Exod. 13: 4.

A-BI'DAN, son of Gideoni, a prince of the tribe of Benjamin, Num. 7: 60.

A'BI-EL, the father of Kish, whose son Saul was the first king of Israel; and also of Ner, whose son Abner was captain of the host under Saul, 1 Sam. 9: 1; 14: 5.

2. A'BI-EL, called also A'BI-AL/BON, one of the thirty of the most distinguished men in David's army, 1 Chron. 11 : 32 ; 2 Sam. 23 : 31.

A-BI-E'ZER, a son of Gilead, the grandson of Manasseh, Num. 26 : 30 ; and founder of the family to which Gideon belonged, called from him, Abiezrites, Judges 6 : 34 ; 8 : 1—3.

2. A-BI-E'ZER, one of the thirty of David's most valiant men, 2 Sam. 23 : 27.

AB'I-GAIL, wife of Nabal of Carmel; a woman of great wisdom, afterwards married to David, 1 Sam. 25 : 39—42. 2. David's sister, married to Jether, and mother of Amasa, 1 Chron. 2 : 16, 17.

AB-I-HA'IL, the wife of Rehoboam, king of Judah, and a descendant of Eliab, David's elder brother, 2 Chron. 11 : 18. It is also the name of several other persons mentioned in the Scriptures, Num. 3 : 35 ; 1 Chron. 5 : 14 ; Esth. 2 : 15.

A-BI'HU, son of Aaron and Elisheba, consumed with his brother Nadab, by fire from heaven, for disobeying the divine command, Lev. 10 : 1, 2. They took for their censers other fire than that of the altar. See the law, Lev. 16 : 12.

A-BI'JAH, the son of Jeroboam, in whose heart was some good thing towards the Lord. He died young, 1 Kings 14 : 1—18.

2. A-BI'JAH, or A-BI'JAM, son of Rehoboam, king of Judah, by Maachah, daughter of Uriel. He succeeded his father in the sovereign authority, A. M. 3046, and reigned three years. He married fourteen wives, and had twenty sons and sixteen daughters. He took the field with 400,000

men, against Jeroboam, who had double that number. 500,000 of the Israelites fell in that action ; the greatest number on record of slain in one battle, 1 Kings 15 : 1—7 ; 2 Chron. 11 : 20, and 13. Some reduce the numbers considerably, supposing a mistake in transcribers of the Hebrew text.

3. A-BI'JAH, daughter of Zechariah, wife of Ahaz, and mother of Hezekiah, king of Judah, 2 Chron. 29 : 1.

AB-I-LE'NE, a district of Syria, between Libanus and Anti-Libanus. Lysanias was governor here in the fifteenth year of Tiberius, Luke 3 : 1.

A-BIM'E-LECH, *the father king*, the name of two kings of Gerar, probably a name of all its kings, a patronymic, like Pharaoh and Cæsar. The first was so enamored of Sarah, on account of her beauty, that when he was informed by Abraham that she was his sister, he took her to his palace, intending to make her one of his wives ; but, at the command of God, who appeared to him in the night, and informed him that Sarah was Abraham's wife, he restored her to him, with a present of 1000 pieces of silver, worth about 500 dollars. Gen. 20 and 21 : 22—32. The second Abimelech was similarly imposed upon by Isaac ; but, observing some familiarities between Isaac and Rebekah, he concluded she was his wife rather than his sister. He renewed a treaty with Isaac, which his father had made with Abraham, Gen. 26.

2. A-BIME-LECH, a son of Gideon, by his concubine at Shechem, one of the judges of Israel. He was a wicked, aspiring, blood-thirsty villain, who persuaded the



Shechemites that it would be more to their interest to appoint him over them, than to be under the government of the sons of his father, all of whom, except Jotham the youngest, he murdered. He was then made king, but had not exercised the regal function above three years before a conspiracy was formed against him. A thousand of the conspirators fled to the temple of Baal-berith for protection, but the sanctity of the place afforded them no asylum, for he ordered his troops to burn it and the fugitives together. He then marched to Thebez, where his skull was fractured by a piece of millstone, hurled upon his head, by a woman, from the top of a tower. Being in extreme agony, and lest he should be dishonored as dying by a woman's hand, he commanded his armor-bearer to put a period to his existence. Judges 9; 2 Sam. 11: 21.

A-BIN'A-DAB, one of the eight sons of Jesse, and one of the three who followed Saul to the war with the Philistines, 1 Sam. 16: 8.

2. A-BIN'A-DAB, one of Saul's sons who was slain with him in the battle of Gilboa, 1 Sam. 31: 2.

3. A-BIN'A-DAB, the Levite, in whose house the ark remained from the time when it was recovered from the Philistines, until its removal by David, a period of seventy years, 1 Sam. 7: 1; 1 Chron. 13: 7.

A-BURAM, eldest son of Hiel, the Bethelite, who was killed while the walls of Jericho were rebuilding, Josh. 6: 26; 1 Kings 16: 34. 2. Son of Eliab the Reubenite. He conspired with

Korah and Dathan against Moses, and was swallowed up alive in a miraculous opening of the earth, Num. 16.

AB'I-SHAG, a beautiful virgin of Shaunem, in the tribe of Issachar, who was engaged to cherish David in his old age, 1 Kings 1: 3. Adonijah afterwards demanded her in marriage, but Solomon denied his request: it was treason for a subject to marry any one of a deceased king's wives, 1 Kings 2: 20. God gave Saul's wives to David, 2 Sam. 12: 8.

A-BISH'A-I, son of Zuri and Zeruah, David's sister, one of the most valiant men of his time, and one of the principal generals of David's army. He desired leave to put Saul to death, but was refused. See 1 Sam. 26: 7—11.

A-BISH'U-A, called by Josephus, Abiezer, the son of Phinehas, and fourth high priest of the Jews. 1 Chron. 6: 50.

[ABLU'TION], washing the body, or some part of the body, with water, as a ceremonial purification for the acceptable performance of some religious duty. It was practised among all the heathen nations, and especially among the Jews, according to the law of Moses, which points out with great particularity the mode and the circumstances in which it should be done. The Pharisees, who affected great purity, not only practised all the legal ablutions, but added many of their own invention, for which they were rebuked by the Saviour, Mar. 7: 1—5.

AB'NER, son of Ner, uncle to Saul, and general of his army. After Saul's death, he made Ishbosheth, son of that prince, king, and supported Saul's family seven

years, in opposition to David, 1 Sam. 14: 50—58; 26: 5—14; 2 Sam. 2. But Ishbosheth at length disgusted Abner, by suspecting him of treason, 2 Sam. 3: 7, so that he forsook him and brought all Israel with him to David. Abner was treacherously murdered by Joab, 2 Sam. 3: 27.

ABOLISH, to do away, make void, destroy, 2 Cor. 3: 13; Eph. 2: 15. Abrogated or abolished laws were commonly fixed by a nail driven through them to some public pillar. Christ has nailed the law to his cross, Col. 2: 14; that is, having endured its penalty, those who believe in him are no longer subject to that penalty.

ABOMINATION, the Scripture term for idolatry and idols, 1 Kings 11: 7; Deut. 7: 26. Sin and false doctrines are so called, Jer. 44: 4; Rev. 17: 4.

ABOMINATION OF DESOLATION, Dan. 9: 27; Matt. 24: 15, meant the altar or the idols set up by heathens in the temple, or probably the Roman standard, which the Jews regarded as idolatrous.

A'BOUND, to grow great or numerous, 2 Pet. 2: 8; Matt. 24: 12, to increase in temporal or spiritual benefits, Prov. 28: 20; 2 Cor. 9: 8. God abounds in grace towards us, in all wisdom, and prudence, Eph. 1: 7, 8. Men abound in the work of the Lord when they perform good works, 1 Cor. 15: 58. See also the word differently applied, Prov. 29: 22; Matt. 24: 12; Rom. 3: 7; 5: 20.

A'BRAM, or A'BRA-HAM, the son of Terah, born in the 130th year of his father's life, A. M. 2008, at Ur of the Chaldees, where he resided till he was 70 years of age. After the death of

Terah, God assured Abram that he should have a numerous seed, who should be a blessing to all nations. He commanded him to leave his father's family; and go to Canaan; which he did, taking with him Sarah his wife, and Lot his brother Haran's son, and all their substance. A. M. 2083, he entered Canaan, and pitched his tent at Shechem, where he erected an altar to the Lord. Here he was assured that his seed should inherit Canaan. Shortly after, he made a journey to Egypt, where Pharaoh became enamored of Sarai, who was called improperly Abram's sister, and sent presents to Abram for her sake. Sarai was in danger of being taken to Pharaoh's bed, but the Egyptian monarch and his family being afflicted with plagues, he sent for Abram, rebuked him for his imposition, returned his wife undefiled, and ordered him to leave Egypt, Gen. 11: 26—32; 12: 1—5; Deut. 26: 5; Josh. 24: 2, 3; Isa. 41: 2; Acts 7: 2—4; Heb. 11: 8; Psa. 105: 14, 15. He then returned to Canaan, where his herdsmen and those of his nephew Lot disagreed, which caused Abram and Lot to separate, and Abram pitched his tent in the plains of Mamre. Hearing that Lot was taken prisoner by Chedorlaomer, he armed his servants and released him. In his return Melchisedek met him at Salem, entertained him with provisions, blessed him, and received the tithes of his spoil, Gen. 13: 14. God again renewed his promise of a numerous seed, and of Canaan, intimating that his offspring should be greatly oppressed 400 years in a strange country, but that afterwards they should



possess the land of Canaan, Gen. 15. On account of Sarai's barrenness, Abram married his servant Hagar, who bare Ishmael, Gen. 16. In 2107 the Lord again renewed his covenant with Abram and changed his name to that of Abraham, *father of a great multitude*, and that of Sarai to Sarah, *the princess*, instituting circumcision as a seal of the covenant then made with him, and of the truth of the promise which that covenant contained, and promising that Sarah should have a son, Gen. 17. Shortly after, three angels were sent to destroy Sodom and Gomorrah. Abraham entertained them, and they repeated the promise that Sarah should have a son, Gen. 18. His prayer would have averted the fate of Sodom, if there had been but ten righteous persons found therein. In 2108, while Abraham dwelt in Gerar, and when Sarah was in the 90th year of her age, she bore him Isaac, whom Abraham circumcised, Gen. 20 and 21. In 2133, God commanded Abraham to sacrifice Isaac, and, in obedience to the divine direction, he conducted the child of promise to Mount Moriah, to offer him up in sacrifice; but God, having thus proved his faith, provided a ram for the burnt offering, Gen. 22. About twelve years after this, Sarah died, and Abraham buried her in the cave of Machpelah, which he purchased for 400 shekels of silver, Gen. 23. In 2148, Abraham sent Eliezer into Mesopotamia, to bring a woman of his own nation, as a wife for his son Isaac, Gen. 24. When Abraham was in the 141st year of his age, he married Keturah, by whom he had six sons, namely, Zimram,

Jokshan, Medan, Midian, Ishbak, and Shuah, who were all heads of different nations. At length, in 2183, Abraham died, aged 175 years, and was buried with Sarah his wife, Gen. 25.

AB'SA-LOM, *father of peace*, son of David and Maachah. He was remarkable for his beauty and for the fineness of his hair. In 2974, he revenged an insult offered to his sister Tamar, by his half-brother, Amnon, whom, with the rest of his brothers, he invited to an entertainment, and when they were heated with wine he commanded that Amnon should be assassinated. In 2980, he rebelled against his father; but his army was routed and himself slain, by the command of Joab, whose young men found him hanging by a large tree, entangled by his hair, or perhaps caught by his neck, in the branches; the news of his death reaching the king's ears, he lamented him, and refused to be comforted. See 2 Sam. 13—18. He may be considered as a mournful example of the sin and punishment of filial disobedience.

[ABYSS'.] 1. Hell, the place of punishment, Luke 8 : 31; Rev. 9 : 1, 11. 2. The grave, the common receptacle of the dead—the separate state of the disembodied spirit, Rom. 10 : 7. 3. The deepest parts of the sea. 4. The chaos out of which the earth was brought, Gen. 1 : 2.

ACCEPT', to receive favorably, Mal. 1 : 10—13. To be accepted of God, is to be received into his grace and favor, Acts 10 : 35. It is sometimes used for an unjust partiality, Luke 20 : 21; Job 13 : 10.

AC'CAD, one of the five cities

built by Nimrod, in the land of Shinar, which constituted the beginning of his kingdom, Gen. 10 : 10. Its site is uncertain, but supposed by some to have been not far from Bagdad, at a place called by the Arabs Tel-i-Nimrood, or Hill of Nimrod, a large mound surmounted by a tower.

AC'CHO, a city of Galilee, afterwards called Ptolemais, situated north of Mount Carmel, and had a good harbor on the sea-coast. It fell to the lot of the tribe of Asher. See Judges 1 : 31. It is now called Acre. Christianity was early established here; for it was at this place that Paul visited the saints in his way to Jerusalem, Acts 21 : 7.

ACCURSED, devoted to destruction, Num. 21 : 2, 3; Deut. 7 : 2—26; Josh. 6 : 17.

A-CEL'DA-MA, the name of the field or place bought with the thirty pieces of silver that had been given to Judas Iscariot as the price of Christ's blood, Matt. 27 : 8; Acts 1 : 18, and made use of as a place to bury strangers in.

A-CHAT-A, a province of Greece, whereof Corinth was the capital, and where Paul preached, Acts 18 : 12.

A-CHAT-CUS, a member of the Church of Corinth; native of Achaia. 1 Cor. 16 : 17.

A'CHAN, or A'CHAR, son of Carmi, of the tribe of Judah; who, contrary to God's command, concealed some valuable things taken at Jericho; for which he and all his family were stoned, and his property consumed with fire, Josh. 7.

ACH'BOR, the father of one of the kings of Edom, Gen. 36 : 38.

A-CHIME-LECH, sometimes

written Ahimelech, which see For the difficulty in Mark 2 : 26, see ABIATHAR.

A'CHISH, son of Maoch, and king of Gath. David, when he fled from Saul, took shelter in Gath, and feigned madness before this king, because he apprehended he was in danger of his life, 1 Sam. 21—29.

ACHME-THA, Ezra 6 : 2, supposed to be the name of a place afterwards called Ecbatana; but others think the word should have been translated "engrossed." *There was found in an engrossed character, or in court character, a roll.*

A'CHOR, trouble, a valley between Jericho and Ai, where Achan and his family were devoted to destruction. (Achan.)

ACH'SAH, a daughter of Caleb, given to Othniel, his nephew, as a reward for taking the city of Debir, Josh. 15 : 16—19.

ACH'SHAPH, supposed by some to have been the same as Accho. A royal city of the Canaanites, assigned to the tribe of Asher, Josh. 12 : 20.

ACH'ZIB, a town on the Mediterranean, about ten miles north of Acre; assigned to the tribe of Asher, but from which the original inhabitants were never expelled by the Israelites, Judges 1 : 31.

ACTS OF THE APOSTLES, one of the canonical books of the New Testament, containing part of the history of the lives and labors of Peter, John, Paul and Barnabas. It presents us with a particular account of Christ's ascension; of the choice of Matthias in the place of Judas; of the effusion of the Holy Ghost at

the feast of Pentecost; of the miraculous preaching of the gospel by the apostles, and their success and persecutions. It is supposed to have been written by Luke, as an illustration of divine power working with human agency to diffuse the gospel in the world, and thus to show its working and effects. It contains the history of the church to the sixty-third year after Christ, particularly of the introduction of the gospel to the Gentiles, and of those of the apostles who chiefly labored among them. A beautiful argument in favor of the genuineness and truth both of the Acts and Epistles in the New Testament, is to be gathered from comparing the historical details of one, with the incidents occasionally introduced or referred to in the other.

ADAH, the name of one of the wives of Lamech, Gen. 4: 19, and also of one of the wives of Esau, Gen. 36: 2.

ADAM, the father of the human race, created by God out of the dust of the earth, animated with a reasonable soul, endued with understanding and knowledge. He was made upright; but, by transgressing a single command, he involved himself and his posterity in misery, which must forever have remained, but that God, who is rich in mercy, promised a remedy, and provided it in Jesus Christ. Adam was our representative; so that, when he disobeyed, we fell. Christ is the second Adam, or the representative of all who believe in him; so they are saved, and made forever happy in consequence of his obedience and sacrifice. See Rom. 5; 1 Cor. 15: 45—49.

It is sometimes thought scarcely right that we should be involved in the effects of Adam's sin; but it may be remarked,

1. That such is the statement of holy writ, Romans 5: 12—19.

2. That we cannot otherwise account for the universal sin and misery of mankind.

3. That if Adam had obeyed, the blessings of his obedience would have been granted to us.

4. That with his knowledge, power, and disposition, as God created him, and with the abundant gratifications afforded him in Paradise, it was more likely that he should obey than disobey.

5. That the arrangement involving us in his acts, was more merciful than an arrangement leaving every man on trial for himself, since Adam was more likely than any one of his posterity to come honorably out of the trial.

6. That, whatever ills Adam's disobedience may have entailed, Christ's obedience and death involve blessings far greater, and every one of us may partake of them.

ADAMANT, a diamond, the hardest and most valuable of all the precious stones. It was the third jewel in the second row of the high priest's breast-plate, Exod. 28: 18. Ezekiel's forehead was made like an adamant; that is, he was endued with boldness in declaring God's message to the Jews, Ezek. 3: 9. Wicked men's hearts are compared to adamant; for neither promises, threatenings, nor judgments can soften or break them, Zech. 7: 12.

A'DAR, the twelfth month of the ecclesiastical, and sixth of the civil year, among the Hebrews. 2. A city in the tribe of Judah, Joshua 15 : 3. 3. ADAR, or HAZAR-ADDAR, a village, mentioned Num. 34 : 4.

AD'DER, a general name for an order of venomous reptiles, of which there are several species. Naturalists have enumerated as many as forty-three species in Palestine, Arabia, and Egypt, eight of which at least are venomous. These creatures vary greatly in size. They are used in Scripture as emblems of wisdom, sometimes of cunning. By the common people of the countries where adders were found, they were thought to be deaf. See Gen. 49 : 17 ; Psalms 58 : 4 ; 91 : 13 ; Prov. 23 : 32.

ADJURE', to call upon one to speak or testify as if under the solemnity of an oath, Josh. 6 : 26 ; Matt. 26 : 63.

AD'MAH, one of the cities of the plain of Sidim, which was destroyed with Sodom and Gomorrah, Gen. 19 : 24 ; Hosea 11 : 8.

[AD'O-NAI], one of the names of God. It properly signifies My Lords ; but is used by the Jews instead of Jehovah, a name which they never pronounce.

A-DO-NI-BEZEK, *lord of Bezek*, in the land of Canaan. Being taken by the Israelites in battle, he was carried to Jerusalem, where his toes and fingers were cut off, as he had treated seventy princes who had fallen into his power, Judges 1 : 6, 7.

AD-O-NIJAH, *Jehovah is my Lord*, fourth son of David and Haggith. Aiming at the crown before the death of his father, he

was disappointed, and Solomon was proclaimed king. He afterwards desired Abishag, the Shunammite to wife, but Solomon denied his request, and commanded him to be put to death, A. M. 2990, 1 Kings 2 : 13—25. In making this request, he laid himself open to the charge of treason.

AD-O-NIRAM, called also Adoram, and Hadoram, the name of a receiver of taxes in the reigns of David, Solomon, and Rehoboam. He was stoned in an insurrection in the latter reign, 2 Sam. 20 : 24 ; 1 Kings 4 : 6 ; 12 : 18 ; 2 Chron. 10 : 18.

A-DO-NI-ZE'DEK, *lord of Zedek*, or *Jerusalem*. He was one of the five kings shut up in the cave of Makkedah, whither they had fled after being defeated by Joshua ; being taken thence, they were slain, and their bodies hung on five trees, Josh. 10.

ADOPTION, an act whereby one takes another into his family, owns him for his son, and appoints him his heir. Thus Abraham, in default of an heir, is supposed to have adopted Eliezer. The practice of adoption obtained among the Greeks and Romans, and many other nations ; we meet, however, with few or no traces of it among the Jews.

In theology it denotes that act by which God takes into his family, and invests with a title to heaven, all who believe in Jesus Christ, John 1 : 12 ; 1 John 3 : 1. This act originates in God's free grace ; its present blessing is, freedom from a servile spirit ; the adopted are sons, not servants, Gal. 4 : 7 ; they have access to God, can repose confidence in him, enjoy his protecting care



have his Spirit to bear witness that they are his children, and anticipate the final inheritance which he hath prepared for them that love him, Gal. 4 : 4—6 ; Rom. 8 : 14—17.

[ADORATION], worship or honor ; a part of prayer, in which honor is paid to God by the creature, containing the devout acknowledgment, 1, of his name ; 2, of his attributes ; 3, of his works of creation, providence, and of grace, with appropriate praises ; and, 4, of his relation to us as creator, father, redeemer, king, almighty friend, and everlasting portion, Rev. 4 : 8—11 ; Psalms 78 : 18 ; 89 : 6—8.

A-DRAME-LECH, the name of an idol, worshipped by the inhabitants of Sepharvaim in Samaria, to which children were offered in sacrifice, 2 Kings 17 : 31.

2. A-DRAME-LECH, the name of one of the sons and murderers of Sennacherib, 2 Kings 19 : 37.

AD-RA-MYTTIUM, the name of a sea-port in Asia Minor, opposite to the isle of Lesbos, to which the ship in which Paul embarked, when going to Rome as a prisoner, belonged, Acts 27 : 2.

ADRI-A, the name anciently given to that part of the Adriatic sea lying between Crete and Sicily, upon which Paul was driven up and down by a tempest on his voyage to Rome, Acts 27 : 27.

ADRI-EL, the name of the person to whom Saul gave his daughter Merab in marriage after having promised her to David, 1 Sam. 18 : 19.

A-DUL'LAM, an ancient city

of Judah, originally one of the royal cities of the Canaanites, situated between the hill country of Judah and the sea, and not far from Gath, Josh. 15 : 35 ; 2 Chron. 11 : 7 ; Mich. 1 : 15.

2. A-DUL'LAM, the cave in which David took refuge with four hundred of his followers, situated probably in the wilderness east of Judah, towards the Dead Sea, 1 Sam. 22 : 1, 2.

ADULTERY, infidelity to the marriage bed. This crime, by the law of Moses, was to be punished with death, Lev. 20 : 10. Spiritual adultery is a violation of engagements to God, the husband of his people, Jer. 31 : 32, by serving strange or false gods, or by withdrawing the affections from him, and placing them on other objects, Col. 3 : 5.

A-DUM'MIM, a rocky pass on the road between Jerusalem and Jericho, where robberies were often perpetrated, and where, it is supposed, that our Saviour lays the scene of the parable of the good Samaritan, Josh. 15 : 7 ; Luke 10 : 30.

AD'VERSARY, one who sets himself in opposition to another. A person who went to law with another was called an adversary ; and, according to the Roman custom, an aggrieved person could compel the other party to go with him before the prætor, unless he agreed by the way to adjust the matter, Matt. 5 : 25. Satan is emphatically called the adversary, 1 Pet. 5 : 8. Such, indeed, is the translation of the Hebrew word. In a few instances when the name is used, this translation would better have conveyed the idea, as Zech. 3 : 2 ; 1 Thess 2 : 18.

ADVOCATE, one who pleads the cause of another, or an intercessor. Thus, Jesus Christ is the sinner's advocate, 1 John 2 : 1. The advocate pleads the cause of an accused person ; the intercessor pleads that of a person in need.

AFFINITY, relationship by marriage, as distinguished from *consanguinity*, which is relationship by blood, 1 Kings 3 : 1. The degrees within which persons so related were forbidden to intermarry, are specified in the Mosaic law, Levit. 18 : 6—17.

AG'A-BUS, a prophet, who foretold the famine which happened under Claudius, A. D. 44, Acts 11 : 28. This famine is mentioned by Suetonius, and other profane writers.

A'GAG, a king of the Amalekites, taken alive, and spared by Saul, though he was sent by express command of God to destroy the Amalekites, and everything belonging to them. By order of Samuel, Agag was hewn in pieces before the Lord at Gilgal, 1 Sam. 15 : 1, &c. To the command to destroy Agag, and the Amalekites generally, it has been objected, as against the destruction of the Canaanites, that it was cruel, sanguinary, unworthy a Being of infinite greatness and mercy. [See CANAAN.] To the considerations suggested there, may be added, that the Amalekites did all they could to destroy Israel, and this course would still have been pursued by them. See Exod. 17 : 9—16 ; Num. 14 : 45 ; 1 Sam. 15 : 33 ; Judges 6 : 3. Agag had probably made himself infamous by his treatment of captives of distinction.

[AG'A-PÆ], love-feasts, which

anciently accompanied the Lord's Supper, to the materials of which the guests contributed according to their means. The rich contributed liberally, but often abused and profaned the feast, by eating and drinking unworthily, while the poor were stinted and aggrieved, 1 Cor. 11 : 21.

AG'ATE, an ornamental stone used in the pectoral, or breast-plate of the Jewish high priest, Ex. 28 : 19. This stone is popularly known as the Scotch pebble, though that which the Bible mentions was far superior in quality. There is no evidence that agates were found in Palestine. The finest are those of India ; they abound in Italy, Spain, and Germany. Their varieties are numerous ; the figures adorning some of them are artificial.

AGE, old. Long life under the ancient dispensation was promised as a great blessing, Gen. 15 : 15 ; while early death was represented as a grievous calamity, 1 Sam. 2 : 32. Great respect was required to be shown to the aged, Levit. 19 : 32, and all irreverence was discountenanced and punished. Wisdom was presumed to be connected with age, Job 12 : 20, and piety in the old was regarded as peculiarly beautiful, Prov. 16 : 31.

AG'ONY, a painful conflict. The term used to express the inward sufferings of Christ in the garden when he sweat as it were great drops of blood, Luke 22 : 44.

A-GRIPPA, surnamed Herod, son of Aristobulus and Mariamne, and grandson to Herod the Great, born A. M. 3997. He received part of the kingdom of Judea from Caius Caligula, A. D.

37, and, four years after, he received the remaining part from Claudius. After having reigned seven years he was punished by God for his pride, with a dreadful disease, which put a period to his life in the space of five days. See Acts 12 : 23. On the death of this prince, Judea again returned to the Romans, and was placed under the administration of governors, till its ruin, A. D. 70.

2. AGRIPPA II., son of the preceding. He obtained from Claudius some authority over the temple and sacred treasury, and power of appointing or deposing the high priest, which he enjoyed till the destruction of Jerusalem and the temple. Before this prince, and his sister Bernice, it was that Paul reasoned so powerfully and eloquently, as to make Agrippa utter the memorable declaration,—*Almost thou persuadest me to be a Christian*, Acts 26 : 28.

A'GUR, mentioned Proverbs 30 : 1, is by Calmet supposed to be an inspired prophet, whose sentences it was thought fit to join with those of Solomon, because of the conformity of their opinions; though the generality think that Solomon describes himself under the name of Agur, taking the name as an appellative from a Syriac word which signifies one who applies himself to the study of wisdom. It is remarkable that the Septuagint translation of the book of Proverbs omits chap. 30 and the first nine verses of chap. 31.

A'HAB, king of Israel, son and successor of Omri, began his reign A. M. 3086, and reigned twenty-two years. This prince did evil

in the sight of the Lord, and exceeded those who went before him in impiety. See Kings 16 : 29—33. Jezebel, his consort, daughter of Ethbaal, king of the Sidonians, introduced the worship of Baal and Astarte, in which she engaged Ahab.

2. AHAB, son of Kolaiah, one of the false prophets who seduced the Israelites at Babylon, Jer. 29 : 21, 22.

A-HAS-U-ERUS. There are three persons of this name mentioned in the Bible. A fourth is mentioned in the Apocrypha. Of the three, Ahasuerus I. occurs, Dan. 9 : 1, as father of Darius the Mede. He is generally supposed to be the Astyages of profane history. Ahasuerus II. is mentioned Ezra 4 : 6, whom some suppose to be Cambyses, the successor of Cyrus. Ahasuerus III. is the Persian king of the book of Esther. The Septuagint calls him Artaxerxes the Great. Usher and Calmet suppose that by this Ahasuerus is meant Darius Hystaspes, and Scaliger thinks him to be Xerxes. Dr. Prideaux advances some strong reasons to prove that Artaxerxes Longimanus is the Ahasuerus mentioned in the book; which opinion is maintained by Sulpitius Severus, and many other writers both ancient and modern. The learned writer of the article Ahasuerus, in Kitto's Bible Cyclopædia, supposes him to be Xerxes.

A-HA'VA, the river by which Ezra assembled the second caravan of Jewish exiles on their return from the captivity; supposed to have been one of the small streams or canals of Mesopotamia, communicating with the Euphrates, somewhere in the



north-west of Babylonia, Ezra 8 : 21—31.

A'HAZ, king of Judah, son of Jotham; he reigned sixteen years, and was a very wicked prince. For his iniquities he was denied a place in the sepulchres of the kings his predecessors. He was succeeded by his son, Hezekiah, 2 Chron. 28. There was another Ahaz, 1 Chron. 8 : 36.

A-HA-ZI'AH, son and successor of Ahab, king of Israel. He reigned but a short time after the death of his father, and was as remarkable for his impiety as his predecessor, 1 Kings 22 : 52.

2. AHAZIAH, king of Judah, and son of Jehoram and Athaliah. He succeeded his father in the kingdom of Judah, A. M. 3119, and reigned only one year. He followed the iniquities of the house of Ahab, to whom he was related. He received a mortal wound, by the command of Jehu, and died at Megiddo, 2 Kings 8 : 25; 9 : 27; and 2 Chron. 22.

A-HI'A, son of Ahitub, and high priest in the reign of Saul, 1 Sam. 14 : 3.

A-HI'JAH, the prophet of the Lord, who dwelt at Shiloh, and foretold the death of Abijah, son of Jeroboam, when his wife came to inquire whether the child should survive, 1 Kings 14. There were others of the name.

A-HI'KAM, one of the delegation which Josiah sent to consult the prophetess Huldah, respecting the Book of the Law, found by Hilkiah in the temple, 2 Kings 22 : 8—14. He was also the protector of Jeremiah, Jer. 26 : 24.

A-HIM'A-AZ, *brother of anger, or irascible*, son and successor of Zadok the high priest. He performed some important services

for David in the war with Absalom, 2 Sam. 18 : 19—21, and first brought the news of the total defeat of the young man, omitting to mention the circumstances of his death.

A-HI'MAN, one of the three giants of the race of Anak, who dwelt in Hebron when the spies explored Palestine, Num. 13 : 22.

A-HIN'A-DAB, one of the twelve officers who were employed to collect supplies for the royal household. The country was divided into twelve districts, and Ahinadab's district was the southern half of the region beyond Jordan, 1 Kings 4 : 7—14.

A-HIN'O-AM, daughter of Ahimaaz, and wife of Saul, 1 Sam. 14 : 50.

2. AHINOAM, a wife of David and mother of Ammon, 1 Sam. 30 : 5—18.

A-HI'O, one of the sons of Ahinadab, who, with his brother Uzzah, drove the new cart on which the ark was placed when David made the first attempt to remove it to Jerusalem, 2 Sam. 6 : 3, 4.

A-HI'RA, chief of the tribe of Naphtali, when the Israelites went out of Egypt, Num. 1 : 15.

A-HI'SHAR, the officer who superintended the household of Solomon, 1 Kings 4 : 6.

A-HITI'O-PHEL, *brother of foolishness, or foolish*; an eminent counsellor in the reign of David. He went over to the party of Absalom, when that prince rebelled against his father; but finding his advice not regarded, and the extravagant advice of Hushai adopted, he saddled his ass, went home to his house at Giloh, hanged himself, and was buried in the sepulchre of his

fathers, 2 Sam. 15 : 31—34 ; 16 : 20—23 ; 17. : 23. Thus David's prayer to confound the counsel of Ahithophel was heard.

A-HITUB, *brother of benignity*, or *benign*, son of Phinehas, and grandson to Eli. He succeeded his father in the high priesthood.

2. AHITUB, son of Amariah, and father of the high priest Zadok, 1 Chron. 6 : 8.

A-HI'UD, son of Shelomi, prince of the tribe of Asher; appointed by Moses a commissioner for dividing the land of Canaan, Num. 34 : 27.

A-HO'LAH, *a tent*, and A-HO'LI-BAH, *my tent in her*, two symbolical names made use of by Ezekiel, 23 : 4, to denote the kingdoms of Judah and Samaria. They are represented as two sisters of Egyptian extraction. Aholah stands for Samaria, Aholibah for Jerusalem. Both prostituted themselves to the Egyptians and Assyrians, in imitating their abominations and idolatries; whereupon the Lord abandoned them to these people, for whom they had shown so impure an affection. They were accordingly carried into captivity, and reduced to servitude by them.

A-HO'LI-AB, a man of the tribe of Dan, a skilful mechanic, who was associated with Bezaleel in the construction of the tabernacle, Exod. 35 : 34.

A-HUZZATH, the friend of Abimelech II., who accompanied him on a visit to Isaac, Gen. 26 : 26.

A'I, or AA'I, a city west of Bethel, before which a detachment of Joshua's troops was repulsed, for Achan's offence. The city was afterwards taken by

stratagem, and treated like the other cities of Canaan, Josh. 7, only the plunder was given to the people.

A'IN, or EN, *a fountain*, a city of the tribe of Judah, afterwards belonging to that of Simeon, 1 Chron. 4 : 32. The word EN is found in the composition of the names of many places mentioned in Scripture, at or near which there were important fountains, as EN-GEDI, the fountain of kids; EN-GANNIM the fountain of gardens, Josh. 15 : 34; EN-DOR, the house fountain; EN-HADDAH, the swift-flowing fountain, Josh. 19 : 21; EN-MISHPAT, the fountain of judgment, Gen. 14 : 7; EN-EGLAIM, the fountain of two calves, Ezek. 47 : 10; EN-SHEMESH, fountain of the sun, Josh. 15 : 7; EN-ROGEL, the fountain of the foot, 2 Sam. 17 : 17.

AIR, the atmosphere which surrounds the earth, and which, carried along with it, partakes of all its motions, both annual and diurnal. *To speak into the air*, 1 Cor. 14 : 9, and *to beat the air*, 1 Cor. 9 : 26, are proverbial expressions for speaking and acting in vain. The later Jews and the Gentiles believed the air to be inhabited by spirits, arranged in troops and in regular subordination. Hence the expression, Eph. 2 : 2, which speaks of Satan as the prince of these spirits.

AJ'A-LON, the name of a town and valley, situated in the vicinity of Beth-horon, where Joshua commanded the sun and moon to stand still during the battle with the Amorites, Josh. 10 : 12.

AK-RAB'BIM, *scorpion height*, a hill, or chain of hills, forming one of the points in the south frontier-line of the promised land; sup-

posed, from the name, to have been infested with scorpions, Deut. 8 : 15 ; Josh. 15 : 3.

AL'ABASTER, a fossil very nearly allied to marble ; the *gypsum* of modern naturalists. It was used for boxes holding unguents. Boxes for that purpose, whether formed of the fossil or not, were called by this name, Matt. 26 : 7 ; Mark 14 : 3 ; John 12 : 3. Mark says that Mary broke the box, that is, the seal upon the box, placed there to keep it close, and to confine the perfume. It was a new, an unbroken, unopened box of spikenard which she used.

AL'A-MOTH, *virgins*, the title of the 46th Psalm, indicating, probably, music for female voices.

[ALEXAN'DER], surnamed the Great, son and successor of Philip, king of Macedonia. He is described in the prophecies of Daniel, 7 : 6, under the image of a leopard, with four wings, to signify his great strength and the rapidity of his conquests. He is also typified under the figure of a he-goat, Dan. 8 : 5, overrunning the world with so much swiftness as not to touch the earth, and attacking a ram, or the Persian monarch, with horns, overthrowing and trampling him under foot. In the statue represented in a dream to Nebuchadnezzar, Dan. 2 : 39, the belly of brass was probably an emblem of Alexander ; the legs of iron, of his successors. He was appointed by God to destroy the Persian empire in the East, and establish the Grecian monarchy in its room, which he effected with amazing rapidity. After having defeated Darius with his immense army at the Issus, and taken Tyre, he

marched to Judea, which he subdued. He continued to press his conquests until his death by intemperance, A. M. 3646, in the thirty-third year of his age, and twelfth of his reign. He was buried at Alexandria, and his empire was divided among the principal officers of his army.

2. ALEXANDER, son of Simon, the Cyrenian, who was compelled to carry our Saviour's cross, as he was being led to Mount Calvary, to be crucified, Mark 15 : 21. Another is mentioned Acts 4 : 6. A third, Acts 19 : 33 ; and a fourth, with great dishonor, 1 Tim. 1 : 20. The name was frequent.

ALEXAN'DRIA, a city of Egypt, Acts 18 : 24, and 27 : 6, built by Alexander the Great, and where he was buried. From its advantageous situation, near the Mediterranean, it soon became one of the most flourishing cities in the East ; but it is now comparatively inconsiderable.

ALEXAN'DRIANS, Jews from Alexandria, Acts 6 : 9.

AL'LEGORY, a word used in translating Gal. 4 : 24. The original text does not, however, contain the word, and should have been translated, *which things are allegorized* ; that is, the portions of Scripture history to which the apostle refers are allegorically applied. Paul speaks of his use of these things rather than of their character. There are allegories in Scripture which in part are lengthened metaphors, or a continuation of metaphors. Psalm 80 contains one. *Thou broughtest a vine, &c.* Parables fall under this name. To interpret an allegory, regard must be had, *first*, to the materials of the simile it

contains; and, *secondly*, to the object intended to be set forth. The interpretation of Nathan's allegory, 2 Sam. 12, by the prophet himself, and Christ's own interpretation of his parable of the sower, Matt. 13, are beautiful examples of the use and application of allegories. We may not wantonly convert Bible narrations into allegories.

AL-LE-LUTIAH, or HAL-LE-LU'JAH, a word which signifies, Praise ye the Lord, found at the beginning of several Psalms, much used in the worship of the synagogues, and now in the Christian church.

AL'LON, *oak*, the place where Rebekah's nurse was buried, called Allon-bachuth, the oak of weeping, Gen. 35 : 8.

AL-MON-DIB-LA-THA'IM, one of the stations of the Israelites on their journey from Mount Hor to the plains of Moab, by the way of Mount Seir, Num. 33 : 46.

AL'MOND TREE, the tree that first blossoms in the spring; hence its name in Hebrew, *the watcher*, as watching for spring. This tree is often mentioned in Scripture. It denotes, in Jer. 1 : 11, God's vigilance to chasten his people. Aaron's rod produced almond blossoms and fruit, Num. 17 : 8. Its blossoms are white; hence one of the figures in Eccles. 12 : 5.

ALMS, gifts to the poor and needy. The Mosaic law provided for such gifts, Lev. 25 : 35; Deut. 15 : 7, &c. In Dan. 4 : 27, traces may be discovered of a sentiment which has very extensively prevailed, that almsgiving may be a means of conciliating God's favor and warding off evil. The prevalence of this idea will account for the begging which we meet with

in several instances in the New Testament, Mark 10 : 46; Acts 3 : 2. Christianity provides for almsgiving as one of its important social duties; still no dependence may be placed on it as commending us to God.

ALMUG TREE, a wood mentioned 1 Kings 10 : 11; 2 Chron. 2 : 8, about which authors are by no means agreed as to what and whence it was; the Vulgate translates citron-wood, and the Septuagint, wrought wood. The citron tree known to the ancients was much esteemed for its odor and beauty. Algum, or by transposition of the letters, *almug*, is an oriental word untranslated. Some take the first syllable *al* for the Arabic article, so that we have the gum tree, or that which produces gum Arabic. It is thought to be the same with the shittim-wood of Moses.

AL'OES, a precious wood used in the East for perfumes. The tree so called must be distinguished from the drug of that name used in embalming, John 19 : 39. This drug was obtained from an oriental plant well enough known. The tree was of great value in perfumes, Prov. 7 : 17; Cant. 4 : 14.

AL'PHE-US, father of James the less, Matt. 10 : 3; Luke 6 : 15, and husband of Mary, the sister of Mary the mother of Christ, whence James is called the brother of our Lord. Cleophas, mentioned by Luke, 24 : 18, is the same person with Alpheus; the one being his Greek name, and the other being his Hebrew or Syriac name, according to the custom of Palestine, where the people had generally two names, the one Greek, the other Hebrew.



Compare John 19 : 25; Luke 24 : 10 ; and Matt. 10 : 3. There was another Alpheus, Mark 2 : 14.

**ALTAR**, a place or structure whereon sacrifices were offered. There is no mention made of altars till after the flood, when Noah built one, and offered burnt offerings on it. The altar set up by Jacob at Bethel was nothing but the stone which had served him for a pillow. Gideon sacrificed upon a stone, which stood before his house. The idolatrous practice was to have altars near groves, which the Jews were forbidden to imitate, Deut. 16 : 21. The altar for the true God was to be built with earth ; and, if of stone, the stone was to remain rough and unhewn ; and the altar was to be without steps, Exod. 20 : 26. The Jews had three altars in and about their temple. 1. The altar of burnt offerings erected by Solomon before the porch, which was a kind of coffer of shittim-wood, covered with thick plates of brass, having a net-work of brass, whereupon a continual fire was kept. This altar was twenty cubits long, twenty wide, and ten in height,



2 Chron. 4 : 1, &c. That erected by Zerubbabel was only of rough

stones. 2. The altar of incense was a small table of shittim-wood, covered with plates of pure gold, with a small border round it, surmounted by a crown or coping of gold. The officiating priest offered incense morning and evening ; on this table he also placed the censer when he retired out of the sanctuary. 3. The altar, or table for the show-bread, was a table of shittim-wood covered with plates of gold, Exod. 25 : 23, 24, having a little border round it, adorned with sculpture. It was placed in the sanctuary, with the twelve loaves of the show-bread upon it, and salt and incense. Important as altars were, they were but typical, belonging to a dispensation that was to continue only *till the times of the reformation*. When Christ came and offered himself, altars became useless. Figuratively, we say, we go to the altar of God, when public worship is intended. Properly speaking, we have no altars, John 2 : 19—22 ; Heb. 9 : 10. It is plain, from many passages of Scripture, that altars were considered places of safety for criminals, except for those whose crimes were very great.

**AM'A-LEK**, son of Eliphaz, by Timna, grandson of Esau, Gen. 36 : 12.

**A-MALE-KITES**, a powerful people who dwelt in Arabia Petræa, living, like the present Arabs, in hamlets, caves, or tents, supposed by some to have been the descendants of Amalek ; but this is doubted by others, who describe the Amalekites from Gen. 14 : 7, and Num. 24 : 20, as a powerful people much earlier than any descendant of Esau.

Between them and the Hebrews many battles were fought, wherein the latter were generally conquerors ; the enmity most probably originated in the conduct of the Amalekites to Israel, when they were fleeing from Egypt, Exod. 17 : 8. They were to be destroyed, and their very name blotted out ; which, however, was not accomplished till long after the Israelites were settled in their land, 1 Chron. 4 : 43. The term "Amalekites" seems sometimes to be used in a wider sense than to describe the descendants of Eliphaz, Exod. 17 : 14—16 ; Deut. 25 : 17—19 ; 1 Sam. 15 : 3.

AM'A-NA, supposed to have been the northern summit of Anti-Libanus, so called from containing the sources of the river Amana. (Abana.) Sol. Song 4 : 8.

AM-A-RI'AH, one of the descendants of Aaron through his eldest son Eleazer, 1 Chron. 6 : 7. He was the father of Ahitub, who was the father of that Zadok in whose person the high priesthood was restored to the line of Eleazer.

2. AMARIAH, son of Azariah, father of a second Ahitub, a high priest of the Jews in the time of Saul, 1 Chron. 6 : 11.

3. AMARIAH, great-grandfather of the prophet Zephaniah, Zeph. 1 : 1.

A-MA'SA, son of Abigail, David's sister, and general of Absalom's army, 2 Sam. 17 : 25. After Absalom's defeat, David pardoned Amasa, and gave him a post of honor in his own army. 2 Samuel 20 : 4 ; but he was treacherously murdered by Joab.

2. AMASA, a chief of Ephraim, 2 Chron. 28 : 12.

A-MAS'AI, the leader of a body of men from Judah and Benjamin, who joined David at Ziklag, and rendered him important service, 1 Chron. 12 : 18.

AM-A-ZI'AH, eighth king of Judah, son and successor of Joash, A. M. 3165. His name means *strength of Jehovah*. He acted wisely at the beginning of his reign ; but after conquering the Edomites, 2 Kings 14, he carried off their idols, and acknowledged them as gods, by adoration and offering incense. He then proclaimed war against Joash, king of Israel, who defeated his army, and took him prisoner. After this he reigned fifteen years at Jerusalem, but turned not to the Lord. A conspiracy was formed against him, the leaders of which assassinated him, as he fled to Lachish, 2 Kings 14 ; 2 Chron. 25.

2. AMAZIAH, priest to the golden calves set up at Bethel, Amos 7 : 10—17.

AM'BER, a hard, brittle, yellow mineral, semi-transparent, highly electrical and combustible, much used in the manufacture of trinkets. The word translated Amber, in the common version, probably means, not amber properly, but a composition of several sorts of metal, Ezek. 1 : 4, 27.

AM'BUSH, or AM'BUSHMENT, a military stratagem, which consists in the concealment of an army, or of a detachment, for the purpose of surprising an enemy. It was in this manner that the inhabitants of Ai were defeated by Joshua ; Josh. 11 : 8 ; 2 Chron. 13 : 13.

AMEN', a word signifying *true*, or *faithful*, or *so let it be*. It is a title of Christ, Rev. 3 : 14. The word by which concurrence in

prayer or praise was expressed, 1 Cor. 14 : 16. In all probability it was uttered audibly, 1 Chron. 16 : 36 ; Psa. 106 : 48. In the same manner the people testified their concurrence in the adjurations employed in enforcing the law, Deut. 27 : 15, &c. The word was also frequently employed by our Lord when he spoke of anything of especial importance, or to which he expected particular attention, *Verily, verily*, or *Amen, amen*.

The use of this word in connection with the petitions in which we join with others, implies four things : 1. Belief of all that we have said concerning God and ourselves ; together with sincerity in our ascriptions of honor to God, in the reverence we cherish for his name and attributes and works ; and a persuasion of our own unworthiness, wants, and sorrows. 2. The wish and desire to obtain all that we have prayed for, longing after it, and looking for it. The use of the word is equivalent to, *Lord, let it be according to our petition*. 3. The confirmation of all our professions, promises, and engagements to God. It thus becomes a solemn oath on our lips, binding to the Lord agreeably to the professions that we have made. 4. The hope and expectation of acceptance, and audience ; and, indeed, while we thus confirm our dedication of ourselves to God, we also humbly lay claim to his accomplishment of the promises of his covenant, and wait in expectation that he will fulfil all our petitions, so far as they are agreeable to our best interests, and the designs of his glory.

AMERCE', to punish by a fine, Deut. 22 : 19.

AMETHYST, a gem of purple color ; the ninth in order upon the high priest's breastplate, Exod. 28 : 19 ; 39 : 12. There are two species of this gem ; one, the more scarce, is the oriental or eastern amethyst, which, next to the diamond, is the hardest substance known ; the other, the more common, is the occidental or western amethyst, one of the varieties of the quartz or rock crystal, found in many parts of the world. The latter gem is the softer, and much more easily cut and worked of the two.

AM'MI and RU-HA'MAH, *my people*, and *having obtained mercy*, names bestowed on the Jews to indicate God's mercy towards them in their restoration from captivity, Hos. 2 : 1.

AM-MIN'A-DAB, the son of Aaron, the father of Naason, and of Elishaba, wife of Aaron, one of the ancestors of Christ, Exod. 6 : 23 ; Matt. 1 : 4.

AMMON, called also NO-AMMON and NO, a city of Egypt, identified by some with Thebes, the capital of Upper Egypt, and the principal seat of the worship of Jupiter Ammon, Neh. 13 : 23 ; Jer. 46 : 25.

AMMON-ITES, descendants of Lot's youngest son. They lived in a country east of the Amorites, separated from Moab by the river Arnon. The prohibition of their entering *the congregation of the Lord*, or becoming incorporated with the Israelites, *to the tenth generation*, Deut. 23 : 3, was understood by Nehemiah to be perpetual, Neh. 13 : 1. For a long time after the settlement of Israel



in their land, the Ammonites actively opposed them, but at length they were subdued by Saul, 1 Sam. 11 : 11. In the days of Jehoshaphat, and afterwards, when chastisement began to be inflicted on the Jews by Nebuchadnezzar, the Ammonites joined with the foes of Judah. Prophets, therefore, were directed to foretell their entire destruction, Zeph. 2 : 8, 9 ; Amos 1 : 13—15 ; Jer. 49 ; Ezek. 21.

AMNON, eldest son of David, by Ahinoam. He was slain by Absalom at a family feast, on account of his wicked conduct to Tamar, Absalom's sister, 2 Sam. 13.

AMON, fourteenth king of Judah, and son of Manasseh. He began to reign A. M. 3363, and followed the example of his father, doing that which was evil in the sight of the Lord. He was slain by his servants in his own house, and Josiah his son succeeded him, 2 Kings 21 : 18—26.

AMO-RITES, descendants of one of the sons of Canaan. They are mentioned first in the time of Abraham. When the Israelites were about to take possession of the land God gave them, the Amorites were a strong people, occupying a tract on both sides of the Jordan. Sihon and Og were their kings at that time, who were both overthrown. To reconcile Deut. 1 : 44 with Num. 14 : 45, it is to be borne in mind, in the passage from Deuteronomy, that Moses does not mention Amalekites. The passage is an instance of mere omission. In the passage from Numbers the Canaanites are mentioned, who were the same people as the Amorites. The name Amorite is often taken in Scripture for the Canaanites in

general. The lands of the Amorites west of the Jordan were given to Judah ; and those east of that river were shared between the Reubenites and Gadites.

AMOS, the fourth of the minor prophets. In his youth he was a herdsman at Tekoa. He was chosen to the prophetic office and lived during the time of Uzziah, king of Judah, and Jeroboam the second. His name signifies *carried*, or *a burden*. Amos is behind none of the prophets in sublimity and magnificence ; his comparisons, indeed, are generally taken from rustic life, but they are exceedingly natural and striking. His predictions relate to the destruction of the nations contending at that time against Israel, as well as to the judgments the Israelites were to expect for their sins. He wishes to alarm those who were *at large* or *quite easy* in Zion, notwithstanding the affliction she endured, and to cheer the penitent with the promise of deliverance from future evil. In ch. 9 : 11, there is a clear prediction of the Messiah, referred to in Acts 15 : 16, 17. See quotations from ch. 5 : 25—27, in Acts 7 : 42, 43. There were other persons of the name. Amoz, the father of Isaiah, supposed to have been of the seed royal, and son of king Joash, has sometimes been confounded with Amos the prophet.

AM-PHI-O-LIS, a city of Macedonia, situated near the mouth of the river Strymon, through which Paul and Silas passed on their way from Philippi to Thessalonica, Acts 17 : 1.

AMPLI-AS, a Christian whom Paul calls his beloved, Rom. 16 : 8.

AM'RAM, son of Kohath, and

father of Moses, Aaron, and Miriam, Exod. 6 : 20.

AM'RA-PHEL, king of Shinar. He confederated with others against the king of the Pentapolis, or district of five cities, whom they conquered, plundering their cities, and taking many captives, among whom was Lot, Abraham's nephew ; but Abraham pursued them, retook Lot, and recovered all the spoil, A. M. 2092.

AN'AH, the father of Esau's wife, Aholibamah, who discovered warm springs while feeding his asses, Gen. 36 : 24.

ANAK, the progenitor of the Anakims, a race of giants, inhabiting the country about Hebron, in the northern part of Palestine, at the time of the invasion of Canaan by Joshua, Num. 13 : 33 ; Deut. 9 : 2. They were eventually expelled by Caleb, and many of them took refuge among the Philistines, Josh. 11 : 21, 22 ; Judges 1 : 20. [See GIANTS.]

AN'A-KIMS, the plural of the word signifying giant, which see.

A-NAM'ME-LECH, or A-DRAM-ME-LECH, an idol said to have been worshipped by the sacrifice of children in the fire, 2 Kings 17 : 31. It is thought to denote the moon.

AN-A-NI'AS, a high priest of the Jews, A. C. 47. It was this high priest whom Paul is said to have reviled, when he was carried before him, Acts 23 : 3. How did not Paul know that Ananias was high priest ? Perhaps, because he was not at that time wearing his robes of office, or because, in reality, the office of the high priesthood was at that time vacant. Ananias had been deprived, and his successor murdered ; the Sanhedrim was therefore desti-

tute of a president. Ananias, who was exceedingly popular, presided at the meeting of the council, but probably for that particular occasion only. The words of the apostle were a prediction to Ananias, *that God would smite him*, which was afterwards accomplished, when he was murdered in the royal palace by a party of mutineers, at the head of whom was his son.

2. ANANIAS one of the Christian professors of Jerusalem, who, together with Sapphira his wife, was suddenly struck dead, uttering a falsehood to the Holy Ghost, Acts 5. Their sin at first consisted in reserving to themselves a part of the price of what they had voluntarily dedicated to the service of the Lord ; they were thereby guilty of sacrilege. They afterwards increased their iniquity by a lie to conceal it.

3. ANANIAS, a disciple, dwelling at Damascus, who was directed by a vision to go and find Paul upon his conversion, Acts 9 : 10—18. Ecclesiastical tradition makes this Ananias bishop of the church at Damascus, for which, however, as in many other cases, there is no foundation.

A-NATH'E-MA, something set apart, separated, devoted. It denoted a thing or person so set apart or devoted to God, as to admit of no redemption. Some devoted things or persons might be redeemed, the *anathema* never could be. Compare Lev. 27 : 1—27, with verses 21, 28, 29. Hence the term came easily to denote a cutting off, or separating any one from the communion of the faithful, from the number of the living, or from the privileges of society ; or the devoting any

animal, city, or other thing, to destruction. Moses and Paul both speak as if they thought being *accursed* a less evil than something else which they were fearing; that is, they asked, the one to be blotted out of the book of life; the other, to be accursed on behalf of his brethren the Israelites; but these are strong and bold expressions of their love, and can only mean a temporal, not an eternal, excision; which no good man can wish.

AN'A-THOTH, one of the cities of the priests, and a city of refuge, in the tribe of Benjamin, three miles north of Jerusalem, memorable as the birth-place and usual residence of the prophet Jeremiah, Josh. 21 : 18; Jer. 1 : 1.

AN'CIENT OF DAYS, a title applied to God, denoting his eternity, Dan. 7 : 9, 13, 22.

AN'CHOR; figuratively, hope is called an anchor, Heb. 6 : 19, be-

think, to a particular stone in the temple walls, seen on the outside, and passing through to the interior, to which, therefore, criminals betook themselves for safety. To the hope of the gospel the guilty betake themselves.

AN'DREW, one of the twelve apostles, and brother of Peter, who followed Christ upon hearing him called "the Lamb of God" by John, and induced his brother also to become a disciple, John 1 : 40, 41.

AN-DRO-NI'CUS, a kinsman and fellow-prisoner of Paul, Rom. 16 : 7.

AN'GEL. The word means properly a messenger, and is employed in Scripture for men in that capacity: as Moses, Heb. 2 : 2; ministers of the word of God, Rev. 2 : 1; 3 : 1, 7, &c.; it was also used for whatsoever God may employ to execute his pleasure, Psal. 104 : 4; Heb. 1 : 7; *who*

*maketh the winds his angels, or messengers, and the lightnings his servants*, 2 Cor. 12 : 7. But commonly the word intends an order of beings spiritual and intelligent, first in rank and dignity among created beings. Some are pure and happy. Others, Jude 6, are evil spirits, intent on mischief, and full of enmity against God, Eph. 6 : 12. Some writers have represented angels as divided into several hierarchies, and the New Tes-

tament countenances the idea of angels differing among themselves in station and dignity. See, with the last-mentioned passage, Eph. 3 : 10.

ANGEL OF THE LORD, or ANGEL JEHOVAH, is a title fro-



cause it gives stability to the soul, and enables it to weather out the storms of temptation and affliction. An anchor is the means of safety. Hope may be called *an anchor entering into that within the veil*, in allusion, as some

quently of Jesus Christ, Gen. 16 : 11—13, 18 ; Exod. 23 : 20. Christ is called the Angel of the Covenant, Mal. 3 : 1, because he was sent to make known the covenant of mercy, to fulfil its condition, and to bestow its blessings. The officiating minister of a synagogue among the Jews, or their messenger or representative, was called their angel ; the angel of such a synagogue. Hence the title in Revelation of the ministers of the Asiatic churches.

AN'GLE, AN'GLING, the taking of fish with a hook and line ; a mode of fishing well known to the Hebrews, Isa. 19 : 8 ; Hab. 1 : 15.

AN'ISE, an aromatic plant, the seeds of which are used in medicine as a carminative. An oil is extracted from the plant by distillation ; and during the process a water is also extracted, called anise-seed water, a well-known cordial and carminative. In Matt. 23 : 23, not anise, but dill is meant ; the word employed denoting the latter of these plants. Our translators confounded two Greek words, somewhat alike in sound, but different in meaning.

AN'NA, daughter of Phanuel, a prophetess and a widow, of the tribe of Asher. A pious woman, who constantly attended the morning and evening service at the temple ; she was fourscore years old, when the mother of Jesus came to present him in the temple, and, entering while Simeon was pronouncing the hymn of thanksgiving, which we read in the gospel, Anna likewise began to praise God, and speak of the Messiah to all those who waited for the redemption of Israel, Luke 2 : 36, &c.

AN'NAS, or AN'A-NUS, a high

priest of the Jews. He was father-in-law to Caiaphas, John 18 : 13, and before him Jesus Christ was brought, after he had been taken into custody at the mount of Olives.

ANOINT', to pour oil upon, Exod. 29 : 7. This ceremony was generally used in consecrating or setting apart to the office of king, priest, or prophet. It was a solemn designation to office. Aaron was anointed, and Saul, and David, and the successors to the offices sustained respectively by those distinguished men. This was the anointing of consecration or inauguration, and probably denoted the communication from God of the gifts necessary for those offices. Jesus was emphatically the Lord's anointed, or the king, priest, and prophet of the church. Hence his name, the Messiah, or in Greek the Christ, both of which names signify the anointed. The holy anointing oil, prepared by Moses for the consecrating of persons and things appointed to the service of God, was not to be in common use, nor imitated, under pain of excision, but to be laid up in the most holy place, Exod. 30 : 32—38. It was one of the things that were wanting in the second temple.

Guests were anointed by their hosts, as a part of the welcome with which they were greeted, the omission of which was a sign of disrespect, Luke 7 : 46. See Psalm 23 : 5. Persons also frequently anointed themselves, and the omission of this practice was an oriental sign of mourning. Probably oil on the skin was regarded as contributing to health and cleanliness by checking per-



spiration. James 5 : 14 refers to a medical practice among orientals. Psalm 109 : 18 ; Isa. 1 : 6 ; Mark 6 : 13 ; Luke 10 : 34.

ANT, an insect, celebrated for its industry, Prov. 6 : 6 ; 30 : 24, 25, generally of a brown cast and small size with us. The habits of ants accord with the description given by Solomon. They dwell together in societies, which are well regulated. They attend to their young with the utmost care ; they make use of proper seasons to collect a supply of provisions suitable for their purposes. The notion of their laying up corn, or rice, or other food, against the winter seems to be a common error, and is not implied in the language of Solomon, when correctly interpreted. His lesson from the ant seems to be, *attend to your proper business, or avail yourself of favorable times for doing what you have to do without delay.*

[ANTELOPE]. Although this word does not occur in the English version of the Scripture, there is no doubt that in the Hebrew text of the Old Testament, at least four animals are to be traced, all of which fall under this generic name. Of these, the fallow deer, and the pygarg, or dison, Deut. 14 : 5, are species. Antelopes are ruminating animals, or animals which, like the cow, &c., chew the cud. They unite the light and graceful form of the deer with that, in some particulars, of the goat. Their eyes are soft, large, and beautiful, with tear-pits beneath. They are mostly formed for great speed. To this family belong the oryx and the gazelle, the former of

which is supposed by some to be the animal called the unicorn, from the false notion of its having but one long, straight horn rising from its forehead.

ANTI-CHRIST, one who assumes the place and office of Christ, or who maintains a direct opposition to Christ. The man of sin, who is to precede the second coming of Christ, and who is represented in Scripture, and by the fathers, as the epitome of everything that is impious, cruel, and abominable. See 2 Thess. 2 : 9, &c. Various are the opinions concerning this man of sin, some referring it to Mohamed, others to Caius Caligula, others to Simon Magus, others, and far the greatest part, to the Pope. Whatever antichrist may be, it is to be overthrown, Dan. 7 : 25 ; and there is much now in the world to betoken the speedy approach of this great event. Hasten it, O Lord, in its time !

ANTI-IOCH, the capital of Syria, situate on the Orontes, 300 miles north of Jerusalem, and thirty east of the Mediterranean sea. It was built by Seleucus Nicanor, about three centuries before Christ, and named after his father, Antiochus. Its inhabitants were distinguished for luxury and licentiousness, yet Christianity flourished there, so powerful is the grace of God. Barnabas was sent thither from Jerusalem to encourage the new converts ; many others were added to their number ; and Paul, yielding to the solicitations of Barnabas, joined him, laboring at Antioch with great success for a whole year, Acts 11 : 19—26 ; 15 : 22—26. Peter also joined them, and in this city it was that

he received his reproof from Paul, Gal. 2 : 11—14. It was here that the disciples first received the name of Christians.

2. ANTIOCH IN PISIDIA, Acts 13 : 14. Paul and Barnabas preached here also, but were obliged to leave because of a tumult raised against them by the Jews.

[AN-TI-O'CHIUS], a common name of the kings of Syria after the time of Alexander the Great, many of whose acts are foretold by the prophets. The books of Maccabees, as well as other ancient history, relate the fulfilment of these prophecies. The name Antiochus, signifies one who *withstands* or *lasts out*, denoting military prowess.

1. ANTIOCHUS, a general of Philip, and father of Seleucus, who established himself as ruler in Babylon.

2. ANTIOCHUS SOTER, or SAVIOUR, son of Seleucus Nicanor. He began to reign A. M. 3724, and conferred many immunities on the Jews in Asia.

3. ANTIOCHUS THEOS, or *the god*, son and successor of Antiochus Soter, whose marriage with the daughter of Ptolemy Philadelphus, king of Egypt, is foretold by Daniel, 11 : 6. He began to reign A. M. 3749.

4. ANTIOCHUS THE GREAT, son of Seleucus Callinicus, to whom the Jews submitted, in consequence of which he permitted them, throughout all his dominions, to live according to their own laws. He began his reign A. M. 3781.

5. ANTIOCHUS EPIPHANES, or the ILLUSTRIOUS, one of the greatest persecutors the Jewish nation ever had. His design was to extir-

pate Judaism. He is prophesied of, Daniel, ch. 11. He ordered the statue of Jupiter Olympus to be placed upon the altar of the temple, and a sow to be offered in sacrifice. The Maccabees then appeared, and resisted the generals of this wicked prince. Antiochus, moved with indignation, was hastening into Judea to make, as he said, Jerusalem a grave for all the Jews ; but the divine vengeance overtook him, for he fell from his chariot, bruised his limbs, and died in the most excruciating torture, A. M. 3840. Upon his death-bed, he wrote a submissive letter to the Jews, promising to become a Jew, if he recovered, and recommended his son to their protection.

6. ANTIOCHUS EUPATOR, son of Epiphanes, began to reign A. M. 3840, and reigned only two years.

7. ANTIOCHUS THEOS, a second, with this surname, son of Alexander Balas, who was treacherously put to death by Tryphon, his minister, A. M. 3861.

8. ANTIOCHUS PIUS, or SOTER, or SIDETES, that is, the *fisher* or *hunter*, son of Demetrius Soter, and brother to Demetrius Nicanor, reigned about ten years, from A. M. 3864 to 3873, when he was put to death by the Parthians.

ANTI-PAS, the faithful martyr, Rev. 2 : 13.

2. ANTIPAS HEROD, or HEROD ANTIPAS, son of Herod the Great, by Cleopatra, a native of Jerusalem. Antipas was appointed by Herod in his will tetrarch of Galilee and Petraea, which tetrarchy was confirmed to him by Augustus. He married the daughter of Aretas, king of Arabia, whom he divorced A. C. 35, in order to

give place to Herodias, wife to his brother Philip, who was then living. John the Baptist, for denouncing this incest, was taken into custody by order of Antipas, imprisoned, and afterwards beheaded by desire of Salome, Herodias' daughter, who pleased Antipas by dancing on a public festival, a condescension very unusual in those days, especially in persons of so high a station, Matt. 14 : 6. Herod's army was defeated in a war which Aretas waged against him, for indignities shown to his daughter. Both he and Herodias, whose ambition caused his ruin, were afterwards driven from their kingdom, and died in banishment at Lyons.

AN-TIP'A-TRIS, a city, founded by Herod the Great, and named after his father, Antipater, situated between Jerusalem and Cæsarea; the place to which Paul was taken by the Roman guard on his way to Cæsarea for safety from his enemies at Jerusalem, Acts 23 : 31.

[AN-TO'NI-A], a tower or fortress of Jerusalem, built by Herod the Great, in honor of his friend Mark Antony. It stood upon an eminence, cut steep on all sides, with a wall three hundred cubits high. It overlooked the temple, and was probably intended to keep the worshippers there in order at a time when they were becoming very turbulent and rebellious against Roman rule. From this tower the tribune ran with his Roman soldiers to rescue Paul from the hands of the Jews, who had seized him in the temple with a design to put him to death, Acts 21 : 31, 32.

APE, a genus of animals brought by Solomon's ships to

Jerusalem, 1 Kings 10 : 22 ; 2 Chron. 9 : 21. Most likely this animal was that described by



Pliny, lib. VIII., c. 19, with forefeet somewhat like the human hand, and with hind-legs and feet also resembling man's. The monkey will be easily traced in this description, but of what species we cannot say. Apes were anciently worshipped by the Egyptians ; they are still adored in many places in India.

A-PEL'LES, a disciple greeted by Paul as "approved in Christ," Rom. 16 : 10.

A-PHAR'SA-CHITES, the name of a portion of the colonists whom the king of Assyria placed in Samaria, and who opposed the rebuilding of Jerusalem, Ezra 4 : 9 ; 5 : 6.

APHEK, *strength, a fortified, strong town*. Three places of this name, at least, are mentioned in Scripture ; one in the tribe of Asher, Joshua 13 : 4 ; one near the spot at which the Israelites defeated Benhadad, 1 Kings 20 ; and one in Issachar's territory not far from Jezreel, where the Philistines repeatedly encamped before they fought with the Israelites.

[APOCALYPSE], a word that generally signifies revelation. It is the Greek name of the book which contains the revelations made to the apostle John in the island of Patmos. This book of the New Testament is said to have been written about A. D. 96, in the island of Patmos, whither John had been banished by the emperor Domitian; but Sir Isaac Newton, guided by the title of the Syriac version, fixes the time of writing this book earlier, viz., in the time of Nero. It is universally received by the church as canonical and divinely inspired. It consists of two principal divisions; the first relating to the state of the church in the time of the apostle, and containing epistles addressed by direction of Christ to seven particular churches. The second part consists of prophecy, beginning with chapter four, and extending through the remainder of the book. Seals are broken, and the contents of the documents they covered are read. Trumpets are sounded, and their language is interpreted. Vials full of plagues and judgments are emptied, and the calamities they inflict are described; and various other forms and subjects of prediction are presented, to understand the meaning and application of which requires very much of calm, patient, devout research. No book has suffered more than the Apocalypse from the rashness of interpreters. To explain this book, or indeed any book of prophecy perfectly, is not the work of one man or of one age, and probably it never will be clearly understood until it is all fulfilled. It is graciously de-

signed that the gradual accomplishment of predictions should continue to afford the most valuable testimony to the divine origin of our holy religion.

[A-POCRÏ-PHA], *hidden, secreted*, the general name of certain books, or parts of books, not admitted into the canon of the Scriptures. These books were unknown to the Jewish church, and apparently to the writers of the first three centuries. They are destitute of the characteristics of divinely-inspired books, and are never quoted or alluded to in any part of the New Testament. Against the divine authority of the Apocrypha, we have the concurring sense of the whole church of God; while for it there is only the authority of the church of Rome, a manifestly corrupt and misjudging church. These books, though uninspired, are, some of them, of great value as histories, and others as throwing light on sentiments and practices obtaining in very early times. There are books called apocryphal pertaining to New Testament times and matters, which, however, are of no value.

AP-OL-LONI-A, a city of Macedonia, situated between Amphipolis and Thessalonica, through which Paul passed on his way to the latter city, Acts 17:1.

A-POLLOS, a Jew of Alexandria, who came to Ephesus during the absence of Paul, when he had gone to Jerusalem, Acts 18:24. He was an eloquent man, and mighty in the Scriptures. After being instructed in the Christian faith, he went to Achaia; and at Corinth he was useful in convincing the Jews, out



of the Scriptures, that Jesus was the Christ. Paul mentions Apollos, in the epistle to Titus, 3: 13, with kindness.

A-POLLY-ON. (See ABAD-DON.)

[APOSTASY], a turning or falling away from profession; desertion from a party, Acts 21: 21; 2 Thess. 2: 3. The word was formerly used, as it is now, to denote a deserting or abandoning of the true religion. The apostate and the heretic, in religious phrase, differ. One gives up a part, the other the whole of religion. Some early Christians relapsed from Christianity to Judaism; some mingled Christianity and Judaism. Some gave up Christianity for paganism. All are occasionally called apostates. See Gal. 5: 4; Heb. 6: 4—16; 10: 38, 39.

APOSTLE, one delegated or sent, John 13: 16. The name is applied generally to those whom Christ sent to preach his gospel, and propagate his truth in the world. Their number was twelve, in allusion to the twelve tribes of Israel, and their commission, while Christ was yet with them, was confined to the Jews, Matt. 10. At his ascension, their commission extended to all nations; still, for about eight years, they confined themselves to Jews, and, for nearly three more, they only addressed devout or proselyted Gentiles. Saul, who was born among Gentiles, and Barnabas, also born in a Gentile country, were selected by the Holy Ghost to preach especially to Gentiles. The former, for eight or nine years, appears to have confined his labors as the other apostles did, but at length, having been

prepared for it by God's providence, he went forth with Barnabas to seek the conversion of the heathen. Paul is frequently called *the apostle*, by way of eminence; he was in labors more abundant than they all. An apostle must have seen Christ alive after his crucifixion; the apostles were to be eye-witnesses to his resurrection, 1 Cor. 9: 1; Acts 22: 15; 26: 16—20. He must have received his commission immediately from Christ. Apostles were infallibly inspired by the Holy Ghost; they were endowed with miraculous powers, and they had a charge not at all confined. They were to go anywhere, and everywhere preaching the gospel.

APPEAL, to refer to another judge, Acts 25: 21. A law of Rome, called the Sempronian law, secured the right of appeal to every Roman citizen; that is, the appellant could not be capitally convicted without the suffrages of the people. A freeman of Rome could thus remove his cause from any provincial governor to the senate or emperor, or to such magistrates as had been appointed to hear appeals. Paul appealed to Cæsar against Festus and the Jews, who would have condemned him, Acts 25: 8—12.

APPI-I-FORUM, a place on the great road leading from Rome to Capua, called the APPIAN WAY, about forty-three miles from Rome, where some Christian brethren met Paul on his journey to the latter city to take his trial before Nero, Acts 28: 15.

APPLE, *Tappuach*, most probably the citron. The best

apples of Egypt, by no means good ones, are obtained by sea from Rhodes, by land from Damascus ; it is not probable, therefore, that Judea, an intermediate country, had any apples that were of value. All, moreover, that are now used in Judea, at all remarkable, are of foreign growth. The citron-tree was a large, beautiful, and noble tree, of exquisite smell, affording a delightful shade, and exhilarating fruit. See Sol. Song 2 : 3—5 ; 7 : 8 ; Prov. 25 : 11. *Golden citrons in silver baskets*, an allusion to the manner of serving up the fruit on Solomon's table.

APPLE OF THE EYE, the ball of the eye ; used figuratively for that which is guarded with great care, Psa. 17 : 8 ; Prov. 7 : 2.

AQ'UI-LA, a native of Pontus, in Asia Minor, who, together with his wife, Priscilla, were converted at an early period to the Christian religion. Paul salutes them, Romans 16 : 3, with great kindness, and also 2 Tim. 4 : 19, for they were then at Ephesus. As Aquila was of the same occupation as Paul, the apostle lodged and wrought with him at Corinth, Acts 18 : 2, 3.

AR, capital city of the Moabites, Num. 21 : 28 ; Isa. 15 : 1. It is also called Rabbath, and Rabbath-Moab, to distinguish it from another Rabbath. It was about seventeen miles east of the Dead Sea, and ten miles south of the river Arnon.

ARABIA, a country of very great extent in Asia, between Suez and the Red Sea on the west, and the Persian Gulf and the Euphrates on the east. The Indian ocean is its southern boundary ; its northern has not been well de-

fined. It is distinguished into three great divisions, ARABIA DESERTA, ARABIA PETRÆA, and ARABIA FELIX.

ARABIA DESERTA is situate between the Euphrates on the east and north, the mountains of Gilead on the west, and Arabia Felix on the south. It comprised the Itureans, the eastern part of Edom, the Nabatheans, the inhabitants of Kedar, &c., who wandered from place to place to find pasture and water for their cattle, without either cities, houses, or fixed habitations.

ARABIA FELIX is situate to the south of Arabia Deserta, divided from it by a chain of mountains. It is bounded on the east by the Persian Gulf, on the south by the ocean, and on the west by the Red Sea, or Arabian Gulf. This country is said to have abounded in gold and silver, which, however, is doubtful, and in odoriferous spices, such as frankincense, myrrh, aloes, balsam, gums, cassia, &c., and in all the fruits of temperate and warm climates. The people generally lived under tents in the field. Arabia Felix, as well as Arabia Petræa, was possessed by the descendants of Ishmael.

ARABIA PETRÆA lies immediately south of Palestine, and contained the southern Edomites, the Amalekites, the Cushim or Ethiopians, the Mahonim, &c. Here is Mount Sinai, where the law was given to Moses ; and here chiefly the Israelites journeyed in their way from Egypt to Canaan. The races who inhabited this vast region seem to have been, 1. The descendants of Ham through Cush, who dwelt

chiefly in the south. 2. The Joktanites, or descendants of Joktan (the Arabs call him Kahtan), the second son of Eber, Shem's great grandson, and with them were certain descendants of Abraham by Hagar and Keturah, and also the Edomites, or descendants of Esau. Nahor's posterity, and Lot's also, settled in different parts of this extensive country. Besides these, there were other tribes whose descent is unknown. The ancient Arabians were a commercial people, Gen. 37 : 28. The languages or dialects spoken by

these tribes closely resemble the Hebrew ; and there have existed from very early times versions of parts of the Scripture, or of the whole, into Arabic, which are of great value in Scripture criticism.

A'RAD, an ancient city on the southern border of Palestine, the inhabitants of which repulsed the Israelites in their attempt to penetrate from Kadesh into Canaan, but were afterwards subdued and destroyed by Joshua, Num. 21 : 1—3.

A'RAM. [See SYRIA.]



AR'A-RAT, the name of a mountainous country in Armenia, on one of the peaks of which it is said that Noah's ark rested after the deluge, Gen. 8 : 4. Tavernier says that there are many monasteries upon one of the mountains of this region, which has obtained the name anciently given to the whole region, which the Armenians call Meresoussar, because the ark stopped there. Tournefort says that the top of Mount Ararat is

inaccessible, both from its great height, and the snow it is covered with ; it lies twelve miles east of Erivan, in a vast plain, having no other mountain near it, and so high as to be seen at the distance of ten days' journey. Sir R. K. Porter, in his travels, has given a beautiful description of this celebrated mountain. It has two peaks about seven miles apart from each other, and in this space he supposes the ark to have rested. It must, however, be remarked,

that whatever distinction was conferred by the resting of the ark, is enjoyed by this mountain only in common with many other eminences in that region. The aspect of this country was very much changed by a series of earthquakes, lasting from June 20, to September 1, 1840.

A-RA'UNAH, a Jebusite, of whom David bought a threshing-floor on Mount Moriah, as a place for an altar, during a great plague, and which became the site of the temple, 2 Sam. 24 : 18 ; 1 Chr. 21 : 18.

AR'BA, or Kirjath-arba, the ancient name of Hebron, Gen. 35 : 27 ; Josh. 20 : 7.

ARCHAN'GEL, Dan. 12 : 1 ; 1 Thess. 4 : 16 ; Jude 9 ; according to some, an order of angelic beings of great dignity. Others think, and with great probability, that by the title Jesus Christ is intended. Who but he was the prince, the great prince, of the Jewish people ? Who but he will call the dead to judgment ?

AR-CHE-LA'US, son of Herod the Great, whose will declared him successor to the kingdom, upon condition that Augustus approved of it. Augustus, however, gave him the title, not of king, but of Ethnarch, with but half the territories which his father Herod had enjoyed. Archelaus governed the kingdom of Judea with violence and injustice, for which he was accused before Augustus, who banished him, and he continued in exile to the end of his life. Joseph, upon his return from Egypt, with the young child Jesus and his mother, having heard that Archelaus reigned in Judea, in the room of his father Herod, Matt. 2 : 22, was afraid

to go thither, and therefore dwelt at Nazareth.

AR'CHER, one who used the bow and arrow, a weapon in common use both in war and in hunting, Gen. 21 : 20.

AR-CHIP'PUS, a Christian minister whom Paul calls his "fellow-soldier," and whom he exhorts to faithfulness in his office, Philem. 2 ; Col. 4 : 17.

ARC-TU'RUS, supposed to denote the principal star in the tail of the Great Bear, and the *sons* of Arcturus are thought to refer to the smaller stars near it, Job 9 : 9 ; 38 : 32.

AR-E-OP'A-GUS, the high court at Athens, famous for the justice of its decisions. It was the special duty of this court to see that religion was kept pure from all foreign admixtures. Paul, therefore, having preached at Athens, Acts 17 : 19, was carried before the Areopagites, as the introducer of a new religion. "Jesus" and the "resurrection" were probably thought to be new deities. He spoke upon this occasion with so much wisdom, that Dionysius, one of his judges, was converted, and he was dismissed without any further trouble.

AR-ETAS, an Arabian king, father-in-law of Herod Antipas, who held possession of Damascus at the time the Jews sought to seize and imprison the newly-converted Saul of Tarsus, 2 Cor. 11 : 32 ; Acts 9 : 24, 25.

AR'GOB, a district in Bashan, east of the sea of Galilee, which was assigned to the half-tribe of Manasseh, Deut. 3 : 4—13.

A-RI'EL, *lion of God*, or lion-like, as it is rendered, 2 Sam. 23 : 20 ; 1 Chron. 11 : 22, capital of Moab.



2. **ARIEL** is also taken for Jerusalem, Isa. 29 : 1, 2, as victorious under God, and for the altar of burnt offerings, Ezek. 43 : 15, 16.

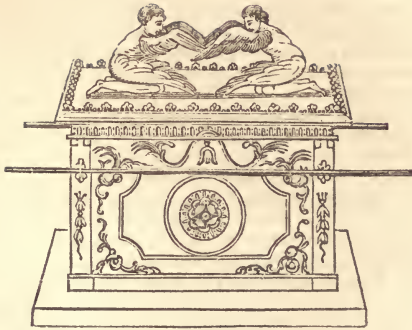
**AR-I-MA-THE'A**, a city supposed to occupy the site of the modern Ramleh, about eight miles southeast from Joppa, and twenty-four nearly west from Jerusalem. It lay in the fine undulating plain of Sharon. This was the birth-place of Joseph, in whose new tomb Christ was buried, Matt. 27 : 57 ; John 19 : 38.

**AR-IS-TAR'CHUS**, a native of Thessalonica, and a faithful co-laborer with Paul, Col. 4 : 10 : Philem. 24.

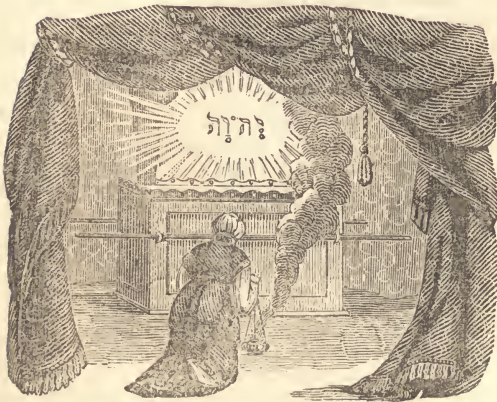
**ARK**, Noah's ark, a floating vessel built by Noah for the preservation of his family, and that of the several species of animals during the deluge, Gen. 6 : 14. From the use and design of the ark, its form and figure was probably that of a house, rather than that of an ark or coffer; there were several stories in it. It was one hundred and twenty years in building. The wood of which it was built is called gopher-wood, variously translated cedar, pine, box, &c. The dimensions of the ark were three hundred cubits in length, fifty in breadth, and thirty in height. The length of the cubit, and the variety of measures that went under this general name, render it impossible now, with any satisfactory results, to state the ad-measurement of the ark in English terms. Experienced ship-builders, however, describe it as exactly preserving the proportions now commonly adopted in constructing ships of burthen. It had to carry eight persons, many quadrupeds, with fowls, reptiles, and

insects, that could not live in water, and all the necessary food for these creatures for a year. It has been contended, from the difficulty of stowing away so many creatures, and providing for them so long, that the deluge could not have been universal. Bishop Stillington, in the *Origines Sacrae*, maintains this opinion with great force of argument. The language of the Bible, however, is against the opinion, and traces of the ark and of the deluge are to be found in the mythology of almost all ancient nations.

**ARK OF THE COVENANT**, a small chest or coffer, nearly four feet in length, and about two feet in height and in breadth, in which were contained the golden pot that had manna, Aaron's rod, and the tables of the covenant, Num. 17 : 10 ; Heb. 9 : 4. Solomon in his prayer mentions only the two tables of the covenant as in the ark, 1 Kings 8 : 9 ; 2 Chron. 5 : 10. Aaron's rod and the golden pot of manna had perhaps been removed after the record of the circumstances to which they severally referred. The ark was made of shittim-wood, overlaid within and without with pure gold ; adorned with a border on its upper part ; and, in the four corners of the two sides lengthwise, furnished with four rings of gold, into which were put staves of shittim-wood, overlaid with gold, which were not to be taken out, Exod. 25 : 10, &c. Upon the ark was the lid or mercy-seat, made of solid gold, in length two and a half cubits, and one and a half in breadth. Upon this lid were raised two cherubims, one at each end, of pure gold, with their faces towards each other,



THE ARK OF THE COVENANT.



PRIEST BEFORE THE ALTAR.



and bending downwards to the mercy-seat ; their wings were expanded, embracing the whole compass of the mercy-seat, and meeting in the middle. Here the shechinah, or symbol of the divine presence, in the appearance of a cloud, rested, Lev. 16 : 2, and hence the divine oracles were audibly given, as often as God was consulted, on behalf of his people. Hence it is that God is said to dwell between the cherubim, Psa. 80 : 1. All who observed the Levitical law, worshipped towards the spot that was occupied by the ark, the most sacred of their symbols. Hence, wherever they were, they turned their faces when praying towards this place, Dan. 6 : 10 ; 1 Kings 8 : 30. The second temple was without the ark. This sacred chest was called the ark of the covenant between God and the Jews, and the ark of the testimony, because it contained the tables which served as witnesses against every transgression.

**ARKITES**, inhabitants of Arka, or Acra, a city between Tripolis and Antaradus, at the western base of Lebanon. They were descendants from the Phœnician or Sidonian branch of the great family of Canaan, Gen. 10 : 17 ; 1 Chron. 1 : 15.

**ARM**, the emblem of strength ; sometimes of the instruments of cruelty and mischief used by the wicked, Psa. 10 : 15 ; Deut. 5 : 15. To cut off the arm is to deprive of authority, 1 Sam. 2 : 31 ; Zech. 11 : 17.

**AR-MA-GED'DON**, Rev. 16 : 16, the Mountain of Megiddo, a city at the foot of Mount Carmel. It probably denotes not any particular place, but is a proverbial

name for a place of the utter destruction of God's enemies, or of deep mourning in allusion to the calamities in Megiddo, recorded Judg. 5 : 19 ; 2 Kings 23 : 30. The many ingenious speculations on the passage in which the prophetic apostle mentions Armageddon are but little satisfactory to sober readers of the Bible.

**AR-MENI-A**, a considerable country of Asia, between the Caucasian mountains on the north, and the Taurian on the south, the plains of Iran on the east, and those of Asia Minor on the west. It is often confounded with Aram or Syria. In 2 Kings 19 : 37, and Isa. 37 : 38, it is said that the two sons of Sennacherib, after having killed their father, escaped into Armenia. The people of this country appear to have been anciently what they still are, an industrious, frugal, trading people, Ezek. 27 : 14. Togarmah is generally supposed to be the same with Armenia.

**ARMOR-BEARER**, a person who had charge of the armor of a military chief, and whose post was near him in the battle, 1 Sam. 16 : 21 ; Judges 9 : 54.

**ARMY**. The army of the Israelites was obtained, as needed, by a levy, Deut. 20 : 5—9, from which were excused, 1. All who had built and not inhabited a house. 2. All who had planted but not eaten of a vineyard. 3. All who were espoused but had not been married for one whole year. 4. All who were faint-hearted, everything in ancient battles depending on personal prowess. The Israelites went up through the wilderness organized as an army, the tribes being so placed as to form a square of

three miles each way. The tabernacle or tent of their Lord and King was in the centre. The expression a *Sabbath day's journey* probably originated in this arrangement—it was just so long as from the distance between the tabernacle and the outer part of this square, and back again, or nearly three miles. For the order in which armies went to battle, and the accompanying observances, see Deut. 20 ; Num. 10 : 9, 10 ; 2 Chron. 13 : 12—14. God often assumes the name of the God of hosts or armies, because captain of the armies of Israel, 1 Sam. 17 : 45.

ARMS, or AR'MOR, of the Hebrews, offensive and defensive,



were the same with those of other people, and made indifferently of brass and iron. The Hebrews were expert archers and slingers, particularly the Benjamites, 1

Kings 14 : 27 ; 1 Sam. 17 : 5—7 ; Judges 20 : 16.

AR'NON, a river rising in the mountains of Moab and falling into the Dead Sea, which formed the southern boundary of Palestine beyond Jordan, separating it from the land of Moab, Num. 22 : 36.

AR'O-ER. There are three places of this name. One was east of the Jordan, Deut. 2 : 36. A second is called Aroer of Gad, Judges 11 : 33. Probably it was rebuilt by that tribe. A third lay in Judah, 1 Sam. 30 : 28, in the southern part of that tribe's possession.

ARPAD, or ARPHAD, a Syrian city, always spoken of in connection with Hamath, governed by its own king, 2 Kings 18 : 34 ; Isa. 10 : 9.

AR-PHAX'AD, a son of Shem, born one year after the flood, and died B. C. 1904, aged 438 years.

AR'ROW, a sharp-pointed weapon shot from a bow ; used figuratively for calamity, Job 6 : 4 ; Psa. 38 : 2 ; 91 : 5 ; for lightning, Psa. 144 : 6 ; for children, Psa. 127 : 4.

AR-TA-XERXES, the Greek name of the three Persian monarchs who are mentioned in the Old Testament. The first, Ezra 4 : 7—24, obstructed the rebuilding of the temple at Jerusalem. The second permitted Ezra, with some of the Israelites, priests, &c., forming a second colony of returning captives, to return to Jerusalem, Ezra 7, and gave him important aid in his undertaking. The third, or Artaxerxes Longimanus, allowed Nehemiah to go to Jerusalem for the furtherance of national objects, and to remain there a set time, Neh. 2.

There have been disputes among learned men as to the identity of these kings respectively, but chiefly as to the first two, which perhaps cannot now be determined.

ARTE-MAS, the name of an esteemed disciple whom Paul designed to send into Crete to supply the place of Titus, whose assistance he needed at Nicopolis, Titus 3 : 12.

ARTILLERY, weapons of war ; in modern times cannon, &c., but in Scripture the word is used to designate arrows, 1 Sam. 20 : 40.

A-RU'MAH, or RU'MAH, a city near Shechem, where Abimelech encamped, Judges 9 : 41 ; 2 Kings 23 : 36.

AR'VAD, a small island and city on the coast of Syria, the inhabitants of which, called Arvadites, were celebrated sailors, Gen. 10 : 18 ; Ezek. 27 : 8.

A'SA, son of Abijah, king of Judah, succeeded his father A. M. 3049 ; he acted at the beginning of his reign with great wisdom and piety, by purging Jerusalem from abominable practices connected with idolatry, breaking the idols, and demolishing their altars in all the cities of Judah. He did not, however, root out all sinful worship, deeming it politic, perhaps, to tolerate the high places as a less evil than idolatry. But in the latter part of his reign he sent large presents to Benhadad, king of Syria, requesting his assistance against Baasha, king of Israel ; for which application, as implying a distrust of God's power, and goodness, to help him, he was reproved by the prophet Hanani. He was so exasperated with this reproof, that

he put the prophet in chains, and at the same time gave orders for the punishment of many of his friends. At last he grew extremely peevish and passionate, which perhaps might arise from the acuteness of his disorder *in his feet*, to heal which he had recourse to *physicians*, not to Jehovah, or probably to idolatrous pretenders to the healing art. He died A. M. 3090, in the forty-first year of his reign, and was succeeded by his son Jehoshaphat. See 1 Kings 15 : 9—24 ; 2 Chron. 15 : 1—18 ; 16 : 1—12.

AS'A-HEL, son of David's sister Zeruiah, and brother of Joab, celebrated for swiftness in running ; slain by Abner at the battle of Gibeon, 2 Samuel 2 : 19—23.

A'SAPH, the son of Berachiah, of the tribe of Levi, 1 Chron. 6 : 39. He was a celebrated musician in David's time. Several psalms are inscribed with the name of Asaph, the style of which is lofty and elevated : whether written or only set to music by Asaph, is doubtful. Certainly some of them cannot be his, because they relate to the Babylonish captivity. Perhaps those later psalms are called Psalms of Asaph because they were set to his music. There were two other persons of the name, 2 Kings 18 : 18 ; Neh. 2 : 8.

ASCENSION OF OUR LORD. The glorious departure of Jesus Christ from earth to heaven, in his human nature, forty days after his resurrection. This event was predicted, Psa. 68 : 17, 18 ; 47 : 5, 6. It is attested by many unexceptionable witnesses. His disciples saw him ascend, Luke 24 : 50. Angels also, Acts 1 :

11. Some saw him in his glorified state. Stephen, Acts 7: 56, 57. Paul, Acts 9: 1—9. John, Rev. 1. He did as he had promised to his disciples; giving his Holy Spirit, John 16: 7, 14; Acts 2. Christ ascended, that he might appear in the presence of God for us, Heb. 9: 24; that he might be invested with kingly authority, Eph. 1: 20—23; 4: 8, &c.; that he might prepare a place for his people, John 14: 1—4; and that a practical proof of the divine approbation of his vicarious work might be given, Phil. 2: 6—11.

AS'E-NATH, daughter of Potipharah, priest of On, given to Joseph in marriage by the king of Egypt, and mother of Ephraim and Manasseh, Gen. 41: 45; 46: 20.

ASH'DOD, called by the Greeks and Romans Azotus, a city of the Philistines, situated near the Mediterranean, about midway between Gaza and Joppa. It was assigned to the tribe of Judah, but never permanently conquered by them. It was the seat of the worship of Dagon, in whose temple the captured ark of God was deposited, and where the divine power was manifest in breaking the idol in pieces, 1 Sam. 5: 3; Acts 8: 40.

ASHER, *happiness*, the son of Jacob and Zilpah, his wife Leah's maid, Gen. 30: 13. The inheritance of the tribe of Asher lay in a very fruitful country, Deut. 33: 24, with Phœnicia to the west, Mount Libanus to the north, Mount Carmel and the tribe of Issachar to the south, and the tribes of Zebulun and Naphtali to the east. Some think that the Phœnician territories, includ-

ing Tyre and Sidon, were assigned to Asher.

ASH'ES, the earthy part of wood, and other combustible bodies, remaining after they are burned. *To repent in sackcloth and ashes* is frequently used to express mourning for sin, or any great calamity or distress, the consequence of sin. A ley or lustral water, made with the ashes of a heifer, sacrificed on the great day of expiation, was used in purifications, Num. 19: 17. *To be dust and ashes*, is the humble confession of Abraham to God, Gen. 18: 27. *To feed on ashes*, in Psa. 102: 9, appears to express deep grief, but in Isaiah 44: 20, it denotes laboring to no purpose. To strew ashes on the head was also a sign of mourning.

ASHT-MA, the god of the people of Hameth who were settled in Samaria, supposed to have been in the form of a goat, 2 Kings 17: 30.

ASH'KE-NAZ, son of Gomer, and grandson of Japhet. Also the name of a province in Armenia, Gen. 10: 3; Jer. 51: 27.

ASH'PE'-NAZ, chief of the eunuchs of Nebuchadnezzar, to whose care Daniel and his companions were committed, and who gave them new names, Dan. 1: 3.

ASHTA-ROTH, and ASHTA-ROTH-KAR-NATH, a town of Bashan, situated six miles from Edrei, the other principal town of Bashan, included in the territory of the half tribe of Manasseh, so called from the worship of the moon (Ashtaroth), established there, Deut. 1: 4; Josh. 13: 31; Gen. 14: 5.

2. ASHTAROTH, or ASHTORETH, plural of Astarte, a goddess of the Zidonians, 1 Kings 11: 5, called



the queen of heaven, Jer. 7 : 18 ; 44 : 17. Ashtaroth is often mentioned in connection with Baal, as the corresponding female deity. In this idol the moon was adored, and her image was frequently accompanied by that of the seven stars. Tables were prepared for her on the flat roofs of the houses of her worshippers, on which were presented bread or cakes, liquors or perfumes. Solomon introduced the worship of Astarte into Israel, but Jezebel, Ahab's wife, principally encouraged it, 2 Kings 23 : 13.

ASIA, one of the grand divisions of the earth. With these divisions the Hebrews were unacquainted, and therefore the word Asia, in this sense, does not occur in Scripture. Asia is mentioned frequently in the New Testament, where, however, it denotes the peninsular portion of Asia, called, since the fifth century, Asia Minor. Acts 19 : 26, 27 ; 20 : 4, 16, 18 ; 27 : 2, &c. In other texts, Acts 2 : 9 ; 6 : 9 ; 19 : 10, 22 ; 2 Tim. 1 : 15 ; 1 Peter 1 : 1 ; and Rev. 1 : 4, 11, Asia means the Roman Proconsular Asia, consisting of several provinces. In some places Asia seems to be taken for one of those provinces lying on the western side of Proconsular Asia, of which Ephesus was the capital.

ASKE-LON, or AS'CA-LON, a city of the Philistines, and one of the five satrapies, or principalities, situate on the Mediterranean, between Azotus and Gaza. It was taken by the tribe of Judah after Joshua's death, Judg. 1 : 18.

AS-NAPPAR, a king of Assyria, who sent the Cuthæans into the country of the ten tribes,

Ezra 4 : 10. Many suppose this prince to be Salmaneser ; but others, with more probability, imagine him to be Esar-haddon.

ASP, a small kind of serpent, exceedingly venomous : its bite kills within a few hours. It is often mentioned in Scripture. The wicked are said to *have the gall of asps within them*, Job 20 : 14 ; *to suck the poison of asps*, ver. 16 ; *to have the poison of asps under their lips*, Rom. 3 : 13 ; whereby is figured the malicious and dangerous tendency of wicked men ; but by the sucking child's *playing on the hole of the asp*, Isa. 11 : 8, we are to understand that when the gospel of Christ prevails on the earth, terror and cruelty shall give place to security and peace. To express in the strongest manner the safety enjoyed by the godly man under divine protection, it is said, he shall tread with impunity upon these deadly creatures.

ASS, a well-known quadruped, declared unclean by the law, Lev.



11 : 26. The ass so frequently mentioned in Scripture, was a domestic animal of great patience, gentleness and strength. The Israelites had but few chariots, and were not allowed to keep horses ; the most honorable among them, therefore, were wont to ride on



asses, which in Eastern countries were much larger and more beautiful than they are with us. Magistrates rode on white asses, Judges 5: 10. Christ's entering Jerusalem on an ass was an indication of his authority, Zech. 9: 9; John 12: 12—16. As there were different kinds of this animal, there are various names for them in the original language of the Old Testament; those reserved for royal and similar uses were the large white or spotted and striped asses, still greatly esteemed in some parts of the East.

ASSH'UR, a son of Shem, who gave his name to Assyria, Gen. 10: 11—22.

ASSOS, a town of lesser Mysia, opposite the island of Lesbos, to which Paul went on foot from Troas, to take ship for Mitylene, Acts 20: 13, 14. Now called Beiram.

ASSUR'ANCE, occurs twice, Heb. 6: 11, and 10: 22. We have also the full *assurance of understanding*, Col. 2: 2. By the last is meant a perfect knowledge and entire persuasion of the truth of the doctrine of Christ. By *assurance of hope*, is meant a full persuasion, a steady expectation, of the inheritance on high; and, by *assurance of faith*, entire trust in the sacrifice and intercession of Christ is denoted.

AS-SYRIA, an ancient kingdom of Asia, the capital of which was Nineveh, supposed to derive its name from Asshur, son of Shem. It lay east of the Hiddekel or Tigris, though sometimes the name is used for a larger territory. Ptolemy reports Assyria to be bounded, in his day, north by Armenia and the Gordian mountains; west by the Tigris and

Mesopotamia; south by Susiana and by Babylonia; and east, by a part of Media and and Mount Choathias and Zagros. The kings of Assyria, from Phul or Pul, 2 Kings 15: 19. Tiglath-pileser, Shalmaneser, Sennacherib, Esarhaddon, &c., had many wars with Israel, and were often employed by God to punish the sins of his people, but at length their power was overthrown, as predicted, Zeph. 2: 13. Sir Isaac Newton says, in the third year of Jehoia-kim, the successor of Josiah, about 607 years before Christ.

ASTROL'OGY, a supposed art of foretelling future events from the positions and aspects of the heavenly bodies, originating in the notion that the stars have an influence for good or evil on the affairs of men; which influence may be discovered. This art originated in Chaldea, and was from thence transmitted to the Egyptians, Greeks, and Romans. Astrologers were in high esteem among the Babylonians, Dan. 1: 20; 2: 2; 4: 7; 5: 7; and other nations, Dan. 2: 10, and also with the ungodly Jews, Isa. 47: 13—15. The Scripture styles them star-gazers, monthly prognosticators, magicians, sorcerers, Chaldeans, soothsayers, and wise men. Astrology was intimately connected with Sabaism, or the worship of the stars; it, in effect, denies God and his providence, and is, therefore, ranked in Scripture with practices most offensive to him.

A'TAD, the name of the person upon whose threshing-floor the sons of Jacob and the Egyptians, who accompanied them, mourned for the patriarch seven days, on which account it was afterwards

called Abel-Mizraim, the mourning of the Egyptians, Gen. 50: 10, 11.

ATTA-ROTH, *crown*; several places of this name are mentioned in the Scripture, one in the tribe of Judah, 1 Chron. 2: 54; another in the tribe of Gad, Num. 32: 3; another in the tribe of Ephraim, Josh. 16: 2.

ATHA-LIAH, daughter of Ahab, king of Israel. She is called also daughter of Omri, 2 Chron. 22: 2, which is an instance of the wide sense of the terms of relationship as used in Scripture. Athaliah was Omri's grand-daughter. She was wife of Jehoram, king of Judah. Jehu having slain her son, Ahaziah, she seized the kingdom, destroying all the sons of Jehoram which he had by other wives. But Jehosheba, wife of Jehoiada the high priest, providentially saved Joash, son of Ahaziah. He afterwards succeeded to the throne, and Athaliah was slain, after a reign of six years, 2 Kings 11; A. M. 3125.

ATHENS, a celebrated city and republic of Greece, the inhabitants of which were famed for learning, eloquence, and politeness. Paul preached in this city, and converted Dionysius, a member of the Areopagus. The altar at Athens, *to the unknown God*, was erected to commemorate the deliverance of the city from a pestilence, the people not knowing to what deity to ascribe that deliverance, or supposing it too great to have been effected by any of the deities they already worshipped, Acts 17: 22—28.

ATONEMENT. The word so translated is taken from a verb, which signifies to cover. It pre-

supposes something wrong between two or more parties, producing discord or disunion, and signifies, in reference to the offended party, making him propitious, appeasing him, and in reference to the offender, covering or making satisfaction for his offence. God is subject to no change. Atonement, nevertheless, is that in consideration of which, though the sin of man violates his law, and occasions his displeasure, he deals with the offender like one propitious and reconciled.

Under the Mosaic dispensation, sacrifices were offered to atone for offences, both ceremonial and moral. In the New Testament, the sacrifice of Christ is set forth as that in virtue of which sin is forgiven, John 1: 29; Matt. 26: 28; 1 John 1: 7; Rev. 1: 5, 6. This sacrifice was necessary, to remove, not a natural, but a moral difficulty from the way of forgiveness. Sin must be punished. A government that never punishes, secures no respect; one forgiving occasionally and punishing occasionally, out of mere caprice, is as little esteemed. And if the government of God had always punished, the whole human race must have perished, for *all have sinned; they are altogether gone out of the way*. By surrendering his Son to suffering and death, on account of sin, God has vindicated his law, provided for the honor of his government, and secured, while he forgives sin, that repentance and obedience, without which no favor can be enjoyed at his hands. The sacrifice of Christ is sometimes represented as efficacious, simply because such was the appointment of God. Doubtless

God has appointed that pardon shall be granted by this medium, but the appointment presupposes an intrinsic fitness in the death of Christ to expiate transgression. Whether the atonement was made for the sins of some, or for those of all men, is a question much disputed ; but without duly considering that, properly speaking, atonement respects only sin and God. It is the satisfaction offered to divine justice in lieu of the punishment of the sins of men in their own persons, by virtue of which all true penitents believing in Christ are reconciled to God, freed from the penalty of their sins, and entitled to eternal life.

ATONEMENT, DAY OF. The tenth of the month Tisri, answering nearly to our September. A season of great solemnity, according to the Mosaic law. The people rested from all labor, and strictly fasted on this day. The high priest, laying aside his splendid robes, confessed, over a victim which he had to offer, his own sins and those of his house. The people's sins were afterwards acknowledged, and two goats were presented, one of which was to be slain, the other was to be sent away into the wilderness, these sins by a symbolical action being first laid upon his head. The blood of the victims slain was sprinkled in the sanctuary, the court, and on the altar ; and the priest went into the holy place to pray for the people. All this was to typify the work of Christ, Heb. chs. 9, 10.

AT-TA-LIA, a maritime city of Pamphylia, near the mouth of the river Catarrhactes, founded by Attalus Philadelphus, king of Pergamos, and visited by Paul

and Barnabas in their missionary tour, Acts 14 : 25.

AUGUSTUS, *venerable*, emperor of Rome, and successor of Julius Cæsar. This was the emperor who appointed the enrolment mentioned by Luke, 2 : 1, which obliged Joseph and Mary to go to Bethlehem, the place where Jesus Christ was born.

AVEN, a plain situated between Lebanon and Anti-Lebanon, generally supposed to be the same as the plain of Baalbec, or valley of Baal, where there was a magnificent temple dedicated to the sun, Amos 1 : 5.

AVENG'ER OF BLOOD, one whose business it was to take the life of the person who had slain another. The orientals conceive it to be a solemn duty to avenge the death of a relative upon his murderer. Frequently this was done by the nearest of kin to the person slain ; sometimes by a hired avenger. Moses enacted that no asylum should screen the intentional murderer from punishment, Exod. 21 : 14 ; but if death had been accidentally occasioned, he who had been the cause of it was directed to flee to the nearest of six cities of refuge appointed for that purpose. The roads to these cities were to be kept in a perfect state, Deut. 19 : 3. In this city the homicide was to remain without molestation, till the death of the high priest ; but if the avenger of blood should overtake him in his way to the city, or without its walls, he might put him to death and be guiltless, Num. 35 : 26, 27. When the man whose it was to avenge the blood of a slain relative, the natural avenger, so to speak, neglected to perform his

office, it was undertaken by the magistrate, 1 Kings 2 : 5. There is a beautiful allusion to the blood avenger in Heb. 6 : 17, 18.

A'VIM, called also Avites and Hivites a people descended from Canaan, who occupied the southern portion of Palestine along the Mediterranean coast, from which they were driven by the Philistines, Gen. 10 : 17 ; Deut. 2 : 23.

AVOUCH', to make a solemn affirmation, covenant, or choice, Deut. 26 : 17.

AXE, a well-known instrument for cutting wood, 2 Kings 6 : 5 ; used figuratively for any person or power employed by God to execute his judgments upon sinners, who are compared to trees in a forest, Isa. 10 : 15, 33 ; Jer. 46 : 23. The "axe laid to the root of the trees," Matt. 3 : 10, signifies impending punishment that would utterly destroy the Jewish state, referring, prob-

ably, to the Roman army which would soon make its appearance in Judea.

AZ-A-RU'AH, the name of several of the high priests of the Jews. It is the name also of one of the kings of Judah, otherwise called Uzziah ; the first part of whose reign was piously and successfully conducted, 2 Chron. 26 ; but afterwards he was struck with leprosy for meddling with the office which God had laid exclusively upon priests. Isaiah and Amos prophesied in his reign. There are in all thirteen Azariahs mentioned in the Old Testament. The name means *he whom Jehovah helps*.

A-ZE'KAH, a city of Judah, situated south of Jerusalem, memorable for the defeat of the Amorite kings there by Joshua, and for the slaughter of the Philistines after the death of Goliath, Josh. 10 : 10 ; 1 Sam. 17 : 1.

## B.

BA'AL, the word for *lord, master*, in the Syro-Arabian languages, and generally appropriated to an idol of the Chaldeans, Phoenicians, Canaanites, and other ancient nations. The name was employed as that of the chief of the objects of idolatrous worship. Under this name the sun was worshipped, 2 Kings 23 : 4—11, whom they supposed to be the lord and master of the universe. The Baal of the Sidonians, Carthaginians, Babylonians, and Assyrians, was most probably the Moloch of the Ammonites, the Chronos of the Greeks, and the

Saturn of the Latins. The name, however, was at length given to other deities besides the chief one of the nations mentioned.

The temples and altars of Baal were generally on eminences, called *high places* ; they were enclosed by walls, and perpetual fires were maintained within them. In some of these temples there were also statues or images. The Hebrews often followed the Canaanites in their adoration of this idol, sacrificing to him human victims in groves, on high places, and on terraced houses. They had priests and prophets of



Baal, and in the worship of this deity, and in that of Astarte, they committed all sorts of infamous and immodest actions, Jer. 32 : 35 ; 1 Kings 14 : 24 ; 18 : 22 ; 2 Kings 10 : 19 ; 17 : 16 ; 23 : 4, 7.

Baal is a word often used as the first in compound names of places generally without reference to the God of that name. Baalim, plural of Baal, is often used for idols generally.

BA'AL-AH, called also Kirjath-jearim, a town in the tribe of Judah, Josh. 15 : 9, 29. Also a town in the tribe of Simeon, Josh. 19 : 3.

BA'AL-ATH, a town in the tribe of Dan, Josh. 19 : 44.

BA'AL-ATH-BE'ER, called also Ramath-Negeb, a city of Simeon, Josh. 19 : 8.

BA'AL-BE'RITH, god of the Shechemites. The name, signifying *lord of the covenant*, may be taken for the god who presides over alliances and oaths, Judges 8 : 33 ; 9 : 4, 46. The name is used in composition with other terms to designate some supposed attribute or province, or it may be some local habitation of the deity.

BA'AL-GAD, a city in the valley of Lebanon under Mount Hermon, Josh. 11 : 17.

BA'AL-HAM'ON, a place where Solomon had a vineyard, Sol. Song 8 : 11.

BA'AL-HA'ZOR, the place where Absalom kept his flocks and made a feast when he murdered Amnon, 2 Sam. 13 : 23.

BA'AL-HERMON, a place on or near Mount Hermon, 1 Chron. 5 : 23.

BA'AL-ME'ON, called also Beth-Meon, a town in the tribe

of Reuben, beyond Jordan, Num. 32 : 38.

BA'AL-PE'OR, BA'AI-PHE'GOR, or BE'EL-PHE'GOR. Peor is supposed to have been a part of Mount Abarim, and thus designates a locality in which Baal was worshipped. We are told, Num. 25 : 3, that Israel joined himself to this idol. Probably the idol intended under the name Baal-Peor was the same with the Chemosh, the abomination of the Moabites, to whom Solomon erected an altar, on the mount of Olives, 1 Kings 11 : 7. Calmet and Mr. Faber suppose Baal-Peor to be the Adonis of the Greeks, who was preëminently the lord of impurity. To this impurity there is a reference in Hosea 9 : 10.

BA'AL-PER'A-ZIM, a name which David gave to a place in or near the valley of Rephaim, where he gained a victory over the Philistines, 2 Sam. 5 : 20.

BA'AL-SHALT-SHA, a place in the district of Shalisha, near Mount Ephraim, to which the man, who supplied the Prophet Elisha with provisions, belonged, 2 Kings 4 : 42.

BA'AL-TA'MAR, a place near Gibeah where the tribe of Benjamin was nearly destroyed in battle by the other tribes, Judges, 20 : 33—35.

BA'AL-ZE'BUB, or BE'EL-ZE'BUB, signifies *god of flies*, the idol of the Ekronites. Some have thought this title was given in contempt to an idol whom the heathen denominated god of the heavens. This, however, is doubtful. Flies were exceedingly troublesome in those hot countries, and it is probable that the Ekronites consulted the deity as



their defender from these insects. Hercules, and even Jupiter, both had the name of the *fly-chaser*. Baalzebub seems, from 2 Kings 1 : 2, to have been considered as the patron deity of medicine. In New Testament scripture he is styled the *prince of devils*, Matt. 12 : 24, and the *chief of the devils*, Luke 11 : 15. The Jews were taught to consider all the idols of the heathen as devils. Their principal idol, therefore, would be very properly denominated the prince or chief of the devils.

BA'AL-ZEPHON is supposed by the Jewish rabbis, and after them by Grotius, to have been the idol set up to guard the confines of Egypt ; the name Zephon signifying *to contemplate* or *observe*. Others suppose it to be the name of a town, Ex. 14 : 9, though ancient geographers are silent as to its situation. It was probably a temple to Baal at the northern point of the Red Sea, about which there would be a town.

BA'AN-A, an officer in the service of Ish-bosheth, son of Saul, who, with his brother Rechab, slew his master and carried his head to David in hope of a reward, but was put to death for his crime, and his body hung up over the pool in Hebron, 2 Sam. 4 : 1—12.

BA'A-SHA, son of Ahijah, and commander-in-chief to Nadab, son of Jeroboam. He treacherously killed his master at the siege of Gibbethon, and usurped his kingdom, which he possessed twenty-four years, 1 Kings 15. The better to secure himself in his usurpation, he put all the relations of his predecessor to death ; thus accomplishing the

predictions of Ahijah against the house of Jeroboam. In 1 Kings 16 : 2, he is said to have been exalted to the kingdom of Israel by God ; that is, his accession was according to divine decree, though he himself was instigated only by his own ambition and covetousness.

BA'BEL, the name of that famous tower, where God confounded the language of the men concerned in building it so that they could no longer understand each other, Gen. 11 : 9. This was probably in order to hasten their dispersion over the earth. They intended the tower to be a kind of rallying point, whatever might in future befall them. The manner in which their language was confounded, cannot possibly be accounted for in a natural way, God himself interposing in it miraculously. The whole race of mankind then existing, seems, by the account of Moses, to have been concerned in the erection. The building of the tower of Babel, and the confusion of languages, are fixed by chronologists at about A. M. 1775. Herodotus, a Greek historian, 445 years B. C., 1700 years after this tower was built, mentions it as still standing at Babylon ; perhaps it was the original tower repaired and enlarged ; and down to the present time travellers think they can trace its vast remains.

BAB'Y-LON, the capital of the ancient kingdom of Babylonia or Chaldea, in Asia, is supposed to have occupied a site forty-three degrees east longitude, and thirty-three north latitude. Semiramis is said by some, and Belus by others, to have founded this city. But by whomsoever it was erected,

Nebuchadnezzar was the finisher of it ; he made it one of the wonders of the world. The most famous works in and about this city were its walls, the temple of Belus, Nebuchadnezzar's palace, the hanging gardens, the banks of the river, the artificial lake, and the canals. Herodotus describes its walls as forming an exact square, each side of which was 120 furlongs in length, 300 feet in height, and seventy-five feet in breadth. Other authors, more modern, make them of less dimensions, but they probably speak of their condition after they had been taken down by Darius Hystaspes. They were built of large bricks, cemented together by bitumen. The city was encompassed, without the walls, with a vast ditch, filled with water, and lined with bricks on both sides. In the whole compass of the wall were 100 gates of solid brass ; and on the walls were 250 towers. The city, or town within the walls, was regularly built ; for, from each of the twenty-five gates, on every side of the square, there was a straight street extending to the corresponding gate in the opposite side ; therefore the whole number of streets was fifty, each about fifteen miles long, twenty-five of them crossing the other twenty-five exactly at right-angles. By this intersection, or crossing of the streets, the city was divided into 676 squares, each of four furlongs and a half on every side, or two miles and a quarter in compass. Round these squares, on the sides towards the streets, stood the houses, all of which were three or four stories high. The intermediate space within each of them was occupied

as gardens, either for pleasure or convenience. A branch of the river Euphrates, which ran from north to south, divided the city into two parts, by passing through the midst of it. The whole city stood in a large plain, in a very fat and deep soil. That part of it which stood on the east side of the river was the old city ; and the other on the west was added by Nebuchadnezzar, both being included within the vast square bounded by the walls above mentioned. The glory of this city, however, did not last long. In the plenitude of its power, 160 years before an enemy approached it, prophecy pronounced its doom ; and accordingly a succession of ages brought it to the dust. It fell gradually, till at last it sank into utter desolation. Cyrus conquered the city first. Darius took down great part of its famous walls. Xerxes rifled its temples. Alexander died while in the act of restoring its former splendor, Jer. 50, 51. Cyrus finally obtained possession of the city by turning the river Euphrates out of its course into a neighboring lake ; so large, however, was the city, that those who lived about the middle of it did not know for a long time that its besiegers had succeeded in their enterprise. Herodotus says that it was taken while many of the inhabitants were engaged in carousals, it being a festive occasion, Dan. 5. Out of the remains of Babylon, after it was overthrown, four capitals are said to have been built, namely, Seleucia, by the Greeks ; Ctesiphon, by the Parthians ; Al Maidan, by the Persians ; and Kufa, by the Caliphs: with towns, villages, and

caravanserais almost without number. The destruction of the city is so complete, that no traces of its vast walls and buildings can be found. Mounds of earth formed by the decomposition of buildings, channeled and furrowed by the weather, and having their surfaces strewn with pieces of brick, bitumen, and pottery, are almost all that now indicate the spot once so populous and magnificent.

Babylon, as used in Scripture, sometimes intends the empire so called, which was the first of the great monarchies of which we have any historical record. It was founded soon after the flood, and under Nimrod it consisted of four principal cities, Babel, Erech, Accad, and Calneh. It was afterwards enlarged by Asshur, particularly by the addition of Nineveh to its cities. A second city of that name was afterwards founded by Ninus, and became the capital of the Assyrian monarchy. This monarchy ran through three great eras, one commencing with Nimrod, 2000 B. C., during which Babylon was the capital. A second commencing with Ninus, 1230 B. C. with Nineveh as its metropolis. The third era commenced with Belosis, 606 years before Christ, when Babylon was again the seat of power.

Babylon, as the great oppressor of the Jews, emblematically denotes any powerful oppressor and persecutor of the people of God, and especially the Roman hierarchy, Rev. 18: 2.

BAB-Y-LO'NI-A, a country of Asia, so called from its first city, Babel, and Chaldea, from the inhabitants, the Chaldeans, or Chas-

dini. The country comprised under this name anciently, is now called Yemen and Irac.

BA'CA, THE VALLEY OF, *weeping*, regarded by our translators as the name of a dreary region through which worshippers must pass on their way to Jerusalem; but by some interpreters as a word indicating the privilege and happiness of those who were permitted to visit the temple and engage in its worship; a privilege of which the Psalmist was, at the time of writing, deprived, Psal. 84: 6.

BADGER, a word incorrectly used as the translation of the name of the animal from the skins of which the outer covering of the tabernacle was made. Many opinions have been entertained as to what this animal was. Most certainly it was not the animal now known by the name. It is scarcely probable that the skin of an animal reputed unclean, would have been selected for the purposes to which the skin of the creature intended by the word was applied. A very probable opinion is, that the animal intended was one of the ruminating animals of the great antelope family. Egyptian monuments exhibit in their hunting scenes animals whose skins were very likely to be so employed; and it is no light confirmation of the probability that these animals, and not badgers, are intended, that some species of the antelope family still go under the name which the Hebrew Bibles use, and which our translators have so unfortunately rendered.

BA-HU'RIM, a place not far from Jerusalem, on the road to the Jordan, where Shimei cursed,

and threw stones at David, 2 Sam. 16: 5, 5.

BAL'AAM, a prophet and diviner of the city of Pethor, upon the Euphrates. He was sent for by Balak, king of the Moabites, to curse the people of Israel; but, instead of cursing, he blessed them, Num. 22. It is a question much debated amongst the learned, whether Balaam was a true prophet of the Lord, or only a magician or fortune-teller. The latter seems most probable; but that he had, besides, divine suggestions, appears plain from the letter of the text. See, also, 2 Pet. 2: 16, a passage at which scepticism has greatly scoffed; but "say what you will," writes Bishop Newton, "of the formation of the tongue and jaw of an ass being unfit for speaking, an adequate cause is assigned for this wonderful event. *The Lord opened the mouth of the ass.* Such a miracle was not superfluous; it convinced Balaam that the tongue is under God's direction, and was not greater than that afterwards performed on Balaam himself, who was made to bless the people he intended to curse." When Balaam could not succeed in his attempts to curse Israel, he laid a scheme against them which unhappily was too successful, Num. 31: 16; 25: 3. This wicked man calls Jehovah, Num. 22: 18, *my God*, probably because he was of the posterity of Shem, among whom Jehovah was acknowledged and worshipped.

BALAK, son of Zippor, and king of the Moabites, who, afraid of the Israelites then encamped near the frontier of his territory, sent for Balaam to curse them, Num. 22: 2, 4. (See Balaam.)

BAL'ANCE, fair dealing, justice, Job 31: 6: Prov. 16: 11; but the word united with symbols, such as those of corn, &c., becomes the symbol of scarcity, Lev. 26: 26; Rev. 6: 5. The Spirit was not given by measure, or by balance, to Jesus Christ; that is, he was given richly, abundantly.

BALD'NESS, want of hair. Artificial baldness, caused by shaving the head, a custom common among all the eastern nations in token of mourning for the death of a near relative, Jer. 16: 6; Amos 8: 10; Mich. 1: 16, was forbidden to the Israelites, probably for the reason that it was a heathen custom, Deut. 14: 1. Natural baldness was always regarded, among the Israelites, with contempt, Lev. 13: 40, and a bald man was sometimes exposed to the ridicule and insults of the mob, 2 Kings 2: 23; Isa. 3: 17, perhaps from the suspicion that it implied some leprous taint, although the law did not regard it as of itself a symptom of leprosy. Baldness disqualified a person for the priestly office, Lev. 21: 20.

BALM, a juice extracted from the balsam tree, Jer. 8: 22. It was highly medicinal, which accounts for the prophet's question: Are there no salutary means within reach, are there none who can apply these means? He is deploring the afflicted and miserable state of the country.

The balsam was a sweet-scented evergreen shrub or tree, growing spontaneously to about fourteen feet high, with a trunk eight or ten inches in diameter; its wood was light, open, gummy; it yielded three kinds of balsam,



differing in value. One, the best, flowing spontaneously from incisions made in the trunk or branches of the tree in summer time. A second-class balsam was obtained by expression from the ripe fruit of the tree. The third, and least esteemed, was made by a decoction of the buds and small young twigs. It was probably brought into Judea at an early period, and was greatly cultivated about Gilead, contributing considerably to the wealth of the inhabitants of Judea. It is still cultivated in one or two places in the southern parts of Judea, towards the Dead Sea.

**BAND**, a tie or ligature by which things are held together; used figuratively for a company of soldiers, Acts 21 : 31 ; for arguments and constraining influences, Hos. 11 : 4 ; for government and laws, Ps. 2 : 8 ; for oppression, Ezek. 34 : 27 ; for distress or fear, Ps. 73 : 4.

**BANQUET**, a feast, *the great supper*, which the hospitality of ancient nations would on all suitable occasions induce them to provide. The guests were invited, and the time was fixed ; and, as it approached, a messenger was commonly sent round to summon them to attend. Sometimes deputations were sent out to meet the guests, Matt. 25 : 6. Each was saluted on his arrival, sometimes by embracing him, sometimes by kissing his hands, knees, or feet, and sometimes his lips, Luke 7 : 45. Most anciently sitting, as at present, was the posture, but afterwards reclining, each guest resting the upper part of his body on his left arm upon the table, and stretching out or a little bending the lower part of the body, on a

sort of sofa provided for that purpose. In this posture the feet of the guests would be thrown out as it were behind them, so that the woman might easily do as mentioned, Luke 7 : 37, 38. It is important to observe in this case that entertainments, like that at which Christ was invited by Simon, were often given in the gardens or courts of the houses, where all persons had free access. When they conversed, they raised themselves almost upright, supported by cushions. In eating, each raised himself upon his elbow, making use of his right hand, Matt. 26 : 23. The Jews always washed their hands and feet before dinner. Hence the astonishment expressed, Matt. 15 : 2. The hands, often besmeared with grease during the process of eating, were cleansed by rubbing them with the softer parts of the bread, which afterwards were allowed to fall as a portion for the dogs, Matt. 15 : 27 ; Luke 16 : 21. In large feasts, one person was appointed to rule over the rest, to prevent disorder, while he encouraged mirth. This was the symponarch, or governor of the feast, John 2 : 9.

**BAPTISM**, one of the two sacraments of the New Testament, instituted by Christ, to be to the party baptized a sign and seal of the covenant of grace ; of his solemn admission into the visible church ; of the work of the Holy Spirit in renewing and sanctifying the heart ; of his cordial belief of the doctrines of the gospel ; and of his obligation to yield implicit obedience to the commands of the Head of the church.

The rite consists in the application of water to the person, in the



name of the Father, Son, and Holy Ghost, by an ordained minister of the Gospel, in the public assembly of the church, unless sickness or other providential interposition, should render the private administration of it necessary.

The proper subjects of baptism are adult believers, who receive it on the profession of their faith in Christ, and children, who receive it on the faith of their parents or guardians, as a sign of the covenant in which God engages to be the God of his people and of their seed after them, and of the obligation of parents to train up their children in the nurture and admonition of the Lord.

That the children of believers are equally admissible to baptism with their parents, is evident from the following considerations : The rite of circumcision, to which baptism is regarded as succeeding, was performed upon children ; and, moreover, the promises of the Christian economy make especial reference to children, Acts 2 : 39. Accordingly, the apostles baptized whole households, Lydia's and the jailer's, Acts 16, and the household of Stephanas, 1 Cor. 1 : 16. The New Testament contains no proof that infants were excluded from the Christian rite, which is the more remarkable, since to Jewish rites children were plainly admissible. How has it happened, also, if the baptism of infants be of human invention, that it has so long and so universally prevailed in the Christian church? The eastern and the western churches, in whatever else they differ, agree in this, that children are legitimately subjects of baptism. God

originally constituted membership of infants in his church, admitting them by a religious ordinance, Gen. 21 ; Gal. 3 : 14, 17. This constitution was never set aside ; infants, therefore, must still be admitted to the church by baptism. The passages quoted as sustaining this argument, are Gen. 17 ; Isa. 44 : 3 ; Luke 9 : 47, 48 ; 18 : 16. Acts 2 : 38, 39 ; Rom. 11 : 7—21 ; 1 Cor. 7 : 14.

The mode in which baptism is to be administered is by sprinkling or pouring water upon the person in the name of the Trinity. This may be inferred from the original word used to denote this ordinance, which does not, as is maintained by some, exclusively signify a total immersion of the body, but expresses also the idea of cleansing by pouring or sprinkling ; a meaning which agrees best with the spiritual design of the ordinance. That term is used for the washings prescribed by the Mosaic law in whatever way they were performed. Baptism is an emblem of the communication of divine influences, and, therefore, it is properly pouring or sprinkling, Matt. 3 : 11 ; Mark 1 : 8, 10 ; Luke 3 : 16—22 ; John 1 : 33 ; Acts 1 : 5 ; 2 : 38, 39 ; 8 : 12—17 ; 11 : 15, 16. The term sprinkling is used in reference to the act of purification, Isa. 52 : 15 ; Ezek. 36 : 25 ; Heb. 9 : 13, 14 ; and therefore cannot be inapplicable to baptismal purification. Immersion carries with it too much the appearance of a burdensome rite, and moreover is too indecent, for the gospel dispensation. It agitates the spirits, would in some cases be attended with great danger to health, and is often impracticable for want of

BAPTISM OF THE JAILER AND HIS HOUSEHOLD.



water. In the opinion of some it is exceedingly improbable that immersion was practised either in the times of the New Testament or in the early period of the Christian church.

Baptism was intended to represent figuratively some of the leading doctrines of the gospel. Thus, it represents the remission or washing away of sins in the blood of Christ, Acts 2 : 38 ; 22 : 16. It exhibits also the death and resurrection of Christ, whereby he fulfilled all righteousness, and the conformity of his people to him in his death and resurrection, Rom. 6 : 3, 4 ; Col. 2 : 12. It also represents to believers the death of their mortal body, and rising again to life everlasting, 1 Cor. 15 : 29. The term Baptism is once used, Luke 12 : 50, for the intensity and greatness of the Redeemer's sufferings.

This ordinance was intended to continue in the church until the end of the Christian dispensation. The passages of Scripture relating to this institution make it evident that Christ intended to perpetuate an outward rite as the sign of an inward spiritual grace. *To the end of the world* is a phrase identical with the whole duration of time, Matt. 28 : 20. It is a fact, also, that Paul supposes all Christians to have been baptized, Rom. 6 : 3, &c. ; Col. 2 : 12 ; Gal. 3 : 27.

The baptism of John and that instituted by Christ are not the same ordinance. John's baptism was instituted by God the Father, before the actual commencement of the Christian dispensation, John 1 : 33 ; Christian baptism by Christ, after his resurrection, Matt. 28 : 19. John's

was preparatory, referring the subject to the Messiah about to come. Christian baptism was baptism into the death of Christ. One was confined to Jews, the other was common to Jews and Gentiles. One had no formula of administration ; the other was invalid without the formula. One concluded the legal dispensation, the other was instituted at the commencement of the evangelical dispensation, of which it formed a part. In one, John only baptized, his disciples did not ; in the other, Christ did not baptize, but his disciples did, in his name, and by his authority, John 4 : 2.

It has been thought that baptism was practised under the Mosaic law. Exod. 29 : 4, Lev. 8 : 6, seem to intimate that it formed a part of the initiation to the priesthood. From Num. 19 : 19, 20, also, it appears that Jews who had become unclean were not restored to communion with their brethren in worship without baptism. Some writers, of great authority in Jewish matters, affirm that proselytes to Judaism also were received by baptism. Among these are Ainsworth, Hammond, Lightfoot, Selden, and Spencer. Others contend, however, that there is no proof of such practice previously to the times of Christ and his apostles, nor indeed till long after. In the Old Testament it is said there are no traces of the baptism of proselytes. The apocrypha, which, though not inspired, is of value as a history, especially on a question of this nature, is equally silent ; and in the New Testament, where several proselytes are mentioned, not a word occurs about their being baptized, Matt. 23 : 15 ; Acts 2 :

10; 6: 5; 13: 43. There is, however, nothing said as to the mode of their admission to Judaism. Later Jewish writers, Philo, Josephus, the Targums or Paraphrases of the Old Testament, the Mishna, or Book of Traditions, fail to support the baptism of proselytes as an ancient practice.

The baptism with *the Holy Ghost and with fire*, Matt. 3: 11, has been thought to refer to the remarkable effusion of the Holy Spirit on the day of Pentecost. Perhaps, however, the Baptist meant to say that the coming Messiah would baptize those who received him, not with water merely, but with the Holy Ghost; while those who rejected him he would baptize with fire, that is, would inflict upon them condign punishment. [See the context.]

*Baptism for the dead*, 1 Cor. 15: 29, is a phrase, the meaning of which has been variously explained, but with no satisfactory result, and must, therefore, be left in its obscurity and uncertainty.

BAPTIST, JOHN, the forerunner of Christ. [See JOHN.]

BA-RAB'BAS, a notorious robber and murderer, who was preferred to Jesus Christ by the Jews, when Pilate asked which of the two he should release, John 18: 40. The Armenian version of this passage reads, *Whom will ye that I deliver unto you, Jesus Barabbas, or Jesus who is called Christ?* a reading which some critics adopt as the proper reading of the text. Both Jesus and Barabbas were common names among the Jews.

BAR-A-CH'AS, Matt. 23: 35. [See ZACHARIAS.]

BA'RAK, son of Ahinoam, who,

being chosen by God to deliver the Hebrews from their bondage to Jabin, king of Canaan, refused to obey the Lord's orders, signified to him by Deborah, unless she would accompany him in his march against the enemy. She complied, and a complete victory was obtained over the Canaanites. See Judges 4. After this the land continued in peace forty years, from A. M. 2719 to 2759.

BARB'ARIAN, in a Hebrew sense a stranger, or one who does not know the holy language nor the law. The name was also given by the ancient Greeks to all who did not speak their language. Thus Paul, Rom. 1: 14, under the names of Greeks and Barbarians, comprehends all mankind. The name signified, with them, what *foreigner* does with us, which is Paul's definition of a barbarian, 1 Cor. 14: 11. It does not imply savageness of nature or of manners.

BARB'ED, jagged with hooks; spoken of an instrument or weapon, which, when struck into the flesh, cannot be withdrawn without making a very large wound, Job 41: 7.

BARE'FOOT, without shoes or sandals; a sign of great affliction, Isa. 20: 2—4; 2 Sam. 15: 30.

BAR-JESUS. [See ELYMAS.]

BAR-JO'NA, son of Jonas, the patronymic appellation of the apostle Peter, Matt. 16: 17.

BAR'LEY, a well-known grain, sown in Palestine in autumn, and reaped in spring. The rabbis sometimes call it the food of beasts, because they fed their cattle with it, 1 Kings 4: 28. The Hebrews frequently ate barley bread, 2 Sam. 17: 28; 2 Chron. 2: 15. Christ and his apostles



had no other provision than five barley loaves and two small fishes, for the five thousand miraculously fed, John 6 : 9. The jealousy offering, Num. 5 : 15, was to be barley meal, probably to denote the vile condition of the person on whose behalf it was offered. Barley is sometimes used to signify a thing of low price, Ezek. 13 : 19. Hosea purchased his emblematic bride for fifteen pieces of silver and a homer and a half of barley, a very low price. Barley, in Egypt, requires but little more than three months for growth, and is ripe usually before other grain, Exod. 9 : 31.

BAR'NA-BAS, a disciple of Christ, and companion of Paul, was born at Cyprus, and descended from the tribe of Levi. His proper name was Joses, to which, after his conversion to Christianity, the apostles added that of Barnabas, signifying *the son of consolation*. He was educated at Jerusalem, under Gamaliel ; he had from that circumstance a knowledge of Paul's early life, and having come to understand his conversion, he introduced him to the Christians at Jerusalem, Acts 9 : 26, 27. He labored and travelled much in company with Paul, with whom also he endured much persecution. At length, however, they separated on the question of taking John Mark with them a certain journey, and from that time we hear no more of Barnabas. It has, however, been questioned, on 1 Cor. 9 : 6, whether Paul and Barnabas were not reconciled to each other after this difference.

BAR'SA-BAS, JOSEPH, nominated with Matthias to fill the va-

cancy made by the death of Judas, Acts 1 : 23.

2. BARSABAS, JUDAS, a distinguished disciple, Acts 15 : 22.

BAR-THOL'O-MEW, one of the twelve apostles, Matt. 10 : 3, thought to be the same with Nathanael, one of the first disciples who came to Christ. His name, Bartholomew, signifies *the son of Tolmai*, or *Talmai*, and may be intended to express Nathanael's filial relation. He was of Galilee, John 21 : 2. Philip introduced him to Jesus, by whom a high testimony was borne to his character, John 1 : 47. The traditional accounts of Bartholomew's labors in India, like those of other apostles in other regions, are too vague and uncertain to be worth repeating.

BA'RUCH, son of Neriah, and grandson of Maaseiah, of an illustrious family, and one of the tribe of Judah, a disciple and scribe of Jeremiah. His adherence to his master brought on him many persecutions, Jer. 36. He accompanied Jeremiah into Egypt ; and after the prophet's death, Baruch retired to Babylon, where the rabbins say he died in the twelfth year of the captivity. There is an apocryphal book under the name of Baruch, which Grotius takes to be the fiction of some hellenistic Jew ; and Jerome says, it was not reckoned canonical among the Jews.

BAR-ZIL/LA-I, a wealthy Gileadite, who supplied David and his followers with provisions, beds, and other conveniences, when they were fleeing beyond Jordan during the rebellion of Absalom, 2 Sam. 17 : 27—29. On the king's return Barzillai accompanied him as far as Jordan,



but declined his invitation to follow him to Jerusalem, and receive a royal reward for his services, by reason of his advanced age, 2 Sam. 19 : 31—39. David, on his death-bed, showed that he gratefully remembered this kindness of Barzillai, 1 Kings 2 : 7.



BAR-TI-ME'US, the blind beggar of Jericho, whom Christ restored to sight, Mar. 10 : 46.

BASHAN, one of the most fertile cantons of Canaan, taken from Og, king of the Amorites, Deut. 1 : 4. In the midst of it stood the mountain Bashan ; whence it took its name. It afforded an excellent breed of cattle and stately oaks. Mr. Buckingham says of this district of country, "We continued our way over this elevated tract, continuing to behold, with surprise and admiration, a beautiful country on all sides of us." He describes its valleys as exceedingly fertile, and its hills as clothed with forests, in which the oak was conspicuous, Ezek. 27 : 6. See

also Psa. 22 : 12. This country was called by the Greeks Bata-næa.

BAT, a bird declared by Moses unclean, Lev. 11 : 19 ; Deut. 14 : 18. Isaiah, 2 : 20, prophesies that the idols shall *be cast to the moles and the bats* ; that is, instead of occupying splendid temples, they shall be carried into dark caverns, old ruins, or desolate places, the habitation of bats and other similar creatures.

BATH, a measure of capacity for things liquid, being the same with the ephah, Ezek. 45 : 11, and containing ten homers, or seven gallons and a half.

BATH'SHE-BA, called also Bathshua, daughter of Eliam, called also Ammiel, 1 Chron. 3 :

5, grand daughter of Ahithophel, and wife of Uriah the Hittite, seduced by David during the absence of her husband, 2 Sam. 11 : 4, 5, and after his death legally married to the king, 2 Sam. 11 : 27. She was the mother of Solomon, and also of Shimea, Shobab, and Nathan, 1 Chron. 3 : 5.

**BATTERING-RAM**, an implement of ancient warfare, used to make breaches in the walls of cities ; consisting of a large beam armed at one end with a thick metallic plate, in shape like the head of a ram, suspended in a frame by the middle so as to strike heavily against walls, Ezek. 21 : 22.

**BATTLEMENT**, a balustrade, required by the law of Moses to be erected around the flat roofs of Jewish houses, to prevent persons from falling. As the roof was a place of resort for a family, either for repose or amusement, this precaution was absolutely necessary, Deut. 22 : 8.

**BDELLIUM**, an aromatic gum resembling myrrh, of a dusky color, and bitterish taste. Moses says, Gen. 2 : 12, that there was bdellium in the country through which the Pison ran ; and, Num. 11 : 7, that manna resembled bdellium. The Septuagint translates the word for bdellium in two passages as a mineral, in one a carbuncle, in the other a crystal ; and many authors have considered it as belonging to the mineral kingdom. It is, however, more generally, and more properly, considered as a vegetable gum. There are specimens of bdellium in the British Museum.

**BEACON**, any conspicuous object, designed to give notice of danger, or as a rallying-point

for the people, Isa. 30 : 17. It was usual, among the Persians, Grecians, and Romans, to give warning of the approach of any enemy, or of succor from friends, in the night, by torches or other signs of fire. The coming of an enemy was signalized by shaking and moving their torches, — and from friends was indicated by holding them quite still. Thus the prophet exclaims, Set up a sign of fire in Beth-haccerem, Jer. 6 : 1. Beth-haccerem was probably a high tower.

**BEAR**, a strong, rapacious, and fierce quadruped, furnishing many expressive metaphors to Hebrew poets, Prov. 17 : 12 ; Hos. 13 : 8. Bears were common in Palestine. David had to defend his flock against them, 1 Sam. 17 : 34. They were God's instruments to punish the children who mocked Elisha by profanely referring to Elijah's translation to heaven, 2 Kings 2 : 23. The bear is a symbol of ferocity of disposition, Isa. 11 : 7 ; and of tyranny and violence in governors, Dan. 7 : 5.

**BEARD**, the hair growing on the chin, and adjacent parts of the face. The fashion of wearing the beard has differed materially in various ages and countries. To shave the whole beard, and all the hair, or but half the beard and hair, was an insult, 2 Sam. 10 : 4, 5. Many of the Arabs value their beards above all things beside : they beg " for the sake of your beard." This gives force to Ezek. 5 : 1—4. Mourning was indicated by neglecting the beard, Jer. 41 : 5 ; 48 : 37 ; intense grief by plucking away the hair of the head and beard. Taking by the beard to salute was respectful.

Hence the deep dissimulation of Joab, 2 Sam 20: 9.

BEAST, any irrational animal; used frequently for wicked and cruel men, Eccl. 3: 18; Psa. 22: 12, 16; Tit. 1: 12; 2 Pet. 2: 10, 12.

BED, something to sleep on, a couch, 1 Sam. 19: 16; 2 Sam. 4: 5. The beds were mattresses, or thick cotton quilts folded. Hence the direction to the paralytic, Matt. 9: 6; and similar directions in other miracles; and hence, too, the baptism of *beds*, or, as the word translated *tables*, Mark 7: 4, should be rendered, would not be either difficult or inconvenient. Beds in the East are often laid on raised platforms or a sort of dais at the upper end or along the sides of the rooms. Hence the phrase to go up to the bed; and hence, too, Hezekiah's turning his face to the wall when he was ill in bed, 2 Kings 1: 4; 20: 2. Torment in or on a bed indicates great tribulation and anguish, Psa. 6: 6; Rev. 2: 22.

BEDAN, one of the deliverers of the Israelites, supposed by some to be the same as Jair of Manasseh, who judged Israel twenty years; but this is uncertain, 1 Sam. 12: 11.

BEE, a well-known insect, to be found in every region of the globe. Bees are used emblematically in Scripture for the wicked, Psa. 118: 12. Bees are represented by the ancients as vexatious and formidable enemies, easily irritated, and attacking with great fury and in increasing numbers. Hence the comparison, Deut. 1: 44. Hissing for the bee, Isa. 7: 18, is supposed to allude to the practice of calling bees out from their hive, and in from their

work, by a hissing or whistling sound. Thus Jehovah would arouse the enemies of Judah, and lead them on to the prey. However remote or widely scattered, they should hear his voice and come promptly to action; and though they might seem insignificant as bees, they should come with irresistible might, and take possession of the rich and beautiful region which had been abandoned by its terrified inhabitants.

BE-EL'ZE-BUB, or BE-EL'ZEBUL, the name of the prince of the devils, Matt. 12: 24. [See BAAL-ZEBUB.]

BE'ER, *a well*, the name of a place, in the land of Moab, where the Israelites encamped in their journey to Palestine, Num. 21: 16. Also a town in the tribe of Judah, Judg. 9: 21. This word is used frequently in composition, as well as by itself, and always denotes the presence of a well of water.

BE-ER-ELIM, *well of the princes*, Isa. 15: 8. Supposed to be the same as the place referred to in Num. 21: 16—18.

BE-ER-LA-HA'I-ROI, the well shown to Hagar by an angel, Gen. 16: 13, 14.

BE-ER'ROTH, a city of the Gibeonites, assigned to the tribe of Benjamin, Josh. 9: 17.

BE-ER'SHE-BA, *the well of the oath*, so called to commemorate the alliance and oath between Abraham and Abimelech, king of Gerar. Beersheba was given by Joshua to the tribe of Judah, but afterwards to that of Simeon, Josh. 15: 28, and 19: 2. It lay twenty miles south of Hebron. *From Dan to Beersheba* is a common expression to denote

the limits of the Holy Land, Dan being the northern, as Beersheba was the southern extremity, 2 Sam. 17 : 11.

BEE-TLE, probably a species of locust, Levit. 11 : 22.

BEEVES, a word applicable to all ruminating animals except the camel ; more particularly to horned cattle, Levit. 22 : 19.

BEHE-MOTH, a word which is in the Hebrew plural form of a word which signifies generally beast. It is used, however, in Job 40 : 15, for the hippopotamus, or river horse. Job associates it with the Leviathan, now commonly understood to be the crocodile, an inhabitant of Egypt, where the hippopotamus was well known. It is an animal of great size : the male has been found seventeen feet in length, fifteen in circumference, and seven in height. Its head is enormously large ; its body is lightly covered with hair, and its skin is so thick and tough as to resist the edge of a sword or sabre. It is amphibious, finding, however, the chief part of its food on land. It is not offensive or violent, except when assaulted, but then its fury is terrible. It will attack a boat and break it in pieces with its teeth ; or, if the water be not very deep, it will raise the boat on its back and upset it. The behemoth lives mostly on vegetable food.

BEL, contracted from Baal, the national god of the Babylonians, Isa. 46 : 1. [See BAAL.]

BELI-AL, *wicked, worthless*, bad men are called sons of Belial ; that is to say, they are men good for nothing, 1 Sam. 2 : 12 ; 2 Cor. 6 : 15.

BELIEF, in its common ac-

ception, denotes a persuasion of, or assent to, the truth of a proposition. It may be produced by various means. In its more restrained sense, belief denotes that kind of assent which is produced by testimony. It stands opposed to knowledge. We do not believe snow is white, we know it. Belief properly pertains to that of which we have no knowledge ourselves, but which is propounded to us. To believe, in the Scripture sense, is to receive the testimony of God, and especially that concerning Christ, and to rely on him for salvation, John 1 : 12 ; Rom. 9 : 33 ; Acts 16 : 31.

BELL. Moses ordained that the lower part of the blue robe, which the priest wore when he performed the ceremonies of the Jewish worship, should be adorned with pomegranates and golden bells, intermixed equally and at certain distances. One purpose of these bells seems to be, to inform the people, anxiously waiting without, while the priest went into the sanctuary, that he still lived. Bells were a part of the martial furniture of the horses used in war, Exod. 28 : 33—35 ; Zech. 14 : 20. The bells of the horses being *holiness to the Lord*, manifestly signifies that all things from the highest to the lowest, in the days prophesied of, should be sanctified to God.

BEL/LY, that part of the body which contains the bowels, Matt. 15 : 17 ; the womb, Jer. 1 : 5. A figurative expression for gluttony, Tit. 1 : 12 ; Phil. 3 : 19 ; Rom. 16 : 18 ; used also for the heart, or soul, Prov. 18 : 8, and 20 : 27. The belly of hell is the grave, or sometimes imminent danger, Jonah 2 : 2. To embit-



ter the belly, Jer. 4 : 19 ; 9 : 15, is to bring evil upon a man.

BEL-SHAZ'ZAR, the last king of Babylon previously to the overthrow of that city and empire by Cyrus, son of Evil-Merodach, and grandson of Nebuchadnezzar. While Babylon was being besieged by Cyrus, Belshazzar made a sumptuous entertainment for his nobles, and desecrated the vessels brought from Jerusalem, by employing them in an idolatrous festival ; upon which, a hand suddenly appeared writing on the wall. Daniel interpreted the writing. It consisted only of three words, importing, *numbered, weighed, divided*. God only, who sent the omen, could explain it, and all that Daniel, under his direction, uttered in explaining it, was exactly fulfilled ; for, in that same night, and in the midst of their feasting and revelling, the city was taken by surprise, Belshazzar was slain, and the kingdom was translated to Cyaxares, whom the Scripture calls Darius the Mede, Dan. 5. This happened A. M. 3466. Belshazzar is called Nabonadius, Nabonides, and Labynetus, in profane authors.

BEL-TE-SHAZ'ZAR. [See DANIEL.]

BEN-A-YAH, son of Jehoiada, and captain of David's guard, consisting of the Cherethites and Pelethites, whose daring exploits were celebrated in Israel, 2 Sam. 8 : 18 ; 23 : 20—22. In the rebellion of Adonijah he adhered to Solomon, and having slain Joab, who favored that enterprise, at the altar where he had taken refuge, was appointed commander in chief in his place, 1 Kings 1 : 36 ; 2 : 29.

BEN/HIA-DAD, king of Syria,

who came to the assistance of Asa, king of Judah, against Baasha, king of Israel, 1 Kings 15 : 18.

2. BENHADAD, king of Syria, and son of the preceding, made war upon Ahab, king of Israel, and was defeated. He also made war against Jehoram, son of Ahab, but was obliged to return into his country again. He soon after besieged Samaria, and reduced it to great distress ; but his army being seized with a panic, they deserted the besieged city, and returned into Syria. He was murdered the year after by Hazael, who succeeded to the throne, 2 Kings 6 : 8.

3. BENHADAD, son of Hazael, whom Jehoash three times defeated, and compelled to surrender the country beyond the Jordan, of which Hazael had made himself master, 2 Kings 13 : 24, 25.

BEN/JAMIN, youngest son of Jacob and Rachel, one of the twelve patriarchs ; also the name of the tribe descended from him. [See JOSEPH.] Rachel, with her last breath, called him Benoni, *son of my sorrow*. The tribe of Benjamin, one of the smallest of the tribes, became in process of time numerous and powerful. Its war with the rest of the tribes, Judges 20, exceedingly weakened it, but its revival was very rapid, 1 Chron. 7 : 6—12 ; 2 Chron. 14 : 8 ; 17 : 17. This tribe gave the first king to Israel, 1 Sam. 9 : 1, 2, and subsequently it remained, with the tribe of Judah, faithful to the house of David. These two tribes constituted the flower of the Jewish people in latter times, Ezra 10 : 9.

BE-RE'A, a city of Macedonia, where Paul preached with success, Acts 17 : 10—13. The Bereans are



commended for the reception they gave to the Gospel on an impartial examination and comparison of it with the Old Testament Scriptures.

BER-NI'CE, daughter of Herod Agrippa, and sister to Agrippa the younger. She was present with her brother Agrippa, Acts 25 : 13, and heard the discourse which Paul made before Festus. She and her brother are said to have lived in incestuous intercourse, Juvenal, Sat. 6 : 156.

BE-RO'DACH, or ME-RO'DACH-BAL'A-DAN, a king of Assyria, to whose ambassadors Hezekiah imprudently exhibited all his treasures, 2 Kings 20 : 12 ; Isa. 39 : 1.

BER'YL, a precious stone, called by lapidaries *Aqua Marina*, of a bluish-green color, found in the East Indies, and about the gold mines of Peru, in South America. It approximates to the hardness of a garnet, and was the tenth stone in the high priest's breast-plate, Ex. 28 : 20. The word translated beryl has by some been taken to mean a stone different from that now known under that name. Luther and other Germans make it the onyx.

BE'SOM, a broom or brush for sweeping ; used figuratively to denote divine judgments by which a people are brought to desolation, Isa. 14 : 23.

BE'SOR, a brook which has its source in the neighborhood of Hebron, and reaches the Mediterranean near Gaza, usually dry in summer, where David, in his pursuit of the Amalekites who had plundered Ziklag, left two hundred of his men, who were too much exhausted to cross the stream, 1 Sam. 30 : 9, 10.

BE-STEAD', to be in difficult or dangerous circumstances, Isa. 8 : 21.

BETH-AB'A-RA, a place beyond Jordan, where John baptized, John 1 : 28. It is thought to be the place where the Israelites passed the river Jordan, under Joshua ; but this is uncertain. It was the common ford of the river. The name Bethabara is not, however, in the best MSS. in the passage in John's gospel. Their word is Bethany. Origen is said to have been misled on the spot. Bethany was the name of more than one place.

BETH'A-NY, a village beyond Mount Olivet, nearly two miles almost east of Jerusalem. Here Mary and Martha lived with their brother Lazarus, whom Jesus raised from the dead, John 11 : 1. Jesus often retired from Jerusalem to lodge in this village. It was from this place that Jesus Christ ascended, Luke 24 : 50.

BETH-AR'BEL, a fortress destroyed with great cruelty by Shalmaneser ; supposed to have been the Arbela in Galilee mentioned by Josephus. Hos. 10 : 14.

BETH'EL, a city to the west of Hai, from eight to twelve miles north of Jerusalem. Here Jacob passed a night on his way to Mesopotamia, and was favored with a vision which led him especially to consecrate this spot to worship, and to call it by a name which signifies *the house of God*, Gen. 28 : 19. It was formerly called Luz, *an almond*, probably from the number of almond trees growing near. Bethel became a considerable place in the history of the Israelites, especially in their idolatrous practices.

BETH-ES'DA, *the house of*

*mercy*, a pool or reservoir of water, near the sheep market at Jerusalem. It became a sort of hospital, with five porticos, or cloisters, to accommodate and shelter those who resorted thither for pleasure, convenience, or cure; for the water was highly esteemed on account of its medicinal virtues, John 5: 4. Many unsatisfactory attempts have been made to account for the healing virtue of this pool on natural principles. That it was miraculous is evident, 1, from its healing all diseases; 2, from its efficacy only reaching to one person at a time; 3, from its possessing this efficacy only at certain periods. Perhaps the pool had this property not long before the ministry of Christ, and most likely the property was lost when he was rejected by the Jews. Qu. Was Bethesda emblematical of the healing waters of Ezekiel? Ezek. 47: 9.

BETH-HAC'CE-REM, called also BETH-ACH'A-RA, a city of Benjamin, situated on an eminence between Jerusalem and Tekoa, Neh. 3: 14; Jer. 6: 1.

BETH-HA'RAN, a fortified city in the tribe of Gad, Num. 32: 36.

BETH-HOG'LAH, a place on the border of Benjamin and Judah, the site of which is supposed to be marked by a fountain called Hejla, on the road between Jerusalem and Jericho, Josh. 15: 6; 18: 21.

BETH-HO'RON, Upper and Lower, two adjoining places in the north-west corner of Benjamin, and about twelve miles north-west of Jerusalem, Josh. 16: 3, 5. Down the pass which separated these places the five kings of the Amorites were driven by Joshua,

and at some point near the upper town, with Gibeon and the valley of Ajalon in view, he uttered the memorable words, "Sun, stand thou still," &c., Josh. 16: 3, 5; 10: 10—12.

BETH-JESI-MOTH, a city on the east of the Jordan, assigned to the tribe of Reuben, Num. 33: 49; Josh. 13: 20.

BETH-LEB'A-OTH, a city in the tribe of Simeon, Josh. 19: 6.

BETH-LE-HEM, *the house of bread*, a city of Judah, six miles, or thereabouts, south of Jerusalem, on the way to Hebron. It was likewise called Ephrath, or Ephratah, *fruitful*, Micah 5: 2, and its inhabitants Ephrathites. David was born at Bethlehem, and Christ also, according to prophecy. *Though thou be little*, of Micah, becomes, in Matthew, *art not the least*, Matt. 2: 6. Perhaps the Evangelist quoted from memory; the sense of both phrases is pretty nearly the same. In relation to the prediction of Christ's birth at this place, and its fulfilment, as well as to many other predictions, the absence of all contrivance on the part of man, and the wise arrangements of divine Providence, may be clearly marked. Joseph and Mary, the parents of Jesus, go up to Bethlehem, under the direction of the civil power. Perhaps even they did not think, certainly Augustus and the agents in carrying his decree into effect did not think, of the prediction. It is extremely probable, too, that divine Providence directed Mary to Bethlehem on this occasion, because there was much less danger to her infant from Herod in that place than there would have been at Jerusalem. The well at Bethlehem, of the water of which

David longed to drink, 2 Sam. 23 : 15, still retains its renown, and many an expatriated Bethlehemite has made it the theme of his longing and regret.

BETH-ME'ON, a city of the Moabites, in the territory of Reuben, denounced by Jeremiah, Jer. 48 : 23.

BETH-NIM'RA, a town in the tribe of Gad, situated near the junction of the brook Nimrim with the Jordan. On the site of the ruined city there is still a fountain, which may be "the waters of Nimrim," Num. 32 : 36; Isa. 15 : 6.

BETH-PE'OR, a city of Moab, not far from the Jordan, near which Moses was buried, Deut. 4 : 46; 34 : 6.

BETH-PHA'GE, *the house of figs*, a village not far from Bethany in the Mount of Olives, but whether nearer to Jerusalem, or further towards the east, cannot now be ascertained; probably the latter, Matt. 21 : 1; Luke 19 : 29.

BETH-RE'HOB. [See REHOB.]

BETH-SA'I-DA, a small fishing town near the north end of the lake of Gennesaret. There seem to have been two places of the name, one was raised by Philip the tetrarch from the rank of an inconsiderable place to that of a city. He gave it the name of Julias, out of respect to Julia, daughter of Augustus Cæsar. Some, however, have been able to trace but one Bethsaida, and the apparent discrepancy in the evangelical narrative, which this notion seems to involve, is solved thus:—In John 12 : 21, Bethsaida is said to be in Galilee, whereas it was situated in the province governed by Philip, Luke 3 : 1, and Galilee was gov-

erned by Antipas. Was the apostle ignorant of the province in which his own birth-place was situated? A little close attention to facts will disclose the accurate knowledge of the evangelist and the authenticity of his gospel. Bethsaida was situate in Gaulonitis, which district had been divided, for deep political reasons, from Galilee. The ancient divisions of the country were much more respected by the Jews than those which Roman policy had effected. John, therefore, in speaking of Bethsaida as in Galilee, expressed himself after the ordinary manner of the period. A similar example occurs in Josephus as to Judas the Gaulonite, whom he calls a Galilean.

BETH'SHAN, or BETH-SHE'AN, a city belonging to the half-tribe of Manasseh, west of the Jordan, 1 Sam. 31 : 10. It was a considerable city in the time of Eusebius and Jerome, and was then, as it had been for several ages before, called Scythopolis, from an inroad made by the Scythians into Syria; and said to be 600 furlongs from Jerusalem, 2 Macc. 12 : 29. After the defeat at Mount Gilboa, the Philistines took the body of Saul and fastened it to the wall of Bethshan, whence the men of Gilead took it down, 1 Sam. 31 : 10, &c.

BETH'SHE-MESH, *house of the sun*, the name of four places mentioned in Scripture; one of them was in the tribe of Judah, a sacerdotal city, Josh. 21 : 16. The Philistines having sent back the ark, it was brought to Bethshemesh, 1 Sam. 6 : 12, where some of the people, from curiosity, having looked into it, were struck dead, to the number of seventy,

50,000 of the common people also are said to have been smitten, perhaps with some disease, for the people lamented because the Lord smote them. Some MSS. omit the 50,000 altogether, and, as Beth-shemesh was but a small place, the omission probably leaves the true reading. Looking into the ark was in violation of Num. 4 : 20. "It is a fearful thing to use the holy ordinances of God with an irreverent boldness ; fear and trembling become us in our access to the majesty of the Almighty."—Bp. Hall. A second Beth-shemesh was in Naphtali, Judg. 1 : 33. A third was in Issachar's possession, Josh. 19 : 22 ; and the fourth was a city of Egypt, Jer. 43 : 13, usually called On.

BE-THU'EL, son of Abraham's brother Nahor, and father of Laban and Rebekah the wife of Isaac, Gen. 22 : 23.

BETH'ZUR, a town in the tribe of Judah, south of Jerusalem on the road to Hebron, Josh. 15 : 58, the site of which has not been ascertained. It was one of the strongest fortresses in Judea, and an object of great importance to the defenders and conquerors of the country.

BETROTH', to enter into a contract of marriage. Among the Hebrews marriage contracts were made by parents, in behalf of their children while quite young, and without any acquaintance with each other. The parties lived separate until marriage, but the engagement was regarded as binding upon them, and could not be dissolved except by divorce or death, Matt. 1 : 18—20. [See BRIDE.]

BE-U'LAH, *marriage*, a name

applied to the Jewish church, denoting its relation to God, who is said to be the husband of his people, Isa. 62 : 4.

BEWITCH', to deceive, charm and lead persons astray by magical arts, or by false doctrine, Acts 8 : 9 ; Gal. 3 : 1.

BEWRAY', to betray, to reveal, to discover perfidiously, Matt. 26 : 73 ; Prov. 27 : 16 ; Isa. 16 : 3.

BEYOND', a word frequently used in relation to the river Jordan, to determine the meaning of which the reader must consider the position of the writer. In the writings of Moses it means the *west*, in Joshua and in the New Testament the *east* side of the river ; Moses writing on the east, the other writers on the west side.

BE-ZAL'E-EL, an artificer, who, together with Aholiab, was employed by God's command, and with skill divinely imparted, in constructing the Tabernacle, Exod. 31 : 1—11.

BE'ZEK, a city of Judah, about seventeen miles from Neapolis, in Shechem, on the road to Bethshan, where the Canaanites were defeated, and their king, Adonibezek, taken captive and punished, Judg. 1 : 4—7.

BE'ZER, one of the cities of refuge in the tribe of Reuben, beyond Jordan, called Bezer in the wilderness, Deut. 4 : 41—43 ; Josh. 20 : 8.

BIB'BER, an intemperate drinker of wine, Prov. 23 : 20 ; Matt. 11 : 19.

[BIB'LE], from the Greek word *bublos*, or *biblos*, an Egyptian plant, of which the papyrus, a material for writing upon, was made. It signifies a book, but



is applied, by way of eminence, to the collection of the sacred writings, or the Holy Scriptures of the Old and New Testament. It is not accurately used when applied to the Old Testament exclusively. Chrysostom, Jerome, and Augustine applied the term to the whole inspired volume. The Jews, who receive only the Old Testament as of divine authority, call it *Mikra*, *lecture*, or *reading*.

The books composing the Old Testament are written partly in prose, and partly in poetry. According to Josephus, they were twenty-two in number, "comprehending," he says, "the history of all former ages, and justly regarded as divine." He reckoned five books of Moses, with the continuation of the history till the death of that lawgiver, Deut. 34; thirteen books written by prophets, including the historical books after Moses, and the prophetic books as we have them; and four books of divine hymns and precepts of morality. The catalogues of the books of the New Testament are scattered over various of the early Christian writers. Eusebius, in the early part of the fourth century, collected these books into one catalogue, consisting of two parts: 1. Universally received books; 2. Books received by the majority of Christian writers, but not universally acknowledged as divine. A few passages in the Old Testament, such as Gen. 12: 6; 22: 14; Exod. 16: 35; Deut. 2: 12; 3: 11, 14; 34, and a few others, are supposed to have been added by some later writer to the respective books as originally composed.

It is generally believed that Ezra collected all the sacred books composed before and during his time, and that about fifty years afterwards, Malachi, the last of the prophets, completed the canon of the Old Testament Scriptures.

The Old Testament fell, in the time of Christ, and before that time, under a three-fold division, Moses, the Prophets, and the Psalms; the same in effect with the division to which Josephus adverts. Under the last of these three designations, sometimes called the Hagiography, or the holy writings, the psalms as we have them, the writings of Solomon, the books of Job, Ruth, Lamentations, Esther, Daniel, Ezra, and the Chronicles, are sometimes reckoned.

The books of the Old Testament which we have, formed unquestionably the sacred writings of the Jews in the time of our Lord. He does not charge them, among all their crimes, with corrupting the word of God. Fifty years after Christ, Targums or Paraphrases were written on the Old Testament Scriptures, which of course are satisfactory evidences of what were then regarded as sacred books, to say nothing of the numerous quotations or allusions to passages from almost every part of the Old Testament scattered through the New.

It may be added, that, for the convenience of reading in the synagogues, the Jews divided the law into fifty-four sections, a portion for every Sabbath in the year; some of their years having an intercalary month, thus making fifty-four weeks. During the persecution of the Jews by Antio-



chus Epiphanes, the reading of the law in public was forbidden ; many portions of the prophets therefore were read in the place of the law ; and when that persecution was averted, both the law and the prophets were read, Acts 13 : 15, 27. These sections were divided into shorter periods, called *pesukim* or verses ; not, however, in some cases the verse division which our English version uses. The division into chapters is much later.

There are certain books, or parts of books, called the Apocrypha, which by the Romish church are considered inspired, but they have been rejected from the canon, both by Jews and Christians. Some of these books are of great value as historical documents.

The New Testament contains four histories of the life and death of Christ, written by four of his contemporaries without concert with each other, and in all probability to answer different ends ; one historical account of the proceedings of apostles, and of the progress of Christianity, extending to about thirty years after the crucifixion of Christ ; twenty-one epistles to churches or to individuals, all more or less exhibiting both doctrinal and practical Christianity ; and one book of prophecy, full of deep and sublime mysteries, extending over the whole of future time, and unfolding the condition and fate of both the church and the world up to the final consummation of all things.

From the manner in which these writings were at first brought out and circulated, some of them would be longer than others in reaching certain places.

Hence the distinction in the catalogue by Eusebius into universally acknowledged sacred writings, and those acknowledged by a majority only. The Epistle to the Hebrews, that of James, the second of Peter, the second and third of John, that of Jude, and the book of Revelation, were on this account for a time doubted by some. The discrimination thus evidently employed proves the scrupulous care of the first churches on this highly important subject. The church of Rome pretends to have settled and handed down to us the inspired books of the New Testament, so much so, in fact, as that but for her we could have had no such volume ; a pretence wholly without foundation.

There is one circumstance of similarity in both Testaments worthy of notice. For a considerable time the things which they were designed to preserve the knowledge of, were declared to men through the medium of oral tradition. In reference to the Old Testament, the written word was not given till a nation was prepared for its reception. In reference to the New Testament, verbal communication did not give place to written, till churches were formed to be its depositaries. The kingdom of God in the one case was to consist of a particular people, who were to be governed by laws from himself. As soon as that kingdom is established, his laws are given. In the other case, his kingdom, no longer consisting of a particular people, is also to be governed by principles and precepts, which he should provide. As soon as the kingdom exists, the law is given in

a definite, clear, and permanent form. The sacred writings, intrusted to a people prepared for their reception, are thus guarded and preserved with the most sacred and inviolable attachment. This remark, too, will account for what has sometimes been regarded as an objection against the New Testament writings, viz., the lateness of the period at which they were written. It did not fall in with the plans and purposes of God to have them written and published earlier, nor was it necessary. The dates of all the writings of which this part of the sacred volume was composed, fall within the period of the lives of many who were in full manhood when Christ was upon earth; they were published before the generation, which had witnessed the transactions they record, passed away; those transactions were of the most public kind, and were therefore open to the fullest investigation; besides that the written volume contained only what the apostles and disciples were publicly proclaiming during the whole intermediate period. So that what we have in writing is the very testimony which was given from the moment the facts which it relates occurred.

Augustine forcibly argues, that the books of Scripture could not have been corrupted. "If such an attempt," he says, "had been made by any one, his design would have been prevented and defeated. His alterations would have been immediately detected by many and more ancient copies;" for it must be borne in mind that the churches existing in distant places were equally interested in possessing the sacred writings,

and spared no pains to obtain them. Friends and foes would equally insure their integrity. Admit the Bible, however, to be genuine, and the facts it contains are at once established; genuine historical writings never falsify except when there are sufficient motives for the fiction, and when circumstances give some plausibility to it, neither of which in the present case can be pretended. The genuineness of these books sustains also their divine authority. Of this the internal evidence arising from foresight and prediction, with their manifest fulfilment, will be sufficient proof. Moses prophesied the captivity of a people not yet erected into a kingdom. Isaiah prophesies concerning Cyrus; Jeremiah fore-shows the duration of the Babylonish captivity; and Christ predicts the overthrow of the Jewish temple and state. These are but a few of the circumstances sustaining the inspiration of the divine word, a subject which will be adverted to under the article INSPIRATION.

The importance of the histories, precepts, promises, threatenings, prophecies, and facts, contained in the Scripture; the remarkable accordance of these histories and facts with each other, though written by different authors, at various periods, through several centuries; the almost miraculous preservation of these narratives; the moral character of the writers taken in connection with the character they evidently seek to produce; the excellence of their doctrine, especially when the original station and circumstances of many of them are considered, together with the great advan-

tages accruing to the world from every part of this blessed volume, conspire to establish its authority on an immovable basis. *Forever, O Lord, thy word is settled in heaven. I esteem all thy precepts concerning all things to be right, and I hate every false way.*

For an account of the several books of the Bible, see under their respective names.

The division into chapters and verses, so convenient for reference, is modern. The earliest attempt at such division with which we are acquainted, was made by a cardinal named Hugo de Sancto Caro, about 1240, who, instead of the verses we now have, employed the first six letters of the alphabet as his marks of division, placing them in the margin at equal distances. He projected the first concordance to the Vulgate. About 1445, Mordecai Nathan improved this division as far as the Old Testament is concerned; and Robert Stephen, a learned French printer, did the same for the New Testament in 1551. It is said he did it while on a journey from Paris to Lyons.

BIL'DAD, the Shuhite, supposed to have been a descendant of Shuah, the sixth son of Abraham by Keturah, one of the friends of Job who visited him in his affliction, and was the second speaker in the disputation which followed.

BIL'HAH, the female servant of Rachel, and mother of Dan and Naphthali, Gen. 30 : 1—8.

BIL'LOWS, a heavy swell of the sea, used figuratively for great afflictions, Psal. 42 : 7 ; 88 : 7.

BIND and LOOSE, are taken

for condemning and absolving, Matt. 16 : 19. With respect to the law, these terms declare whatever is lawful or unlawful, permitted or forbidden. On the promotion of a Jewish doctor or interpreter of the law, the formula is to place the keys in his hand, with these words, "Receive the power of binding and loosing." To bind the law on the hand for a sign, Deut. 6 : 8, about the neck, Prov. 6 : 21, is to have it continually in view, never to lose sight of it, nor to have it out of mind.

BIRD, distinguished into clean and unclean, Lev. 11, as used or not for food or sacrifice. The first, or the clean, consisted of birds that fed on grain, seeds, and vegetables; the second, or the unclean, of those that fed on flesh and carrion. The precept, Deut. 22 : 6, was one of those merciful provisions with respect to the animal creation, which tended to humanize the heart of the people, excite in them a sense of the divine providence over all creatures, and teach them to exercise their dominion over the animal creation with gentleness. Birds of prey are the chosen emblem of destroying armies, Jer. 12 : 9 ; Ezek. 32 : 4 ; Rev. 19 : 17—19.

BIRTHRIGHT, the right of the first-born, or eldest son, Gen. 25 : 29—34, which, among the Israelites, had many privileges, such as, 1. The right to the priesthood. In Jacob's family this right pertained to Reuben, but God transferred it from him to Levi, Num. 3 : 12, 13 ; 8 : 18. The first-born of other tribes were redeemed from serving in this office, after the thirtieth day from

the birth, by a sum not exceeding five shekels, Num. 18 : 15, 16. 2. The first-born had a larger portion than the other children in the paternal inheritance. If, however, the first-born son died before the father, this right did not descend to the second son. 3. The first-born also usually succeeded to the father's official authority, except in particular cases. These rights are to be viewed in connection with the peculiar honor, first of Christ, Col. 1 : 18 ; then of Christians, Heb. 12 : 23.

BISH'OP, a corruption of the Greek word, which denotes one who oversees. It describes the shepherds, or pastors of Christian flocks. Christ Jesus is called the Shepherd and Bishop of our souls, 1 Pet. 2 : 25. Paul describes the qualities requisite in a bishop, 1 Tim. 3 : 1—7. Diocesan bishops are not known in the New Testament. The persons spoken of as bishops in that volume are properly Christian pastors. The word occurs in the Septuagint of Neh. 11 : 22, in the sense of *overseer* ; also in Isa. 60 : 17. Perhaps from this last passage it is that Christian pastors are called bishops, Acts 20 : 28 ; Phil. 1 : 1. The two terms translated respectively, bishop and elder, designate the same person. See Acts 20 : 17—28 ; Titus 1 : 5, 7 ; 1 Pet. 5 : 1.

BISH'OPRICK, the office of a bishop or pastor of a church, implying care, instruction, and authority, Acts 1 : 20 ; 1 Pet. 5 : 2.

BI-THYNT-A, a province of Asia Minor, on the shore of the Euxine Sea, and the Propontis, bounded on the west by Mysia,

on the south and east by Phrygia, and Galatia, and on the east by Paphlagonia. Peter addressed his first epistle to a church gathered here, 1 Pet. 1 : 1. Paul at one time resolved to make a missionary tour in this country, but was not permitted to go, Acts 16 : 7. From this province, Pliny, the Roman governor, wrote his celebrated letter to Trajan, in which he bore testimony to the good character of the persecuted Christians. In the capital of this province, Nice, the council which condemned the doctrine of Arius, was held, A. D. 325.

BIT'TERN, a bird of the heron tribe, inhabiting marshes, pools, and watery places ; also, from the descriptions contained in Isa. 15 : 23, 34 : 11, and Zeph. 2 : 14, seeking a resting-place, at least during some part of the year, in ruins and forsaken buildings. These circumstances exactly agree with the common night heron of Europe, and with several species of bittern.

BIT'TERNESS, the emblem of affliction, misery, servitude, Exod. 1 : 14 ; Ruth 1 : 20 ; Jer. 9 : 15. In Acts 8 : 23, a state of extreme wickedness is intended. The term sometimes denotes a bad disposition.

[BIT'UMEN], a substance called in our version of the Scripture *pitch*, in the Greek and Latin versions *asphaltum*, a sort of liquid tar, sometimes existing in a dry state. It is found in considerable quantities, in and about the DEAD SEA. In its dry state its color is usually of a shining black ; it is solid and brittle. It was anciently used as a kind of plastering for covering boats, and paying the bottoms of vessels,



Gen. 6 : 14 ; Exod 2 : 3 ; and sometimes as a cement, or mortar in building, Gen. 11 : 3.

**BLACK'NESS**, the emblem of disaster and anguish, or the terror they occasion, Jer. 14 : 2 ; Joel 2 : 6 ; Rev. 6 : 5. The publication of the gospel should be attended with great affliction to such as refused it.

**BLAINS**, a burning eruption upon the skin, perhaps boils, one of the plagues of Egypt, Exod. 9 : 9.

**BLASPHEMY**, calumny, detraction, reproachful or abusive language. The word so translated, and its conjugates, are used in many passages of the New Testament, where it is translated *rail*, *revile*, *speak evil of*, &c. Mark 15 : 29 ; Rom. 14 : 16, *slandorously reported*, Rom. 3 : 8, are instances. All sorts of verbal abuse are included under the name. A railing accusation against the devil is in one passage, Jude 9, called blasphemy. Men are frequently spoken of as objects of blasphemy ; and when the term refers to God, its sense must be the same. Using God's name on common occasions, and profanely, is not blasphemy, though it may be very much like it. Neither is a mistake in regard to his character to be taken as blasphemy, especially when, as such a mistake often is, it be combined with both reverence and affection towards him. It is essential to this crime that there be the will or disposition to detract and lessen the reputation of ; it supposes enmity, therefore, or dislike. It is intentional calumny against God. Such was the crime of Shelomith's son, and such was that of Rabshakeh, Lev.

24 : 10, 11 ; 2 Kings 18 : 30—35.

The blasphemy against the Holy Ghost, Matt. 12 : 31, 32, was slandering what was known to be the work of God, or speaking against the manifest work of the Holy Ghost as if it were the operation of evil spirits. With this crime the Pharisees were charged. They saw the miracles of Christ, they could not but know that they were performed by divine power, and yet they gave a malicious turn to them, ascribing them to the agency of the devil. We will not say that such a sin cannot now be committed ; but those who have a horror of it, who are troubled by the apprehension that they have been guilty of it, are not among the unhappy persons against whom it is justly chargeable. Heb. 6 : 4—6, and 1 John 5 : 16, have no connection with the sin of which Christ spoke.

**BLAST**, a hot dry wind that withers vegetation, Hag. 2 : 17. Also the sound of a trumpet, Josh. 6 : 5. Also divine indignation and power, Exod. 15 : 8. Also a sudden and destructive visitation of God upon the wicked, 2 Kings 19 : 7 ; Job 4 : 9. Also the violent assaults of wicked men and devils, Isa. 25 : 4.

**BLASTUS**, the chamberlain of Herod Agrippa, whose influence the Tyrians and Sidonians secured in favor of peace with Herod, Acts 12 : 20.

**BLEMISH**, some personal defect or deformity. No person who had any bodily imperfection could be a priest under the Mosaic dispensation, Lev. 21 : 17—21. The sacrifices were required to be perfect internally as well as ex-



ternally, Deut. 15 : 21. Thus Christ, the priest and sacrifice prefigured by the priesthood and sacrifices under the law, was without spot or blemish, 1 Pet. 1 : 19, and the church, his body, is to be of the same character, Eph. 5 : 27.

BLESS'ING, is either wishing any one a benefit, Gen. 27 : 29 ; 49 : 25 ; 1 Pet. 3 : 9 ; or actually bestowing on any one such a benefit, or favor, or good things, spiritual or temporal, regarding the soul or the body, this life, or that which is to come, Eph. 1 : 3. The benefit or favor itself is called a blessing, Josh. 15 : 19 ; 1 Sam. 25 : 27. Blessing is also put for the means of conveying a blessing ; as Abraham the progenitor of Christ, and the Jews, were blessings, because Christ was to descend from them according to the flesh, Isa. 19 : 24 ; Rom. 9 : 5. *The blessing of Abraham*, Gal. 3 : 14, is that conferred on Abraham ; namely, free justification, and reconciliation with God, through faith in Christ. *The blessings of heaven above*, denote rain or dew in abundance ; *blessings of the deep*, is water from springs, so valuable in hot countries ; *blessings of the breasts and of the womb*, are great fruitfulness of women and cattle, Gen. 49 : 25. *The less is blessed of the greater*. From the time that God entered into covenant with Abraham, and promised extraordinary blessings to his posterity, it was the custom for the father of each family, in a direct line, to call his children around him previously to his death, and to pronounce on each, by divine inspiration, his share in the promised blessing, Gen. 49. Mel-

chizedek, and the Jewish high priests, blessed — that is, they uttered good wishes, and along with them petitionary addresses to God that he would be pleased to ratify the benedictions pronounced. 1 Chron. 16 : 2, 3 ; 1 Cor. 10 : 16, refer to the act of worship with which favors from God were wont to be received. *Blessing* denotes sometimes a part of prayer, and is distinct from praise or adoration, and thanksgiving, Psa. 145 : 10. The creation manifests the attributes and praises of the Almighty, but his saints do more, they bless his name. This part of their worship consists of two particulars ; 1, thinking of and mentioning the several attributes and glories of God with inward joy, satisfaction, and delight ; rejoicing and blessing the Lord for what he is in himself, as well as for what he has done for us ; and, 2, wishing the glories of God may forever continue, and rejoicing at the assurance of it. Isaac's blessing Jacob and Esau, Gen. 27, Jacob's blessing on his sons, Gen. 49, and the blessing of Moses on the tribes, Deut. 33, must be taken as prophecies not as to the individuals addressed, so much as to their posterity ; and most of these blessings are expressed in terms allusive to the meaning of the names of the tribes.

BLIND'NESS. [See EYE.]

BLOOD, the warm, red fluid circulating through the whole body for the support of life, and the nourishment of the several parts of the animal frame. It is used in various significations in the sacred volume. 1. For life. 2. Relationship. 3. With flesh it is opposed to the superior nature

This expression is also opposed, 4, to a glorified body; 5, to evil spirits. 6. Wine is called the pure blood of the grape. 7. Judicial causes affecting life are denominated blood. 8. Most eminently, however, blood is used for the sacrificial death of Christ, Acts 20 : 28 ; Rom. 5 : 9 ; Eph. 1 : 7.

In all ages it has been forbidden to man to eat blood, Gen. 9 : 4 ; Lev. 17 : 10—14 ; Acts 15 : 28, 29. The true reason for this prohibition is evidently that the blood or the life of animals pertained especially to God. Hence the blood was poured out at the altar. A similar notion and practice sometimes obtained among the ancient heathen. The blood was sacred to the gods. Savage nations sometimes cut slices from living animals and ate them while yet they quivered with life, and dripped with blood. The scripture prohibition of blood was designed to prevent this barbarous practice. See 1 Sam. 14 : 32 ; Ezek. 33 : 25. *Blood* is the emblem of slaughter, of immature mortality, Ezek. 14 : 19. The figures in Ezek. 39 : 17, are founded on the invitation to feasts after sacrifices. Blood is also the frequent symbol of atonement, Lev. 17 : 11 ; Heb. 9 : 22.

*Blood* and *water* issued from the body of Christ when he was pierced with the soldier's spear, John 19 : 34 ; that is, some effusion had taken place during the sufferings of Christ into the cavity of the chest, immediately beneath the level of which the soldier's spear entered, so as to set the fluid free. It would then naturally follow the weapon through the incision.

*Bloody sweat*, Luke 22 : 44. This passage is omitted in some MSS. of Luke's gospel. Neither of the other gospels contains a correspondent passage, at least in this particular. Medical experience does not bear upon the case as represented by the Evangelist, nevertheless the circumstance of the bloody sweat may have literally occurred, only we ought not to attempt to account for it on the facts and principles of ordinary physiology. Christ's sufferings in the garden must be considered by themselves, and without reference to other scenes of suffering, or we shall be in danger of making the account given by the Evangelist obscure and contradictory.

BO-A-NER'GES, the name given by Christ to James and John, sons of Zebedee, Mark 3 : 17, not, as has been thought, to denote any particular mode of their preaching, but in allusion to Hag. 2 : 6, compared with Heb. 12 : 26. James and John should be eminent instruments in accomplishing the great change as to the Jewish economy which the preaching of the gospel was to effect. It should be borne away as by a mighty storm or earthquake. The name is, however, often taken to denote the fervid, impetuous spirit of these apostles.

BOAR, the male of swine, an animal often mentioned in the Old Testament. It ran wild in some parts of Palestine, and occasionally committed great depredations in the vineyards, Psa. 80 : 13. The temper of this animal was usually passive when unmolested, exceedingly fierce and vindictive when roused.

BO'AZ, *strength*. A wealthy and benevolent Bethlehemite, who married Ruth the Moabitess, by whom he had a son, Obed the grandfather of David. Boaz was thus an ancestor of the Messiah.

2. Boaz, the name given to one of two pillars in the porch of the temple, 1 Kings 7 : 21.

BO'CHIM, *weepings*, a place where an angel, or messenger of God, reproved the assembled Israelites for the sin of making leagues with the inhabitants of Canaan, and for their remissness in taking possession of their inheritance; and, from the compunction and weeping which this rebuke occasioned, the place took its name, Judg. 2 : 4, 5.

BOLLED, spoken of flax, having the seed-vessels formed, Exod. 9 : 31.

BOOK. The materials employed to write upon, and therefore

leaves, the Egyptian papyrus, and at length skins of different animals prepared for the purpose, and rolled as they were written, were the books of the ancients; and this will explain Ezekiel's roll being written *within and without*, as also the apocalyptic book, *written within and on the back-side*, and sealed with seven seals.

*The book of the living*, or of *life*, refers to a record kept in courts, of the servants of princes, together with the offices they sustain. To write the name in this book, is to accept into service and favor; to blot from it, is to dismiss with dishonor.

*The book of judgment* probably refers to some such custom as that in the Persian court, Esther 2 : 23 ; 6 : 1.

*The eating of a book*, Ezek. 3 : 2, 3 ; Rev. 10 : 9—11, denotes thoroughly receiving the knowledge it contains.

*A sealed book*, Isa. 29 : 11. In old times, letters and other writings that were to be sealed were first wrapped round with thread or flax, to which the wax and seal were applied. These seals must be broken and removed ere the book could be read. Putting the book of the law into the hand of a newly-appointed king, was a ceremony of inauguration among the Jews, 2 Chron. 23 : 11.

BOOTHs, huts, or ar-bors made of green branches of trees, in which the Israelites were directed to celebrate the feast of Tabernacles, in commemoration of their sojourn in the wilderness, Lev. 23 : 42, 43.

called books, were of various kinds. [See WRITING.] Plates of lead or copper, coated with wax, that they might be written upon with ease; the bark of trees; bricks, stones, and wood; palm-



**BOOTY**, spoil, or prey. The law of Moses, Num. 31 : 25—47, requires that the booty taken from the enemy should be divided equally among those who were in the battle, and the rest of the people. From the portion of the fighting men, the Lord's share was to be taken, one part out of five hundred for a heave-offering to be given to the high priest. From the other portion, the Levites were to receive one in fifty.

**BOR'ROW**, to take anything from another with his consent. The Hebrews thus, by God's direction, took from the Egyptians jewels of silver and gold, not, apparently, with the expectation on either part that they should be

returned, but as a parting present to which the Hebrews were entitled, and which the Egyptians were willing to give, Exod. 11 : 2.

**BOS'OM**. *Abraham's bosom*, and *leaning on the bosom*, Luke 16 : 23 ; John 13 : 23, refer to the posture in which persons reclined at table to eat, and denote familiarity and friendship. Receiving into the bosom, Luke 6 : 38, refers to the eastern habit of carrying valued commodities in the bosom, as we carry them in the pockets. *To have in the bosom*, Gen. 16 : 5 ; 2 Sam. 12 : 8 ; Isa. 40 : 11, denotes tender care and great watchfulness.

**BOS'SES**, the projecting points on a buckler or shield.



**BOTTLE**, a vessel, generally of goat's skin, or of the skin of some other animal well sewed together, in which liquors were kept ; the mouth was through one

of the animal's paws. Bottles also are sometimes earthen pitchers used to contain water, and also for drinking from. Bottles and potters' vessels were also made



of glass, ivory, hard stone, metals, and other suitable materials, Isa. 30 : 14 ; Jer. 19 : 1, 10, 11 ; Gen. 21 : 14, 15 ; 1 Sam. 1 : 24. Skin bottles are mentioned, Judg. 4 : 19 ; 1 Sam. 16 : 20 ; Ps. 56 : 8 ; 119 : 83. New skins, by their greater strength, would be likely to resist the expansion of new wine, occasioned by its fermentation. Hence, Matt. 9 : 17, by which Christ denotes the impropriety of putting his disciples on the same austerities with John's, considering their low measure of knowledge and strength.

BOW, a well-known weapon used in war, and in the chase. It is often mentioned symbolically Ps. 7 : 12, for judgments ; Ps. 64 : 4 ; 120 : 4 ; Jer. 9 : 3, for lying. To *make bare the bow*, Hab. 3 : 9, means to draw it out of its case. The Israelites seem to have learned the use of the bow and arrow from the Philistines. We find no mention of them as weapons of war, before that battle in which Saul fell, 1 Sam. 31. Some think that, when David came to the throne, he taught the use of the bow, 2 Sam. 1 : 18, and took some of the Philistine archers, named Cherithites, to be his body-guard ; or perhaps the text means David composed and taught a particular song, called *the song of the bow*. Arrows were used among the heathen for divining, Ezek. 21 : 21. The name of kings or towns or provinces to be attacked was written upon them, and they were shaken together in a quiver ; the arrow first drawn directed the course of the army.

ARROW is often used emblematically for calamities, Job 6 : 4 ; for sudden, inevitable danger,

Psa. 64 : 7 ; for lightnings, Ps. 18 : 4 ; and for anything injurious, Jer. 9 : 8 ; children, as a defence to their parents, are called arrows, Psalm 127 : 4, 5.

BOWING, an act expressive of deep reverence, frequently used in the worship of God, Exod. 34 : 8.

BOWELS, the inner part of man. Thus the Hebrews speak of wisdom and understanding as in the bowels, Job 38 : 36 ; 2 Cor. 6 : 12. Thus, also, pity and compassion are denoted by the bowels, Isa. 63 : 15 ; Jer. 31 : 20.

BOZRAH, an ancient city spoken of in some passages of Scripture as a chief city of Edom, Isa. 34 : 6 ; 63 : 1, in others as a city of the Moabites, Jer. 48 : 24 ; from which it has been inferred, by some, that there were two places of this name ; while others think that, in consequence of war and conquest, it might have belonged at different times to different nations. It lay south of Edrei, and about 24 miles from that city, and was once a place of great strength and importance, but has been for ages a desolation, according to the prediction of Jeremiah, Jer. 49 : 13.

BRACELET, an ornament for the arm, Gen. 38 : 18.

BRANCH. Trees denote, in Scripture, great men and princes ; branches, therefore, often denote their offspring. Thus the word becomes a title of Messiah, Isa. 11 : 1 ; Zech. 3 : 8 ; 6 : 12, as springing from the house of David, and destined to great exaltation. An *abominable branch*, Isa. 14 : 19, means a tree on which a malefactor has been hanged. In Ezek. 8 : 17, *branch* is used as a symbol of idolatrous worship, because branches

were often carried as a sign of honor.

**BRASS**, a compound of copper and zinc. As this was unknown to the Israelites, wherever the word occurs copper is probably intended, Deut. 8: 9. Bronze, however, a composition of copper and tin, seems to have been common among them. Brass is used as a symbol of insensibility, baseness and obstinacy, in men, Isa. 48: 4; Jer. 6: 28; Ezek. 22: 18; also of strength and firmness, Jer. 1: 18; Mich. 4: 13; also of a warlike and powerful kingdom, Dan. 2: 39.

**BRAVERY**, splendor, magnificence; applied to dress and ornaments, Isa. 3: 18. Also courage.

**BRAWLER**, a contentious, litigious, wrangling, noisy person, 1 Tim. 3: 3; Tit. 3: 2.

**BRAY**, the loud, harsh cry of the ass, expressive of want, Job 6: 5. Also to pound in a mortar, Prov. 27: 22.

**BRAZEN SERPENT**, [see frontispiece], an image set up in the wilderness, that the Israelites who were dying from the bite of the fiery serpents might look upon it and live, Num. 21: 6—9. This serpent was preserved till the time of Hezekiah, who destroyed it because it was the occasion of idolatry, 2 Kings 18: 4.

It was a type of Christ, John 3: 14, 15. Both were appointed means of deliverance; both required faith that the deliverance might be enjoyed; and to this faith, in both cases, obedience must be added; but that obedience is exceedingly simple and easy. Look and live.

**BREAD**, a term frequently importing food in general; but prop-

erly it means that article of food which is prepared from corn. Wheat, barley, and lentils, or beans, were used for bread. The dough of leavened or fermented bread was commonly spread into thin cakes, and baked upon the hearth. Ladies of rank often prepared cakes, pastry, &c., in their own apartments, 2 Sam. 13: 6.

Bread about Mount Carmel is now made and baked by spreading a thin coat of paste, made of flour and water, over the outside of a strong pitcher, within which a fire is kindled. It is, of course, baked in an instant. Unleavened bread is commonly of this kind. It was simply flour and water, and perhaps a little salt, mixed and baked hard. Sometimes a shallow earthen vessel, resembling a frying-pan, is used for baking. Bread of this kind will account for the phrase, *breaking of bread*. The cakes, or thin loaves, were never cut as ours are.

Where wood was scarce, bread was often baked, among the Orientals, between two fires, made of dried cow-dung; the outside, therefore, would be black and offensive. This may explain Ezek. 4: 9—15.

The **SHIEW-BREAD** was twelve loaves, or cakes, set every Sabbath on the table in the holy place, Exod. 25: 30, the old being taken away and eaten by the priests. This offering was accompanied with salt and incense, and perhaps wine. The shew-bread being first offered to God, and then becoming food for the priests, might be intended to typify Christ, who offered himself in sacrifice to God, and is the support of his people's spiritual life.

**BREASTPLATE**, a part of the vestment worn by the Jewish high priests. [See **PRIEST**.] It was about ten inches square, Exod. 28 : 15—21, and consisted of a folded piece of the same rich embroidered stuff of which the ephod was made. It was set with twelve precious stones, bearing the names of the twelve tribes. They were in four rows, containing three in each row, and were separated from each other by the little golden squares or frames in which they were set. The names of these stones, and those of the tribes to which they respectively belonged, as also their disposition on the plate, were according to the following diagram :

<i>Sardius.</i> Reuben.	<i>Topaz.</i> Simeon.	<i>Carbuncle.</i> Levi.
<i>Emerald.</i> Judah.	<i>Sapphires.</i> Dan.	<i>Diamond.</i> Naphtali.
<i>Ligure.</i> Gad.	<i>Agate.</i> Ashur.	<i>Amethyst.</i> Issachar.
<i>Beryl.</i> Zebulon.	<i>Onyx.</i> Joseph.	<i>Jasper.</i> Benjamin.

This ornament was also called the breast-plate of judgment, because it had the divine oracle of Urim and Thummim annexed to it. The breast-plate was also a part of the defensive armor used by soldiers, &c., in conflict.

**BRICKS**, clay mixed with straw, formed into regular shapes and dried in the sun. The making of bricks was the chief employment of the Israelites while slaves in Egypt, and their labor was greatly increased in severity when

they were compelled to wander about in search of straw, while the same quantity of bricks were to be produced, Exod. 1 : 13, 14 ; 5 : 6—19. Of such bricks the tower of Babel was constructed, specimens of which are still to be found in ancient ruins.

**BRI'ARS**, mischievous, hurtful persons, Isa. 55 : 13. Shrubs and trees, generally according to their nature, the symbols of persons of corresponding temper and disposition.

**BRIDE** and **BRIDE'GROOM**. The marriage customs of ancient times will serve to explain many allusions in the Scriptures.

1. No engagement of minors to marry, was considered of force if made without consent of the parents. Abraham sent for a wife for Isaac ; Hamor applies to Jacob when he wishes to obtain the daughter of that patriarch for his son, Gen. 24, 34 ; see also **SAMSON**, Judges 14 : 2.

2. The bride was purchased, either with money or some equivalent—sheep, camels, oxen ; or, if these were not possessed, labor was the price given to her parent in exchange for her, Gen. 29.

3. The contract was made in the house of the father of the bride, before the elders and governors of the city. A canopy was erected, into which the bridegroom went with his bride alone, that they might converse freely. This ceremony confirmed the contract. For the bridegroom's coming out, friends and attendants waited with torches and lamps ; he was commonly received with great acclamation. There is an allusion to this, Psa. 19 : 5.

4. A Jewish virgin contracted for or betrothed, was considered

in the same light as a lawful wife. Infidelity to the contract was dealt with as when marriage had actually taken place, Matt. 1: 19.

5. Ten or twelve months usually elapsed between the contract and the union of the parties, during which time the bride continued with her parents, that she might provide herself with nuptial ornaments suited to her station.

6. During this time the bridegroom was at liberty to visit his espoused wife at the house of her father. The parties, however, did not leave their abode for the eight days previously to marriage, but persons of the same age came to visit the bridegroom, and make merry with him. These are the

friends or companions spoken of, John 3: 29.

7. The marriage was celebrated in the open air; a canopy was provided and adorned according to the rank of the parties, and supported by four youths, under which the bride was placed, the company crying out, *Blessed be he that cometh*. Into this canopy the bridegroom entered, having approached with great pomp, and the marriage ceremony took place. At its conclusion, the parents and kindred of the bride pronounced a blessing on the parties, Gen. 24: 60; Ruth 4: 11, 12. Afterwards the bride was conducted, with as much pomp as could be afforded, to the house of the bridegroom, where a great festival was provided. As the procession ad-



vanced, it was continually receiving fresh accessions from parties waiting in different places in its route. This usually took place in the evening, sometimes very late, Matt. 25: 6. As soon as the parties forming the procession had entered the house, the doors

were closed, so that no others could enter, Matt. 25: 10.

8. When the bridegroom was in circumstances to afford it, the guests were provided at his expense with robes suited to the occasion; and when he could not provide them, every guest was



expected to appear in his best garments. To this circumstance our Lord alludes, Matt. 22 : 11.

**BRIG'AN-DINE**, defensive armor, a coat of mail, Jer. 46 : 4; 51 : 3.

**BRIMSTONE**. This substance is very well known. Fire and brimstone are represented as the elements by which God will punish the wicked ; an allusion to the destruction of the cities in the plain of the Jordan, Gen. 19 : 24. The soil of that vicinity is bituminous and might be raised by eruptions into the air, and there inflamed to return in horrid showers of fire. To scatter brimstone upon a house, Job 18 : 15, is to devote it to destruction. Thus brimstone becomes the emblem of calamities and punishments, Deut. 29 : 23 ; Psalms 11 : 6 ; Isaiah 34 : 9.

**BROTHER**, in a limited or restricted sense, a male born of the same father or mother. The term is used in Scripture for cousins also, Mark 6 : 3 ; Matt. 27 : 56 ; Luke 6 : 15, 16 ; John 19 : 25. The term brother is likewise applied to him who professes the same faith and religion as another, Col. 1 : 2. There are also brothers by adoption, John 20 : 17 ; and by office, 1 Chron. 25 : 9 ; 2 Cor. 8 : 23. Brother is one of the same nation, Rom. 9 : 3 ; of the same nature, Heb. 2 : 17 ; and sometimes it denotes one who resembles another, Prov. 18 : 9 ; sometimes it denotes a friend, Sol. Song 8 : 1. Matthew speaks of James, Joses, &c., as brothers of Jesus, 13 : 55. Perhaps they were actually children of Joseph and Mary, or they might be, as appears in other passages, near relations only, or cousins, of Jesus.

**BRUIT**, an obsolete word signifying a report or rumor, Jer. 10 : 22 ; Nah. 3 : 19.

**BUCK'LER**, a kind of shield used for the protection of the body against the weapons of an enemy, 1 Chron. 5 : 18 ; used figuratively of God, Psalms 18 : 2, and of truth, Psalms 91 : 4.

**BUFFET**, properly to smite with the hand, Matt. 26 : 67 ; used figuratively for correction, 1 Pet. 2 : 20, for any injury ; 1 Cor. 4 : 11 ; for powerful temptation, 2 Cor. 12 : 7.

**BUILD**, properly, to raise a building or structure, Matt. 7 : 26 ; used figuratively for the act of increasing a family or community, Ruth 4 : 11 ; for enlarging the spiritual knowledge of man, 1 Cor. 3 : 10 ; for the blessing of God upon a family or state, Psalms 127 ; for the establishment of the church upon the true foundation, Col. 2 : 7 ; Eph. 2 : 20 ; for the labors and influence of faithful ministers, 1 Cor. 3 : 10.

**BUL**, the eighth month of the Jewish sacred, and the second of the civil year, corresponding to November, 1 Kings 6 : 38.

**BULL**, the male of the ox kind. This animal was reputed by the Hebrews to be clean, and was generally used in sacrifices. The word for bull is often incorrectly translated *bullock* ; it would be more proper to read bull. The Egyptians paid religious veneration to this animal. Figuratively, it is taken for powerful, fierce, and insolent enemies, Psalms 22 : 12 ; 68 : 30.

**BUL'RUSH**, a species of reed found in marshy places on the Nile. It grew to the height of ten or twelve feet, and was easily bowed by the wind ; hence hang-

ing the head in token of sorrow is compared to the bending of the bulrush, Isa. 58 : 5. Papyrus, the paper of the Egyptians, was made of the bark. The ark, or basket, in which Moses was exposed was constructed of it, Exod. 2 : 3.

**BUNDLE**, a parcel tied or bound together ; spoken of money tied up in a bag, Gen. 42 : 35 ; of tares, representing the wicked in the day of judgment, Matt. 13 : 30 ; of the soul safe under the protection of God, 1 Sam. 25 : 29.

**BURDEN**, properly a heavy weight or load, Jer. 17 : 27 ; figuratively, severe labor and oppressive servitude, Exod. 2 : 11 ; predictions of approaching calamities, Isa. 13 : 1 ; severe trials, Psa. 55 : 22 ; imperfections and failings, Gal. 6 : 2 ; sin, Psa. 38 : 4 ; legal ceremonies and traditions, Matt. 23 : 4 ; the office of a magistrate, Exod. 18 : 22 ; the strife and contention of people, Deut. 1 : 12. Christ compares his commandments and example to a burden and a yoke which are light, Matt. 11 : 30.

**BURIAL**, the act of depositing a dead body in the ground. The custom of burying the dead is very ancient. As soon as death had taken place, the nearest relation or friend kissed the lifeless body, and perhaps closed the eyes, Gen. 46 : 4. The company present then rent their clothes ; the body was afterwards washed, anointed with perfumes, swathed and shrouded. The Jews as well as the Egyptians sometimes embalmed, wrapping the body in linen, with sweet spices and odors, or, when time allowed, removing the brains and bowels,

and filling up the space with medicaments. No coffin was used, at least by the common people. The body was placed sometimes upright, sometimes in a lying posture, in a niche cut in the side of a rock which had been excavated, the entrance to which was afterwards closed by placing a slab or stone over it. Tombs were not connected, as with us they often are, with places of worship. They were usually outside the cities of living men, in gardens, on the sides of hills, &c. Funeral processions were attended by hired mourners. Amos, 8 : 3, to give a very lively idea of the calamities that were about to afflict Israel, intimates that even the usual rites of burial shall be forgotten ; there shall be none to chant the plaintive dirge, none to express the hope of a blessed resurrection. All should be silent despair. *Burial with Christ in baptism*, Rom. 6 : 4, is to have communion with him in his death and burial ; for baptism not only represents our mortification and death to sin, by which we have communion with Christ in his death ; but also our progress and perseverance in the mortification of sin, by which we have communion in his burial likewise.

**BURNT OFFERINGS**, sacrifices of animals usually wholly consumed on altars. The skin only was not burned, Lev. 7 : 8. Such offerings were made on public occasions, Num. 28 : 3, 11, 27, and on various private occasions. They were often in great profusion, 1 Chron. 29 : 21 ; 2 Chron. 29 : 21.

**BUSHEL**, a measure containing about one peck.

BUTLER, an officer in the households of kings or nobles, who superintended their entertainments, and furnished the wine at their feasts, Gen. 40 : 21.

BUTTER, an unctuous substance made by agitating the cream of milk, till the unctuous and wheyey parts are separated from each other. Butter was sometimes made in the East by placing the cream in a skin, and treading upon it till the separation was accomplished. Perhaps this will illus-

trate Job 29 : 6. In Judges 4 : 19 ; 5 : 25, there is plainly an allusion to the placing of cream in these skins for the purpose of procuring the butter. It was one of these skins, called a bottle, that Jael offered to Sisera. In Isa. 7 : 15, butter and honey are mentioned as food ; they are so to this day in Egypt ; butter and honey being mixed, and into this mixture bread is dipped and then eaten.

## C.

CAB, a Hebrew measure of capacity, both liquid and dry ; the liquid measure contained two pints and about one-third ; but that of corn contained two pints and five-sixths of a pint.

CAB'INS, the cells of a prison, Jer. 37 : 16.

CA'BUL, *unpleasant*, a district containing 20 cities, which Solomon gave to Hiram, king of Tyre, as a remuneration for the services he had rendered in the building of the temple. It lay in the north-west part of Galilee adjacent to Tyre. Hiram, for some reason, was not pleased with the gift, and hence the name Cabul, 1 Kings 9 : 13.

CÆSAR, a title borne by the emperors of Rome, from Julius Cæsar to the destruction of the Roman empire. In Scripture, the reigning emperor is called Cæsar, without any other distinguishing name. Tiberius, Matt. 22 : 21 ; Nero, Acts 25 : 10.

CÆS-A-RE'A, a city and port of Palestine, built by Herod the Great, and thus named in honor

of Augustus. It stood on the coast of Phœnicia, on the site of the tower of Strabo. Here Herod Agrippa was smitten and died, Acts 12, and here Cornelius the centurion, who was baptized by Peter, lived. Edward Daniel Clarke, who visited this place in 1801, says of it, "Perhaps there has not been in the history of the world an example of any city that in so short a space of time rose to such an extraordinary height of splendor as did this of Cæsarea ; or that exhibits a more awful contrast to its former magnificence, by the present desolate appearance of its ruins. Not a single inhabitant remains. Its theatres, once resounding with the shouts of multitudes, echo no other sound than the nightly cries of animals roaming for their prey. Of its gorgeous palaces and temples, enriched with the choicest works of art, and decorated with the most precious marbles, scarcely a trace can be discerned."

CÆSAREA PHILIPPI was a town near the springs of the Jordan,

built by Philip the tetrarch, on the spot where Laish stood.

CAI'A-PHAS, a high priest of the Jews, who succeeded Simon, son of Camith, about A. D. 16, or, as Calmet thinks, 25, son-in-law of Annas. He was high priest when Jesus suffered, John 11 : 49, 50. The sentiment which Caiaphas uttered in this passage was a prophecy which God suffered to proceed from the high priest, importing that the death of Jesus would be for the salvation of the world. He was also a persecutor of the apostles, Acts 5 : 27—32. A. C. 35, Caiaphas and Pilate were both deposed by Vitellius, and the Roman governor of Syria ; and Jonathan, a son of Annas, was made high priest instead of Caiaphas.

CAIN, eldest son of Adam and Eve. He is supposed to have been born towards the close of the first year after the creation. When grown up, he applied himself to agriculture, Gen. 4. He offered the first fruits of his labor to the Lord, while Abel, his brother, offered the firstlings of his flock. Abel had respect to the one offering which was to be made in the fulness of time, Heb. 11 : 4 ; Cain had not, and was therefore rejected, which so enraged him that he rose against Abel, and slew him. For this he was accursed, but, in mitigation of his punishment, a mark was set upon him, that none should kill him. What this mark was, we know not ; but, being banished from the presence of the Lord, he retired into the land of Nod, east of the province of Eden. While he dwelt in this country, Cain had a son, whom he named Enoch, in memory of whom he built a city of the same name.

CA-INAN, the name of two persons, mentioned, the first, Gen. 5 : 9, and 1 Chron. 1 : 2 ; the second, in Luke 3 : 36, though not in our version of the Old Testament genealogies. He is, however, mentioned in the Septuagint, Gen. 10 : 24 ; 11 : 12. His generation makes, according to the Septuagint, an addition of 130 years to the series of names. It has been said, that the latter Jews tampered with the text of their Scriptures, in order to avoid the force of the Christian argument for the messiahship of Jesus. The omission of Cainan's name is mentioned as an instance. The authorities, however, for regarding the second Cainan as an interpolated addition to the text of the Septuagint and of Luke, are somewhat strong. We cannot see, however, for what purpose such an addition should have been made, while we can easily see a cause for the tampering with the text which has been alleged.

CAL'A-MUS, a sweet cane, or aromatic reed, growing in moist places in Egypt, in Judea, and in several parts of Syria. When cut down, dried, and powdered, it was used as an ingredient in the richest perfumes, Sol. Song 4 : 14 ; Isa. 43 : 24. The word *calamus* is the Latin name for reed, and was used for the instrument employed in writing on parchment.

CA'LEB, son of Jephunneh, of the tribe of Judah, who, having been sent with Joshua and others to view the land of Canaan, brought up a good report, when the other spies presented an evil report. The people murmured and rebelled. Caleb endeavored to rally their courage, and restrain their disobedience. They were condemned to die in the wilder-



ness, but in reward of their fidelity he and Joshua were brought into the land. Caleb petitioned to have for his inheritance that portion which was inhabited by their most formidable foes, whom he overcame and dispossessed. We are not informed about his death, but doubtless he continued to his end the intrepid, faithful servant of God that he had been in early life, Num. 13 : 30 ; Josh. 14 : 14 ; Judges 1.

CALF, the young of the ox kind, often used in sacrifice. The fatted calf, 1 Sam. 28 : 24 ; Luke 15 : 23, was stall-fed, with reference either to special sacrifice, or particular festival. *Calves of the lips*, Hos. 14 : 2, is an expression importing praise ; the Jews not being then in a condition to offer sacrifices. The calf which Aaron made in the wilderness was probably of wood, covered with a profusion of gold ornaments. How otherwise could it by burning have been reduced to powder ? This calf, and Jeroboam's calves, 2 Kings 10 : 29—31, might be intended as representations of Jehovah ; still they were idols, the worshipping of which was an abomination in the sight of God, Psa. 106 : 19—22 ; Exod. 32 : 8—10. The Israelites had learned this species of idolatry in Egypt.

CALK'ERS, ship-carpenters, who constructed and repaired the ships of Tyre. They were the wise men of Gebal, and together with numerous other trades and professions by which Tyre was enriched, and who participated in its prosperity and vices, were involved in its ruin, Ezek. 27 : 9, 27.

CALLING, a term in theology,

which some take to mean inviting men to the blessings of the gospel. The parable, Matt. 22 : 1—14, is thought to have given rise to the use of this term in the epistles. In the parable, all who are called or invited, stood on equal grounds. They are divided into three classes. The disobedient, who made light of the call ; those who professed to obey it, but for want of real obedience were rejected ; and those who were admitted and approved as guests. It depended upon their own choice and conduct whether they embraced the invitation, and were admitted as guests. To such a call as this Peter is supposed to refer, Acts 2 : 39 ; and Paul, Rom. 1 : 5, 6 ; Gal. 5 : 13 ; 1 Thess. 2 : 12. This kind of calling applies not to individuals to partake of solitary blessings, but the called are invited to a feast, to a company or society. The transfer of the visible church of Christ from Jews to believers of all nations was the mystery kept hidden till revealed to the apostles. Their preaching was the inviting or the calling of the Gentiles to the visible church, Rom. 9 : 24 ; Eph. 4 : 1—4 ; 2 Tim. 1 : 9, 10. Those who received the invitation are, by way of eminence, *the called, called to be saints, called with a holy calling*, &c.

But, allowing that this may be the sense of calling as used in many passages of Scripture, it is evident that the term expresses something more. Calling, according to the Assembly's Catechism, is "the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds with the knowledge of Christ, and renewing our wills, he doth per-

suade and enable us to receive Jesus Christ." Calling is an important link in the chain of blessings enumerated, Rom. 8 : 29 ; 30, originating in predestination, and issuing in glory. It is evidently spoken of in many passages as identical with the cordial admission of the truth. The Scripture speaks of an effectual calling. It is, therefore, more than the outward ministry of the word, and is always ascribed to God. The word takes effect by means of the knowledge and belief of the truth, which is the result of God's enlightening the mind, or opening the heart, Acts 16 : 14 ; John 6 : 44. The called were no more disposed to the reception of the truth than Abram was to the worship of Jehovah in the land and among the idols of his fathers. We are quickened and renewed by the Holy Spirit, then we answer the call, accept the grace conveyed in it, and, by the power which raised up Christ from the dead, are raised to a new and spiritual life, Eph. 2 : 8 ; John 5 : 25.

It has sometimes been contended that the invitations or calls of the gospel should be addressed only to a certain number of mankind, the elect, or those who are sensible of their spiritual condition. Nothing, however, can be more manifestly contrary to such passages as Isa. 55 : 1—4 ; Matt. 11 : 28 ; John 7 : 37 ; Rev. 22 : 16, 17. The difficulty of reconciling these general calls with God's foreknowing that some will refuse and therefore be rejected, or with his purpose to bestow salvation only upon a certain number of mankind, and with the

doctrine of man's inability to receive those calls without God's special grace, has been greatly felt. But what have we to do with reconciling difficulties so evidently pertaining to the conduct of God? These two things are clear: 1, that no man will come unto Christ, except he be drawn to him by God ; and, 2, that all who hear the gospel, are invited to come to Christ. God neither speaks insincerely nor falsely. A man must know, however, very little of God, very little of himself, and very little of Scripture, not to know that two truths may both be certain and yet the harmony of them be beyond his comprehension. We cannot do wrong in inviting such as Christ and his apostles invited, yea, entreated, to be reconciled to God.

CAL'NE, a city in the land of Shinar, built by Nimrod, and the last city mentioned as belonging to his kingdom, Gen. 10 : 10. It is thought to be the same with Calno, Isa. 10 : 9, and with Canneh, Ezek. 27 : 23. It is said by the Chaldee interpreters, Eusebius and others, to be the Ctesiphon, on the Tigris, which for some time was the capital city of the Parthians.

CAL'VA-RY, or, as it is called in Hebrew, GOLGOTHA, signifying the place of skulls, from its similitude to the figure of a skull, was a small eminence or hill, to the north of Mount Sion, and northwest of Jerusalem ; being appropriated to the execution of malefactors, it was therefore shut out of the walls of the city, as an execrable and polluted place, Luke 23 : 33.

[CAM-BY'SES], the successor

of Cyrus, king of Persia ; and the Ahasuerus mentioned Ezra 4 : 6. [See AHASUERUS.]

CAMEL, a common quadruped in Arabia, Judea, and neighboring countries, often mentioned in Scripture, and reckoned among the most valuable property, 1 Chron. 5 : 21 ; Job 1 : 3. Volney describes this animal as exceedingly fitted for the climate it has to inhabit. It is spare, requiring but little nourishment, of great strength, almost incapable, indeed, of being fatigued. So great is the importance of the camel to the desert, that, were it deprived of that useful animal, it must infallibly lose every inhabitant. Warriors rode on camels, 1 Sam. 30 : 17. Coarse garments were made of its hair, Matt. 3 : 4. There are several species of camels. The Bactrian, with two hunches on its back ; the Arabian, with but one hunch, called the dromedary. Of this last there are two



races, the stronger and the slower-travelling used for burden-bearing, and the swifter used for conveying intelligence. These last travel 200 miles, or thereabouts, in twenty-four hours. On Matt. 19 : 24, much useless criticism has been bestowed. It is stated by travellers that on arriving at the gate of an oriental city with their

laden camels, they are sometimes told that those camels which happen to have large burdens must be unladen, since they cannot otherwise pass the "needle's eye," an inner gate so called. The figure employed by our Lord in this passage is not unusual.

CAMP of the Israelites was under the immediate direction of Heaven. The whole body of people was disposed under four large battalions, so placed as to enclose the tabernacle in the form of a square, and each under one general standard, Num. 2. [See ARMY.] Between Egypt and Canaan the Israelites had thirty-one encampments, enumerated in Num. 33. In the second year after the departure of the people from Egypt, the number of their males was 603,550. So vast a mass encamping in beautiful order, must have presented a most impressive spectacle, Num. 24 : 2—6, which some have regarded, perhaps not inaptly, as a type of the order, beauty, and glory, of the church of Christ.

CA-MELE-ON, or CHAMELE-ON, a species of lizard, placed by Moses among the unclean animals, which has the faculty of changing its color, commonly supposed to depend upon the substance upon which it rests, but more probably upon its blood, and upon its respiratory organs acting upon a transparent skin, Levit. 11 : 30.

CAMPHIRE, a shrub yielding a fragrant smell, and an odoriferous gum. It is of the laurel kind. Some of these shrubs are of considerable height and size. With the powder of the dried leaves of this plant, eastern women dyed their nails, the inside of their

hands, and their feet. Children also, and sometimes the beards of men, were thus dyed. Deut. 21 : 12, has been thought to refer to this practice of dyeing with the camphire. It was universal in Egypt. The nails of the mummies are of a reddish hue. The bride in Canticles compares her beloved to a cluster of camphire in the vineyards of Engedi, where, however, the reference is supposed to be to a kind of grape growing in those vineyards.

CANA, of Galilee, a little town, or village, where Jesus performed his first miracle, John 2. It was so called to distinguish it from another Cana in the tribe of Asher, Josh. 19 : 28. "It is worthy of note," says E. D. Clarke, "that, walking among the ruins of a church, we saw large massy stone pots, not preserved or exhibited as relics, but lying about disregarded. From their appearance and number it was quite evident that a practice of keeping water in large stone pots was once common in the country."

CANAAN, from Canaan, son of Ham, who, according to the Hebrews, behaved indecently to his grandfather, and involved his father Ham in his crime. Ham diverted himself with what had been done, and acquainted his brothers Shem and Japheth, who, out of respect, covered their father. Noah, when he awoke, having understood what had passed, cursed Canaan, the agent in the wickedness which had been perpetrated. Canaan was the father of a numerous posterity. Sidon, his eldest son, founded and peopled the city Sidon, and was father of the Sidonians and Phoenicians. Canaan's numerous poster-

ity likewise inhabited the land of Canaan, thus called from him, and afterwards conquered and possessed by the Israelites, according to the promise, and by the command of God ; the measure of idolatry and abominations being then completed. This command of God gave the Israelites a right to the land of Canaan, whose inhabitants had forfeited all title to it by their sins. Such of the Canaanites as escaped the sword of the Israelites, withdrew, some into Africa, others into Greece, and the islands of the Mediterranean. Many of the old inhabitants of the north-west parts of Canaan, particularly on the coast of Tyre and Sidon, were not driven out ; whence this tract seems to have retained the name of Canaan ; called by the Greeks, Phœnicia ; the more inland parts, inhabited partly by Canaanites, and partly by Syrians, was called Syrophenicia, Matt. 15 : 22 ; Mark 7 : 26.

It has been objected to the destruction of the Canaanites under divine command, that the proceeding is altogether unlike what we know of God, and is therefore incredible ; and also destroying them by means of the Israelites, tended to make that people ferocious and cruel. But it should be remembered :—

1. That the Canaanites were destroyed for their wickedness, Lev. 18 : 24—28.

2. The punishment was long suspended, Gen. 15 : 16.

3. This destruction was not more complete or indiscriminate than has often happened, as in earthquakes, fires, or plagues.

4. To have spared any of the Canaanites, would have been to



place a snare in the way of the people of God.

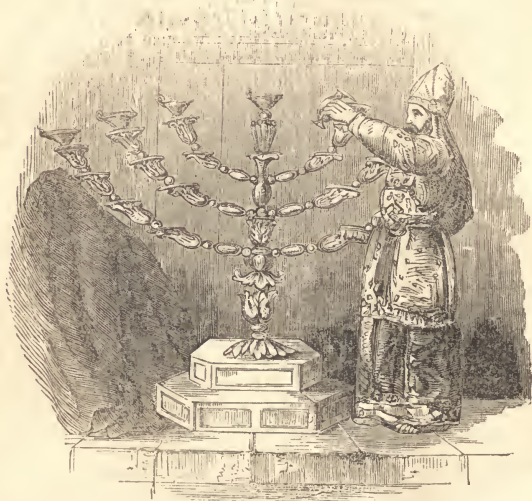
5. This signal punishment of the Canaanites would show to surrounding nations that Jehovah only was God—their idols were vanity.

6. Punishing the Canaanites by the hand of Israel, would be a clear and intelligible method of displaying to them the power and righteousness of God; they would be deterred from like sins. And,

7. What the Israelites did in this matter, they did under express command. No license could accrue from thence to indulge

ferocious cruelty. The divine command bounded and regulated all their procedure. They would not be likely, without such command, to do in like manner in any other instance.

CANDA-CE, the name of an Ethiopian queen, whose servant coming to Jerusalem to worship Jehovah, was converted and baptized by Philip the deacon. This is the Ethiopia beyond Egypt, of whose government Pliny testifies that it was in the hands of women, who, for several successions, assumed the name of Candace, Acts 8:27.



CAN'DLE-STICK, more properly *lamp-stand*; that made by Moses of beaten gold, Exod 25:21, 32, was set in the tabernacle in the holy place, over against the

table of shew-bread, on the south side. Its base was of pure gold: the six branches, three on each side of the shaft, were adorned with flowers and knops alter-

nately, as was also the shaft: upon each was a golden lamp, trimmed every evening. Solomon set up in the temple ten such candlesticks, five on the north and five on the south side of the holy place, 1 Kings 7 : 49. On Vespasian's triumphal arch is still to be seen a representation of these lamp-stands, with the other vessels of the second temple. *The seven golden candlesticks*, Rev. 1 : 20, are a figure of the church, enlightened by the sevenfold or various operations of the Spirit of God.

**CANDLE**, any contrivance for producing light; used metaphorically, (1.) for the human soul, which is, as it were, a light kindled from heaven, Prov. 20 : 27; (2.) for the gifts and graces which God bestows upon his children, and which they are not to conceal, but to manifest to the world, Matt. 5 : 15; (3.) for spiritual comforts and consolations, Job 29 : 3; (4.) for temporal prosperity, Job 18 : 6; 21 : 17; Jer. 25 : 10.

**CANE**. [See **CALAMUS**.]

**CANKER**, a dreadful disorder, which inflames and mortifies the flesh. By spreading swiftly it endangers the whole body, and frequently is not to be healed without cutting away the affected part. By the microscope it appears that vast numbers of small worms prey upon the flesh. Errors and heresies are likened to a canker, in the Scripture, for they overspread, corrupt, and prey upon the souls of men; they eat out the vitals of religion, and bring ruin and death on persons and churches, 2 Tim. 2 : 17.

**CANKER-WORM**, a kind of insect that destroys the fruits of

the earth. They are very numerous, Nah. 3 : 15, 16. The land of Judea was plagued by them, Joel 1 : 4. They are supposed to be a creeping insect; but the Hebrew word *yelek*, no doubt, signifies an insect with wings, and, therefore, we conclude it must have been of the locust kind.

**CAN'NEH**. [See **CALNEH**.]

**[CANON OF SCRIPTURE]**.

The word canon is Greek, signifying a straight rod, and from this meaning it came to denote a rule or standard by which truths and duties were to be tried; see Gal. 6 : 16; Phil. 3 : 16. The canon of Scripture is taken for the list of books which God has inspired, and by which religious opinions and actions are to be tried. The settling of this list depended partly on the internal character of books claiming to be divine, and partly on historical evidence of what books had been so regarded from the earliest times. Article VI. of the English Church, and I. of the Scottish Confession, specify the canonical books. To these the Church of Rome adds ten books, or parts of books, which protestants know under the name Apocrypha. Ezra, and others with him, after the rebuilding of the temple, are usually regarded as settling the canon of Old Testament Scripture. The New Testament canon depends on evidence from Peter's time, 2 Pet. 3 : 16, to that of Origen and Eusebius. There are ten ancient catalogues of the New Testament books now extant, six of them agreeing with our present books, three omit the book of Revelation, and one omits the Epistle to the Hebrews. Lardner's *Credibility*, vols. iv. and v., 8vo edition, gives all the infor-

mation that can be needed on this subject.

[CAN'TICLES], literally signifies *songs*, but is particularly applied to a book of the Old Testament, called, in Hebrew, the *song of songs*, that is, *the most excellent of all songs*. It is believed to have been composed by Solomon, on occasion of his marriage with the daughter of the king of Egypt; it is regarded, however, as a continued allegory, in which, under the terms of a common wedding, a divine and supernatural union, that between Christ and his church, is intended. Hebrew weddings were celebrated during seven days, and accordingly this poem divides into seven parts, each adapted to one of these days. Bossuet divides the book according to its days, thus :—

- 1, chap. 1, 2 : 6.
- 2, " 2 : 7—17.
- 3, " 3—5 : 1.
- 4, " 5 : 2—6 : 9.
- 5, " 6 : 10—7 : 11.
- 6, " 7 : 12—8 : 3.

Sabbath, " 8 : 4—14.

Other writers, as Lowth, for instance, doubt this regular character and distribution of the book. The Hebrews, apprehending it might be understood grossly, forbade their children to read it before they were thirty years of age. The synagogue and the church have uniformly received this book as part of the canon; though of late a few bold critics have called its authority into question. Some have distributed the several parts of this poem in a different manner from that above suggested, making it consist of several distinct songs, some eight, and some twelve. Its style is pastoral, and highly poetic.

CA-PER'NA-UM, a city where Jesus usually resided, during the time of his ministry, situated on the north-west side of the sea of Galilee, bordering on Zebulon and Naphthali. This place was included in our Lord's denunciation, Matt. 11 : 23, and has now become a poor and desolate village, consisting only of a few fishermen's cottages. In 1823, Mr. Buckingham says, scarcely a vestige remained to attest the existence of this once considerable place. Dr. Robinson, in his *Researches in Palestine*, is disposed to identify the site of Capernaum with a small collection of ruins and a fountain called Ain-et-Tin.

CAPHTOR, the original country of the Philistines, hence called Caphtorim, the situation of which has been much disputed; some supposing it to have been Cappadocia, others, the island of Crete, others, again, the island of Cyprus. Deut. 2 : 23; Jer. 47 : 4; Amos 9 : 7.

CAP-PA-DO'CI-A, a province of Asia Minor, which joined Galatia on the east, and is mentioned by Peter as one of the countries through which the *strangers* were scattered, to whom his first epistle was addressed. It was infamous for its vices, but after the promulgation of Christianity, it produced many great and worthy men. Cappadocia was famous for its wheat, its pasturage, and its excellent breed of horses, asses, and sheep.

The Caphtor, mentioned Deut. 2 : 23; Jer. 47 : 4; Amos 9 : 7, is sometimes confounded with Cappadocia.

CAP'TAIN, properly the commander of a body of soldiers, or of a ship, Deut. 1 : 15; applied

also to the king or prince of a people, 1 Sam. 9 : 16 ; to a general, or commander-in-chief of an army, 2 Sam. 5 : 8 ; 19 : 13 ; to the head of a family, or tribe, Num. 2 : 3—5.

The title is given to Jesus Christ, as the king, commander, and ruler of the church, which is compared to an army organized for warfare and conquest, Heb. 2 : 10.

The captain of the temple, Acts 4 : 1, was the commander of a band of men, who, at the great feasts, when multitudes were assembled, were posted in the porches of the temple to keep order. Of this band the chief priests had the disposal. The captain of this body of police resided chiefly in the tower of Antonia.

**CAPTIVITY**, a state of thralldom or slavery. After the deliverance from Egypt, there are six captivities reckoned under the Judges : Judg. 3 : 8, 14, 31 ; 4 : 2, 3 ; 6 : 2—6. But the word is usually applied, 1. To the subjection of Israel, the ten tribes, to Tiglath Pileser, who took many of the people chiefly from Reuben, Gad, and Manasseh ; and to the carrying away by Shalmaneser, who took and destroyed Samaria, 2 Kings 15 : 29 ; 18 : 10, 11. From the prophetic as well as historical books of Scripture, we shall find the Israelites, or at least a great part of them, return from the captivity, equally with the tribes of Judah and Benjamin, Hos. 11 : 11 ; Amos 9 : 14 ; and other passages. 2. To the carryings away of Judah from their own land to Babylon. These are generally reckoned four in number, one under Jehoiakim,

when Daniel and others were carried to Babylon ; the second in the seventh year of Jehoiakim, when Nebuchadnezzar carried 3023 Jews to Babylon ; the third in the fourth year of Jehoiakim, when that prince and part of his people were sent to Babylon ; and the last, under Zedekiah. These were all included in the seventy years' captivity predicted by Jeremiah. The dates of these respective captivities are thought to be as follows :

Israel, by Tiglath Pileser, A.M. 3264 ; by Shalmaneser, A.M. 3283.

Judah, first, A.M. 3398 ; second, 3401 ; third, 3406 ; fourth, 3416. The return at the edict of Cyrus, 3467. Nehemiah sent to Jerusalem, 3559.

The effect of these captivities, and of the residence of the ancient Jews in a foreign land, was entirely to change their habits from those of an agricultural to those of a commercial people. Religiously, their effect was totally to destroy the idol worship to which previously the Jewish people had been so prone, in imitation of the nations around them.

**CAPTIVITY**, figuratively used for captives, Psalm 85 : 1. When Christ ascended up on high, it is said that he "*led captivity captive*," Eph. 4 : 8. The allusion is to the captives led in chains behind the triumphal car of the conqueror ; a custom not only of the Romans, but of eastern nations in remotest times. Upon the arch of Titus, at Rome, a long procession of captive Jews is represented as following their victor, and adding to the glory of his triumph. The phrase signifies a complete and final victory over enemies.



**CAR/BUNCLE**, a very elegant and rare gem, of a deep red color, with an admixture of scarlet. When held up before the sun, its appearance is like a piece of bright burning charcoal. It was the third stone in the first row of precious stones in the high priest's breastplate, Exod. 28 : 17.

**CAR/CASS**, properly a dead body, used figuratively for an idol or image, Levit. 26 : 30 ;

for sacrifices offered to idols, Jer. 16 : 18 ; for the whole body of the Jewish people, Jer. 7 : 33.

**CAR/CHE-MISH**, a fortified city, probably the same as that called by the Greeks Kirkesim, and by the Arabs Kerkesiyeh, situated on the western bank of the Euphrates, where it is joined by the Chaboras, Isa. 10 : 9 ; Jer. 46 : 2 ; 2 Chron. 35 : 20.

**CAR/MEL**, a range of hills,



stretching north-west from the plain of Esdraelon to the Mediterranean sea, to a bay now known as the bay of Acre. The range is about six miles in length ; the highest part is about 1500 feet above the level of the sea. The brook Kishon runs at the southern foot of the range. Carmel signifies *the country of vineyards or gardens*, and the hills deserve that name, though at some seasons they have a parched and barren appearance. Elijah and Elisha were often in these hills, 1 Kings 18 ; 2 Kings 2 : 25.

2. CARMEL, a place among the

mountains of Judah, about eight or ten miles eastward from Hebron, Josh. 15 : 55 ; 1 Sam. 15 : 12 ; 25 : 2.

**CAR/NAL**, properly, fleshly, sensual ; figuratively applied to that which is transitory, as the Levitical Law, Heb. 7 : 16 ; to persons who are under the influence of worldly principles, 1 Cor. 3 : 1 ; to temporal things, 1 Cor. 9 : 11 ; to outward rites and ceremonies, which could effect only an external purification, Heb. 9 : 10 ; to a sensual condition as opposed to a renewed and spiritual state, Rom. 8 : 5—9.

**CARPUS**, a disciple of Paul, who dwelt at Troas, 2 Tim. 4: 13.

**CARRIAGES**, the baggage of an army or caravan, not vehicles for travelling, Isa. 10: 28; Acts 21: 15.

**CART**, a machine used in Palestine, to force the corn out of the ear, and bruise the straw, Isa. 28: 27, 28. These carts were on very low and thick wheels, bound with iron, and drawn by oxen upon the sheaves and straw spread on a floor. Carts of a very simple construction, perhaps little more than platforms on wheels, were also used to carry burdens on, Gen. 45: 19, 27; Num. 7: 3—6; 1 Sam. 6: 7.

**CASEMENT**, a window, or more properly the lattice work by which the opening for the window was covered, Prov. 7: 6.

**CASSIA**, the bark of an aromatic plant, one of the ingredients in the composition of the holy oil, used in anointing the sacred vessels of the tabernacle, Exod. 30: 24. The cassia of Psa. 45: 8, is probably an extract, or essential oil from the same bark.

**CAST**, to throw or fling anything as a stone, John 8: 7; also to mould or fashion metals, Exod. 25: 12. The word is used figuratively in many connections. *Cast out in the open field*, Ezek. 16: 5, spoken of Israel, in allusion to the barbarous custom of exposing infants. *Cast out into outer darkness*, Matt. 8: 12, spoken of the unprofitable servant, an allusion to the expulsion of unfit persons from the illuminated feast into the darkness of the night, and perhaps into a dungeon. To cast out of the synagogue, or church, John 9: 33, 34; Gal.

4: 30. To cast God behind the back, 1 Kings 14: 9, is to manifest contempt of his commands. To cast one's sins behind the back, Isa. 38: 17, is to forgive them. To cast away confidence in the gospel, Heb. 10: 35, is to apostatize from the profession of the faith. To cast one's burden upon the Lord, Psa. 55: 22, signifies to spread our wants before him, and to confide in his mercy. To cast one's bread upon the waters, Eccles. 11: 1, a figure taken from the custom of sowing rice or grain upon the overflowed fields, is to give alms freely to the poor. A stone's cast is the distance to which a stone may be thrown from the hand, Luke 22: 41.

**CASTAWAY**, a worthless and rejected person, a figure taken from metals that are thrown away as entirely useless, 1 Cor. 9: 27.

**CASTLE**, a fortified building, the citadel of a place, 1 Chron. 11: 5, 7; Acts 21: 34.

**CASTOR AND POL/LUX**, in heathen mythology, are described as brothers, sons of Jupiter. They were supposed to have power over the sea, and their protection was implored in storms and dangers. Luke, in Acts 28: 11, intends the protecting deity to whom the vessel was in some sort consecrated. The figure giving the name to the ship was at the head; that of the deity to whom the ship was consecrated was placed on the poop.

**CATERPILLAR**, the insect so called is distinguished from the locust, Joel 1: 4, whose ravages it completes. Michaelis thinks it was the mole cricket, which in its grub state was very destructive to corn and all vegetables, by its feeding upon their roots. The

prophet intimates that the locust should eat all that shot up above ground—the caterpillar all that was below. Some reckon the caterpillar of Scripture to be a species of locust; others take the name to denote some one of the stages through which the locust passes between its egg condition and that of its maturity.

[CATH'OLIC], *general*, or *universal*, a term sometimes applied to the Christian church, signifying its comprehensiveness and universality, having but one rule of faith and practice, and embracing all true Christians throughout the world. This title has been assumed by the Roman church without any propriety, because that church, if it were a true one, is but a section of the universal church, and is limited to one communion. Its proper title is the Romish or Popish church. She never was, she never can be, the universal church.

The word Catholic has also been given to the seven epistles bearing the names of James, Peter, Jude, and John, because they were not written to one church, city, or person, like the epistles of Paul, but to the Catholics, that is, the church universal, to Christians in general; this remark, however, does not apply to the second and third epistles of John, which were addressed to particular persons.

CATTLE, properly those domestic animals, useful to man, for food, clothing, drawing or bearing of burdens, which constituted a great part of the wealth of the Hebrews, 2 Chron. 26 : 10; Deut. 11 : 15.

CAUL, the membrane in which

the intestines are enclosed, called by anatomists the *omentum*, Exod. 29 : 13; also the net in which the Jewish women confined their hair, Isa. 3 : 18.

CAUSEWAY, properly, a raised way over low or wet ground, but spoken of any high road or path, 1 Chron. 26 : 16, 18.

CAVE, a subterranean dwelling, Gen. 19 : 30; a burial place, Gen. 23 : 19; John 11 : 38; a shelter in time of distress, Josh. 10 : 16; 1 Kings 18 : 4; Heb. 11 : 38. Syria abounded in caves, some of which were very large; those at Adullam and Engedi being capable of containing several hundred persons, 1 Sam. 22 : 1, 2; 23 : 13; 24 : 3. They were sometimes used as prisons, Isa. 24 : 22; 51 : 14; Zech. 9 : 11.

CE'DAR, a large, noble, evergreen tree, much celebrated in Scripture, and growing in great numbers about Mount Lebanon. Cedar wood was made use of in the public buildings of the Hebrews, and served not only for the beams and planks which covered those edifices, but was likewise placed in the substance of their walls, in which they were so disposed together with the stone, that there were sometimes three rows of stone, and one of cedar wood, 1 Kings 6 : 36; 7 : 12. This wood is much used in the making of things intended for long duration, for it is of a fragrant smell and fine grain; it is almost incorruptible by reason of its bitterness, which renders it distasteful to worms. The cedar thus employed must have been a different sort of wood from that which with us is known as cedar wood, which is light, soft, spongy, and not durable. Travellers tell

us that the cedars of Mount Lebanon are greatly diminished in number; *a child may write them*, Isa. 10: 19. Maundrell mentions one which, on measuring, he found twelve yards in circumference, and yet sound. Its branches spread to a compass of thirty-seven yards. Cedars are employed as the emblem of great men, Ezek. 17: 3; Zech. 11: 2. In Isa. 41: 19, the allusion in the emblem is to the refreshing shadow of a thick-branched cedar.

CE'DRON. [See KIDRON.]

CEILING, the upper part of a room, in the East, usually of some dark-colored wood, sometimes of plaster, divided into square compartments, and highly ornamented, Jer. 22: 14; Hag. 1: 4.

CEN'CHRE-A, one of the ports of Corinth, situated on the eastern side of the Isthmus, about eight or nine miles from the city, whence Paul sailed for Ephesus, Acts 18: 18, and where a Christian church was early formed, Rom. 16: 1.

CEN'SER, the pan or vase in which incense was burned. Solomon made censers of pure gold, 1 Kings 7: 50. Censers were much used in the religious rites of the Hebrews, and were of various kinds and forms. [See engraving under PRIEST.]

CENTU'RION, a Roman officer commanding a hundred soldiers; often mentioned in the New Testament.

CE'PHAS, the name given by Christ to Peter, John 1: 42. Like the word Peter, Cephas signifies a rock.

CEREMONIES, the rites and forms practised under the ancient

dispensation, which are superseded by the more simple worship of the Christian church, Num. 9: 3; Col. 2: 17. The Roman Catholic Church has destroyed the simplicity of the gospel, in her communion, by the multiplication of unscriptural, unmeaning, and useless ceremonies.

CHAFF, the dry and useless husks of grain. The wicked are compared to chaff which the wind driveth away, Psal. 1: 4; an allusion to the eastern custom of winnowing grain in the open air, by throwing it up with a shovel against the wind, which disperses it so that it cannot be gathered again. The false doctrines and vain speculations of men, Jer. 23: 28; the fruitless plots and devices of the wicked, Isa. 33: 11; barren and worthless professors of religion, Matt. 3: 12, are compared to chaff, separated and dispersed far and wide by the wind.

CHAIN, the usual emblem of restraint or affliction, Lam. 3: 7. It is sometimes used in allusion to the ornaments worn on the neck, and for what is thought to be, or really is, very graceful, Psal. 73: 6; Col. 3: 14; Prov. 1: 9.

CHAL'CE-DO-NY, a precious stone, Rev. 21: 19. It is a species of quartz, of various colors, usually a light brown, sometimes nearly white, found in most parts of the world, and manufactured into a great variety of articles of taste.

CHAL'DE-A, a country in Asia, the ancient land of Shinar, lying between the Euphrates and the Tigris, the capital of which was Babylon, Jer. 50: 10; Gen. 11: 2.

CHAL'DE-ANS, priests, magi, or wise men of Babylonia, and



subsequently of Persia, who instructed the people in religion, interpreted the laws, and conducted the sacred rites of the country, Dan. 2: 2; 4: 7; 5: 7, 8. They professed the art of astrology, which perhaps had been cultivated in the earliest periods of the Chaldean monarchy. They pretended to calculate nativities, to tell what weather was approaching, to interpret dreams, to predict bad or good fortune, according to the influences of the stars. In their philosophy some truth was mixed with much folly, superstition, and falsehood. In astrology all was falsehood and chicanery.

**CHAMBER.** Eastern houses, built around a court, were surmounted with a gallery, somewhat like many of the inns in London. Out of this gallery were doors behind leading into rooms called chambers. *The wide house*, Prov. 25: 24, is a house full of chambers; a brawl at one end of the gallery would disturb the whole house. *The chambers of imagery*, Ezek. 8: 7—12, were rooms or halls in the Temple, presented in vision to Ezekiel, having portrayed on their walls images of almost every object of idolatrous worship. There were probably, as Mr. Sault, British consul in Egypt, says of the temples of that country—

“The wildest images, unheard of,  
 strange,  
 That ever puzzled antiquarian’s  
 brains:  
 Genii with heads of birds, hawks, ibis,  
 drakes,  
 Of lions, foxes, cats, fish, frogs, and  
 snakes,  
 Bulls, rams, and monkeys, hippopotami;  
 With knife in paw, suspended from the  
 sky;

Gods germinating men, and men turned  
 gods,  
 Seated in honor, with gilt crooks and  
 rods:  
 Vast scarabæi, globes by hands upheld,  
 From chaos springing, and an endless  
 field  
 Of forms grotesque, the sphinx, the  
 crocodile,  
 And other reptiles from the slime of  
 Nile.”

**CHAMBERING**, immodest and lascivious conduct, Rom. 13: 13.

**CHAMBERLAIN**, an officer of high standing, employed confidentially about the person and private apartments of a king, 2 Kings 23: 11; Esth. 2: 15.

**CHAM’OIS**, a kind of goat, Deut. 14: 5. It was not the animal now known by that name, for this animal is to be found only in the Alps, the Pyrenees, the mountains and islands of Greece. What the chamois of the Bible was, we cannot tell accurately, but most probably it was a kind of wild sheep, still sometimes found in Arabia Petraea.

**CHAMPAIGN**, a level, open country, Deut. 11: 30.

**CHAMPION**, a combatant, who fights in the cause of another. Goliah is called a champion because he offered to fight with a single person on behalf of the army to which he belonged, 1 Sam. 17: 4.

**CHAN’CELLOR**, a high officer under the Persian government, acting for the king in Palestine; but the precise nature of his office and of his duties is not known, Ezr. 4: 8.

**CHANT**, a mode of singing, Am. 6: 5.

**CHAP’-TER**, the capital, or upper part of a column, 1 Kings 7: 16.

CHAPMAN, a merchant or trader, 2 Chron. 9 : 14.

CHAPT, spoken of the earth, cracked and broken into fissures by excessive heat, Jer. 14 : 4.

[CHAPTERS], the original Scriptures were not divided into chapters, but only into books. Cardinal Hugo de Sancto Caro, who lived about the middle of the thirteenth century, having projected a concordance by which any passage in the Bible might

be found, divided both the Old and New Testament into chapters, as we now have them, for facility of reference. These chapters he divided into smaller portions, which he designated by letters placed in the margin at equal distances from each other; the division into verses was a later invention.

CHARGER, a large, shallow dish, Num. 7 : 13 ; Matt. 14 : 8.

CHARIOTS, cars on which to ride, probably at first of rude and



simple construction. Two sorts of chariots are spoken of in Scripture ; one, chariots of state, for princes and generals to ride in ; the other, chariots of war, to break through the enemy's battalions. They were often armed with iron scythes, stretching out from the wheels, mowing down the enemy before them as the chariots were drawn onwards. They do not appear to have been

used by the Israelites. They were unfit for a mountainous country like Judea, Exod. 14 : 7 ; Josh. 11 : 4 ; Judg. 4 : 3 ; 1 Sam. 13 : 5 ; 2 Sam. 8 : 4.

Homer thus describes the armed chariot :

"So the fierce coursers, as the chariot  
rolls,  
Tread down whole ranks, and crush  
out heroes' souls ;  
Dashed from their hoofs, while o'er the  
dead they fly,

Black, bloody drops, the smoking chariot dye :

The spiky wheels through heaps of carnage tore,

And thick the groaning axles dropped with gore."

**CHARITY**, in the language of Paul, 1 Cor. 13, Christian affection, or love, not alms-giving, or tolerance of the opinions of others, as the word is now often used.

**CHARMER**, a person who had the art and the faculty to tame and control serpents, some species of which seem to be fond of music. Serpent-charmers are found in every village in India ; and their influence over the most deadly serpents is often very wonderful. The wicked, who will not listen to the word, nor yield to the persuasion of God, are compared to the deaf adder that cannot be made to obey the voice of the charmer, Psa. 58 : 5.

**CHAR'AN**. [See **HARAN**.]

**CHASTEN**, **CHASTISEMENT**, properly, to correct, or punish in love, for the amendment of the sufferer. Spoken of parents, Deut. 8 : 5 ; of magistrates, Deut. 22 : 18 ; of self-discipline, Dan. 10 : 12 ; of God in his dealings with his children, Heb. 12 : 5—11. The "chastisement of our peace," Isa. 53 : 5, denotes the sufferings of Christ under the law, by which sinners are reconciled to God.

**CHATTER**, to utter sounds like those made by the swallow and the crane, Isa. 38 : 14.

**CHE'BAR**, Ezek. 1, a river of Mesopotamia, rising near the head of the Tigris, which, after flowing through Mesopotamia to the south-west, empties itself into the Euphrates.

**CHED-ER-LA'O-MER**, king of Elam, one of the four confederate

kings, who made war upon the five kings of the Pentapolis of Sodom, and who, after having defeated those kings, and made themselves masters of a great booty, were pursued and routed by Abram, Gen. 14. Lot and all the booty they had taken were recovered.

**CHEEK**. To be smitten upon the cheek was a great disgrace ; not so much on account of the severity of the blow, as of the dignity of the part struck, Job 16 : 10 ; 1 Kings 22 : 24 ; Micah 4 : 1. To "give the cheek" to him that strikes, Luke 6 : 29, is to endure injuries without retaliation. To smite upon the "cheek-bone," Psa. 3 : 7, is to inflict such a wound upon an enemy that he will be disabled from doing any further injury.

**CHEESE**, milk curdled, salted, and pressed into thick cakes, which in a short time becomes very hard ; an important article of diet in the East. The passage, Job 10 : 10, describes the process by which milk is hardened into cheese ; it does not mean that cheese is merely curdled milk.

**CHEM'A-RIM**, Zeph. 1 : 4, the name of certain priests or false gods, particularly among the worshippers of fire ; the word is derived from the Hebrew word *chamar*, which signifies *black* or *blackness* ; and is generally translated in our English versions, *the priests of the idols*, or *priests clothed in black*. Some say the name comes from their wearing a black shining veil, in the processions of their deity.

**CHE'MOSH**, an idol of the ancient Moabites, Num. 21 : 29, by some supposed to be the sun. Most likely it was the heathen

Comus, whose worship consisted in revellings and impurities of the grossest kind, Jer. 48.

CHEN-A-NI'AH, a master of the temple music, who conducted the musical service when the ark was removed from the house of Obed-edom to Jerusalem, 1 Chron. 15 : 22.

CHER'ETH-IM, or CHER'ETH-ITES, a name of the Philistines, Ezek. 25 : 16 ; Zeph. 2 : 5. David had guards called Cherethites, and Pelethites ; the name being given to them probably because they had resided with David at Gath, in the court of Achish, of Philistia. Some regard them as headsmen and footrunners. Others make them an order of officers like the Roman lictors.

CHER'ITH, the name of a brook falling into the Jordan, where Elijah concealed himself from Ahab, 1 Kings 17 : 3.

CHER'UB, plural *cherubim*, angels, so called, because they often appeared like young men, mighty in power and knowledge, Psa. 18 : 10. Cherub signifies strong, powerful. The cherubim sculptured upon different parts of the temple were symbolical figures, with the faces of an ox, a lion, an eagle, and a man, all denoting power. Two of these figures were placed, by divine command, one at each end of the mercy-seat, in the holy of holies ; the ark of the covenant was beneath the mercy-seat. Here the atonement on the great day of expiation was made by the sprinkling of the blood of the victim, Lev. 16 : 14, 15 ; and here the glory of the Lord, the bright cloud, or shekinah, indicating his presence, appeared. Hence the expression, *O Thou that dwellest between the cherubim ;*

and to this, or to some reflection of the lustre upon the veil which parted the holy place from the rest of the tabernacle, David refers, Psa. 27 : 4. As the bright cloud was the representation of God, and the cherubim that of his angels who stand round his throne, the holy place is considered as a fit image of heaven, Heb. 4 : 14 ; 8 : 1 ; 9 : 8, 9, 23, 24. Cherubim, with the appearance of a flaming sword, were placed at the east or entrance of the garden of Eden, after Adam's expulsion, Gen. 3 : 24. It is observable, however, that the cherubim mentioned in other parts of Scripture are usually connected with some manifestation of divine mercy. Some have thought, and with probable justice, that the cherubim placed eastward of Eden were intended to represent to fallen man the deeply interesting truth that God might still be approached. When it is said, Psa. 18 : 10, that *God rides upon a cherub*, his majestic use of the angels, of all creatures, in effecting the purposes of his providence, is intended.

CHEST'NUT-TREE, mentioned only in two passages, Gen. 30 : 37 ; Ezek. 31 : 8. The Septuagint and Vulgate translate it *plane tree*, in which they are followed by most modern interpreters. The name is derived from a root which signifies nakedness, and it is often observed of the plane-tree that the bark peels off from the trunk, leaving it naked. The tree is lofty, huge, and magnificent in its appearance.

CHILD, one young in years, 1 Sam. 1 : 22 ; a person weak in knowledge, Isa. 10 : 19 ; 1 Cor. 13 : 11 ; such as are young in grace, 1 John 2 : 13 ; an humble



or docile person, Matt. 18 : 3, 4 ; whatever is dear to a person, Jer. 15 : 7. The Jewish law looked upon children as the proper goods of their parents, who had power to sell them for seven years, as creditors had to compel them to do it, in order to pay their debts. Thus the poor widow, whose oil Elisha multiplied to such a quantity as enabled her to pay her husband's debts, we find, 2 Kings 4 : 1, complaining to the prophet, that, her husband being dead, the creditor was come to take away her two sons to be bondmen. The descendants of a person, how remote soever they may be, are called sons or children. Angels are sometimes called children, or sons of God, Job 1 : 6 ; 2 : 1. In the New Testament, believers are commonly called the children of God, by virtue of their adoption. And children, or sons of men, is an appellation given to Cain's family, and particularly to the giants, or violent men, who lived before the flood. The impious or wicked Israelites were called the sons of men, Psa. 4 : 2 ; 57 : 4, but sometimes this appellation is used without any odious idea, as Psa. 8 : 4 ; 11 : 4 ; 145 : 12.

CHIDON, called also Nachon, the owner of the threshing-floor where Uzzah was struck dead for touching the ark, 1 Chron. 13 : 9 ; 2 Sam. 6 : 6.

CHINER-ETH, Num. 34 : 11. [See CINNEROTH.]

CHI'OS, one of the principal islands of the Ionian Archipelago, lying between the Island of Lesbos and Samos on the coast of Asia Minor, now called Scio. It is mentioned in the account of Paul's voyage to Rome, Acts 20 : 15, and is memorable for the massacre and

enslavement of its whole population by the Turks, in the Greek war of 1822.

CHIS'LEU, the third of the Jewish civil, and ninth of the ecclesiastical year, corresponding with December, Neh. 1 : 1.

CHITTIM, a name which, in later times, was applied by the Israelites to the people of Macedonia, Num. 24 : 24. The ancient Chittim were descendants of Javan, grandson of Japheth, and great grandson of Noah Gen. 10 : 4, who migrated to the coasts and islands of the Mediterranean. Hence the name was used to denote the inhabitants of all the coasts and islands of the Mediterranean.

CHI'UN, an idol worshipped by the Israelites, probably the planet Saturn, Amos 5 : 26 ; Acts 7 : 43.

CHLO'E, a distinguished member of the church at Corinth, 1 Cor. 1 : 11.

CHOKÉ, properly, to smother, stifle, suffocate, Mark 5 : 13 ; spoken figuratively of the effect of worldly things upon truth in the mind, Matt. 13 : 22.

CHO-RA'ZIN, a town on the western coast of the sea of Galilee, and not far from Capernaum. Many of Christ's miracles were wrought here, Matt. 11 : 21 ; Luke 10 : 13. It has long since perished.

CHRIST, a Greek word, which signifies *anointed*, and answers to the Hebrew MESSIAH. From the frequency of the application of this term to one person in particular, it supplied the place of a proper name, the more especially as Jesus was the name of many persons among the Jews. Suetonius uses it as a proper name : *Judæos im-*

*pulsore Christo assidue tumultuantes Româ expulit.* The name is also used for Christ's mystical body, comprising him as the head, and the church as his members, 1 Cor. 12: 12; for his doctrines, Eph. 4: 20; and for his Spirit, Rom. 8: 10. [See JESUS and MESSIAH.]

CHRISTIANS, disciples of Christ, first called by this name at Antioch, Acts 11: 26; they were sometimes contemptuously called Nazarenes, and Galileans.

CHRONICLES, a canonical writing of the Old Testament, containing an abridgment of all the sacred history, from the beginning of the Jewish nation to their return from the captivity, a period of about 3500 years, taken out of those books of the Bible which we still have, and out of other annals, probably public and national records. A book of chronicles is mentioned, 2 Kings 24: 5, which it is supposed was some other book than those which we have under that name. The name means a written record of historical events, so that it might be used, and undoubtedly was, of many writings which, not being inspired, have perished. It cannot now be ascertained who was the author of the canonical books of Chronicles. They were written, most probably, after Jeremiah's time, 2 Chron. 35: 25; 36: 21, and that prophet lived to see the destruction of Jerusalem by the Chaldeans. The genealogy of Zerubbabel, 1 Chron. 3: 19—24, is continued down to the days of Alexander, so that the books are a late compilation as compared with other histories in the Old Testament. Perhaps they were

compiled by Ezra, and intended as a supplement to other inspired records, to aid in tracing more clearly the genealogy of Jesus Christ. There are several variations in dates and facts, between these books and those of Kings, which are to be explained and reconciled chiefly on the principle that these books are supplementary to those of Kings. When the books of Chronicles were written, the language of the Jews had greatly changed. The first book contains a recapitulation of sacred history by genealogies from the creation to the death of David. The second contains the history of the kings of Judah, and part of that of the kings of Israel, from the beginning of Solomon's reign to the return from Babylon, the whole period embraced in both books being about 3500 years.

CHRYSO-LITE, a gem of a gold color, called by the moderns the oriental or Indian topaz. In its purest and most perfect state, it is of great value, but exceedingly rare. It is never found very large, the greater number being about the size of a pea. The finer sort are second only to the diamond. It is the seventh stone mentioned in the Revelation, 21: 20, as forming the foundation of the heavenly Jerusalem. Some authors are of opinion that the chrysolite was the tenth stone in the high priest's breastplate, which our version renders beryl.

CHRY-SOPRA-SUS, a precious stone, of a pale green color, with an admixture of yellow. It is the tenth of those which adorned the foundation of the New Jerusalem, Rev. 21: 20.

CHUB, pron. *Kub*, supposed to

have been Nubia, mentioned by Ezekiel in connection with Egypt and Cush, Ezek. 39: 5.

**CHURCH.** The Greek word *ecclesia*, translated church, denotes an assembly convened for business, whether spiritual or temporal, Acts 19: 32—39. It is used in common for, 1. The whole body of true believers. This is the invisible church. 2. The whole body of professed believers. This is the visible church. 3. Those bodies of believers who associate for worship in particular places. The church, in the first of these senses, has existed from the earliest ages. In a sense somewhat akin to the second, the Jews were the church of God; but, strictly speaking, the church belongs to New Testament times, and is governed by New Testament laws. From the authority with which Christ invested the apostles, they exercised control and direction over all the assemblies of the faithful; but it does not appear to have been intended to continue such an order of men with authority in matters of religion. Legislation ceased with Christ's ascension and the death of his immediate disciples. The apostles made laws; no others are authorized to do so, and since their time the church has had to be governed according to the laws they provided. Ecclesiastical history indeed details attempts on the part of councils and particular bishops to legislate for the church; but what is ecclesiastical history more than a record of unscriptural assumption and faithless submission? It records also the exercise of civil power by church officers; but in such matters Christ assumed no authority, he enacted no laws, he

disclaimed all judicial power, and clearly marked his kingdom as exclusively spiritual, John 18: 36; Mark 10: 42, 43. The twentieth article of the Church of England declares that "the church hath power to decree rites and ceremonies," and also that it hath "authority in controversies of faith." God's written word, however, is acknowledged to be the only rule according to which such "decrees" are to appoint, and such "authority" to determine. Both parts of this declaration, that is, "the power to decree," and the "authority," are unfounded. Some suppose a church may make laws for its own government; laws, for instance, prescribing the terms of membership and modes of entrance into the church,—which is equally unfounded. *One is our head, even Christ, and all we are brethren.*

The members of the real or invisible church are all whom God has converted by his grace; those of the visible church are such as have made a credible profession of repentance toward God, and faith toward our Lord Jesus Christ. The terms of communion are to be those appointed by the New Testament only, which will be the same everywhere, 2 Cor. 6: 17; Gal. 5: 6. One purpose of church fellowship is, that Christian graces may be cherished and increased. No man, therefore, is inadmissible to the church because of the low degree in which these graces may be possessed, provided he is a *new creature in Christ Jesus*. The exercise of church discipline is left with the church itself, subject only to the law of Christ. Its ends are the purity of the church, the advancement of the holiness of

its members, and the glory of the Redeemer, the head of the church. This discipline is wholly moral ; it involves no civil penalties ; the magistrate has nothing whatever to do with it. It is instituted rather to benefit than to punish the offender.

The officers of the church will be considered under their respective titles, PASTOR, and DEACON.

CHURL, a rude, surly and nig-gardly man, 1 Sam. 25 : 3 ; Isa. 32 : 5.

CHURN'ING, the operation by which butter was separated from milk, Prov. 30 : 33. The ancient churn was a goat-skin bag, which was tied to a tent-pole, and moved backwards and forwards until the buttery substance coagulated ; the watery part was then pressed out, and the butter put into another skin.

CHUSH'AN-RISH-A-THATM, a king of Mesopotamia, by whom the Israelites were oppressed for eight years, until delivered by Othniel, Jud. 3 : 8—10.

CHUZA, steward of Herod Antipas, whose wife, Joanna, contributed to the support of Christ and his apostles, Luke 8 : 3.

CI-LI'CI-A, a country in the south-east of Asia Minor, lying on the northern coast, at the east end of the Mediterranean Sea, between the thirty-sixth and fortieth degree of north latitude. The capital city is Tarsus, Paul's birth-place, Acts 21 : 39. Cilicia, especially in its western part, or, as it is called sometimes, Cilicia Trachæa, *Cilicia the rough*, was noted, among other productions, for a species of goat, of whose skins cloaks and tents were manufactured. Hence, perhaps, Paul's trade of a tent-maker.

CIN'NAMON, a species of the laurel or bay-tree. God commands Moses, Exod. 30 : 23, to *take cinnamon*, &c., and make a perfumed oil to anoint the tabernacle and the vessels belonging to it. Beds were perfumed with cinnamon, as appears from Prov. 7 : 17. Saints and their graces are likened to cinnamon, Sol. Song 4 : 14. A species of cinnamon grew in Syria. It is carefully cultivated now in Ceylon.

CIN'NE-RETH, or CIN'NE-ROTH, a city in the tribe of Naphtali, Josh. 11 : 2 ; 12 : 3 ; 19 : 35 ; supposed to be the same with Tiberias, though Reland and some others entertain a different idea. The lake of Gennesaret is supposed to derive its name from this place.

CIR'CUIT, the act of moving round anything, or the space enclosed in a circle ; spoken of the sun in his apparent motion round the earth, Psal. 19 : 6 ; also of the variation of the winds, Eccl. 1 : 6 ; also of Samuel's regular visitation of the stations where he judged and instructed the people, 1 Sam. 7 : 15, 16.

CIR'CUMCISION, a rite or ceremony among the Jews, performed by cutting off the skin covering the prepuce. It was not only used by the Jews, but by the Egyptians, and by all the descendants of Ishmael, and is now practised by the Mohamedans. Circumcision was enjoined as the sign of the covenant between God and Abraham, Gen. 17 : 10 ; Rom. 4 : 11. The precept was repeated by Moses, and was to be obeyed by all who intended to partake of the paschal sacrifice. It was to be performed on children the eighth day after birth.



Besides the outward circumcision of the flesh, we find an inward one mentioned, the circumcision of the heart. It consists in God's changing our state and nature, through the application of the blood of Christ, and by the power of the Holy Ghost. By this we are made God's peculiar people, have our corruptions mortified, and our souls disposed to his service; and for this reason his saints are called *the circumcision*; while the Jews, with their outward circumcision, are, in contempt called *the concision*, Phil. 3: 2, 3. The uncircumcised or the gentiles, Gal. 2: 7; Eph. 2: 11, were detested of the Jews, and prohibited from eating of the passover, Judg. 14: 3; 1 Sam. 17: 26; Exod. 12: 48. Those who had not their nature changed, nor their inward corruptions subdued and mortified, nor their soul disposed to a ready hearing and belief of the gospel, are called *uncircumcised in heart and ears*, Jer. 6: 10; 9: 26; Acts 7: 51; and with these believers can have no fellowship.

The ceremonies observed by the Jews in the circumcising their children are pretty nearly as follow. When a son is born in any family, it is customary to put little notes in the four corners of the room, with these words inscribed, *Adam and Eve, begone, Lilith*; by which they express the wish that the child may be as Adam or Eve, not as Lilith, a rabbinical contemporary with Eve, who refused to be subject to Adam. The eighth day is the day for circumcising, unless the ceremony be deferred on account of the indisposition of the child. The night before circumcision is

called watching, because the whole family are kept awake to guard the child, and the father and mother are visited by their male and female friends; on which occasions there is an abundance of joy and civility, to ward off danger supposed to be especially then imminent. A friend is selected by the parents, called Baal-berith, who holds the child whilst the operation is performing. Certain prayers and praises are then rehearsed, such as Prov. 23: 25; Ezek. 16: 6; Psa. 105: 8—10; 149: 6. As to the person who circumcises, they choose for this purpose whom they please. The father himself may perform it, if he is capable, but it is usually performed by a *Mohel*, or circumciser, an officer of great honor. It is not necessary to go to the synagogue to perform this ceremony; the child may be circumcised at home, if the parents please. Two seats are provided, with silken cushions: one for the Baal-berith, or master of the covenant; the other is left empty, designed, according to some, for the prophet Elias, who, they believe, is invisibly present at all circumcisions, so great was his zeal for the observance of the law. If the operation be performed in the synagogue, the most sacred spot near the ark is selected for the purpose. The name is usually given to the child in connection with this rite; and should he die before he is circumcised, the ceremony is performed on his dead body in the burial-ground. Circumcision was never formally abolished.

In the covenant of circumcision, certain engagements were graciously entered into by God.

as that he would greatly bless Abraham, and make him the father of many nations; that to him and his seed the land of Canaan should be given; that he would always be a God to him and to his seed after him, and that in his seed all the nations of the earth should be blessed. Spiritual blessings were typified in these ample promises to the patriarchs, and hence, when the Jews received Christianity, they fancied that their national distinction, or some peculiar blessings would accrue to them. Hence arose their anxiety to retain the rite of circumcision. Paul saw the danger which this anxiety involved of their relying for justification on something else than the righteousness of Christ, and therefore he strongly resisted the notion on which it rested. *In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature.* He does not, however, oppose the practice of the rite itself, except where it was attempted to extend its obligation to gentiles, on whom it had never been enjoined. This was the chief controversy in the apostolic churches, to which, however, we are indebted for the invaluable statements on the method of justification, contained in the epistles to the Romans and to the Galatians. Out of seeming evil God educes good.

CIS'LEU, CAS'LEU. [See CHIS-LEU.]

CISTERN. The frequent mention of cisterns, often called wells, in Scripture, indicates their vast importance in the countries and cities to which Bible history pertains. They were the property of those who formed them, and

were esteemed of great value, Gen. 21: 30; 26: 17—22; Num. 21: 22. They were receptacles for rain-water, which did not often fall; great pains were therefore used to preserve, and often to conceal, the cisterns, for fear of their being robbed, or discovered and destroyed by enemies. The loss of water, or of the cistern, is an image of great calamity, Isa. 41: 17, 18; 44: 3. A broken cistern, Jer. 2: 13, is a vivid emblem of disappointment and fruitless labor.

CITIES. The cities of the East were constructed partly of combustible materials, Amos 1: 7, 10, 14. The gates were covered for security with thick plates of iron or brass, and sometimes they were set one within another. Pitts says that Algiers had five such gates. See Acts 12: 10; Psa. 107: 16; Isa. 45: 2. Such are the gates of the principal mosque at Damascus. Watchmen were placed upon the walls to guard against the attempts of an enemy; they also patrolled the streets to preserve peace. Hence the night is divided into watches, the times for these officers relieving each other, Sol. Song 5: 7; Ezek. 33: 2. In Isa. 52: 8, the reference is to the number of watchmen on Zion's walls. *They shall see eye to eye*—that is, they shall be planted very near to one another, so that the city shall be secure. These watchmen announced the progress of the night, together with everything important that was occurring, by trumpets, Ezek. 33: 3—6; by songs, Isa. 21: 11.

Upon or near the walls, strong and high towers were built at intervals, furnished with various

means of defence, Judg. 9: 51—53. See Prov. 18: 10. At the gates of the city the courts of justice were usually held, and there were open spaces at them, where, on some occasions, the entire population would assemble to consult or to act. Fenced cities were places walled, or fortified for the defence of the inhabitants.

**CITY OF GOD**, a scriptural expression, denoting true believers, under Christ their head, Acts 5: 31; Rev. 19: 16; Eph. 1: 21, 22; Phil. 2: 9, 10, 11, who reigns over them in virtue of his purchase, of his delegation by the Father, and of his qualifications, being endued with every divine perfection of infinite wisdom, power, justice, Acts 20: 28; 1 Pet. 2: 9; Matt. 28: 18, &c.

**CITY OF RIGHTEOUSNESS**, the **FAITHFUL CITY**, terms used, Isa. 1: 21, to denote a people who love truth and faithful dealings.

**CITIES OF REFUGE**. There were six sacerdotal cities in the land of Israel, set apart as cities of refuge, Exod. 21: 13; Num. 35: 9—35; Deut. 19: 1—13. They were, three east of the Jordan—Bezer, Ramoth, and Golan; and three west of the Jordan—Kedesh, Shechem, and Kirjath-Arba. These cities were appointed with the view of abating the evils ensuing from the old established rights of the blood-avenger, and to inculcate among the people a mild, gentle, and forgiving spirit. [See **ASYLUM**.]

**CITIZENSHIP**, the right of a foreigner to reside in a country upon an equal footing with the native inhabitants. This was accorded under the Mosaic dispensation upon certain conditions,

Num. 15: 15. Roman citizenship, which secured important privileges, among which were exemption from certain infamous punishments, was granted by the emperor to the inhabitants of cities and provinces which they had conquered, to individuals who had rendered especial service to the state, and to many upon consideration of a large sum of money, Acts 22: 24—28; 16: 37, 38.

**CLAUDA**, a small island off the south-west coast of Crete, mentioned in the account of Paul's voyage to Rome, Acts 27: 16.

**CLAUDI-A**, a Christian female at Rome, spoken of by Paul, 2 Tim. 4: 21.

**CLAUDI-US**, the fifth emperor of Rome, and successor to Caius Caligula. King Agrippa contributed much to his accepting and keeping possession of the empire; in consideration of which service, Agrippa was invested with authority over all Judea, which, at his death, four years afterwards, was again reduced to a province. In the ninth year of his empire, Claudius published an edict for expelling all Jews out of Rome, Acts 18: 2, which edict most probably extended to Christians also, since they were there confounded under the general name of Jews. Claudius was poisoned by his wife Agrippina, and succeeded by Nero.

**CLAY** is frequently mentioned in Scripture. It was sometimes used to secure doors, and is occasionally so used still, in oriental towns, a handful being put upon the lock or fastening, and impressed with a seal, Job 38: 14. Bricks, before they were burned,

made of clay, were also sealed in a similar manner. In *Psa.* 40 : 2, clay signifies great distress and dangers, which were not easily overcome or got rid of. Of clay, also, potters made various vessels, some coarse and common, others elegant and useful ; their art was, therefore, a significant emblem of God's absolute power over human destinies, *Isa.* 64 : 8 ; *Rom.* 9 : 21.

CLEAN, and UN'CLEAN. [See PURIFICATION.]

CLEAR, properly, bright, transparent, shining ; figuratively spoken of beauty, *Sol. Song.* 6 : 10 ; of innocence, *Exod.* 34 : 7 ; *2 Cor.* 7 : 11 ; of prosperity and happiness, *Job* 11 : 17.

CLEAVE, to rend or divide a thing into parts or fragments, *Gen.* 22 : 3 ; *Psa.* 78 : 15 ; *Levit.* 1 : 17, spoken figuratively of the effect of severe inward pain and distress, *Job* 16 : 13. The word also signifies to adhere closely and strongly in affection, *Gen.* 2 : 24 ; *Ruth* 1 : 14 ; *Matt.* 19 : 5 ; *Acts* 11 : 23.

CLEFTS, or CLIFTS, narrow openings, passages, or fissures among rocks, furnishing shelter and refuge for persons pursued by enemies, *Isa.* 2 : 21 ; *Jer.* 49 : 16. The expression is sometimes used figuratively to denote the protection which God affords to his people, *Exod.* 33 : 22.

CLEMENT, a person mentioned honorably by Paul, *Phil.* 4 : 3. Some have said this Clement was bishop of Rome, for which there is no authority. He was a co-worker in the gospel with the apostle, and wrote an Epistle to the Corinthians, which was highly esteemed, and publicly read in many churches.

CLE'O-PAS, or CLE'O-PHAS, according to Eusebius and others, was brother to Joseph, and uncle to our Lord, on marrying Mary, sister to the virgin. He was a faithful disciple, not of the twelve. To him, together with another disciple, as they were travelling to Emmaus, Christ made his appearance after his resurrection, *Luke* 24 : 18 ; *John* 19 : 25. *Luke* 24 : 31, *vanished out of their sight*, in the original is, *He suddenly went away from them*. There was another Cleophas, who was also called Alpheus, which see.

CLOAK, properly, a well-known article of dress ; used figuratively for an excuse for sin, *John* 15 : 22 ; for a plausible exterior while the motives are wrong, *1 Thess.* 2 : 5 ; for a cover or concealment of wickedness, *1 Pet.* 2 : 16.

CLOS'ET, a place for secret devotion, which belonged to every Jewish house, *Matt.* 6 : 6. It was built over the porch or entrance, higher than the other rooms, and so located as to be perfectly retired and quiet. In allusion to this arrangement, the Saviour urges his disciples to practise secret prayer, and to set apart time and place for this purpose.

CLOUD, a collection of vapors suspended in the atmosphere. A miraculous pillar of cloud marked the course of the Israelites through the desert, and must, by its density, have been of great use in protecting them from the great heat. When they were passing through the Red Sea, this cloud was between them and the Egyptians in their rear, *Exod.* 14. At night, this pillar assumed a luminous appearance, and must



have been then of as much service as by day. The motions of this cloud were the signal to the people to march, or to encamp, Num. 9: 15—23. In a cloud, God appeared to Moses at Sinai, Exod. 19: 9; 24: 12—18, and a cloud was the symbol of his presence in the tabernacle or temple, Exod. 40: 34, 35; 1 Kings 8: 10. The clouds are described as the chariot of the Almighty, Psa. 18: 11, 12, or they are said to be around his dwelling-place, Psa. 97: 2, when it is intended to convey an idea of his majesty, or of the incomprehensibility of his dealings. Cloud is used for morning mist, Hos. 6: 4; for a multitude, Heb. 12: 1; Isa. 60: 8. The earth and sea are represented as covered with a cloud, previously to the Mosaic creation, Job 38: 9. The Son of man, Christ, at his second advent, will come in clouds, that is, in great pomp and majesty, Matt. 24: 30; Rev. 14: 14—16. The thought, in Isaiah 4: 5, is that God would direct, preserve, and make glorious his church. Peter compares seducers to clouds that are carried with a tempest, 2 Peter 2: 17, by which comparison he sets forth both the inconstancy of these seducers,—they are like clouds driven with the wind, tossed to and fro from one doctrine to another,—and likewise their deceitfulness; they make a show of what they have not, as clouds, especially in the East, sometimes do of rain, and yet are scattered without yielding any. The allusion is either to the light, fleecy clouds of an eastern morning, which the sun or a gust of wind disperses, or to the mirage of the desert, which is an appearance of

a still lake, which vanishes as it is approached. Solomon compares the infirmities of old age, which arise successively one after another, to clouds returning after rain, Eccl. 12: 2. Cloud is also used for a multitude, or an army, Jer. 4: 13; Isa. 60: 8; Heb. 12: 1; Rev. 1: 7.

CLOUTED, mended, patched, Josh. 9: 5.

CNIDUS, a city and peninsula of Doris, in Caria, in Asia Minor, between the island of Rhodes and Cos, passed by Paul in his voyage to Rome, Acts 27: 7.

COAL, this word is often found in the English version of the Bible, where it cannot have its English meaning. Coals, such as ours, were unknown. It would have been more consistent with the facts to have used charcoal. Two words are translated coal and coals, one meaning charcoal or burned wood, Prov. 6: 28; the other often meaning the hot stones which were used in baking cakes and for other culinary purposes, 1 Kings 19: 6. Some, however, think, from such passages as 2 Sam. 22: 9, 13; Job 41: 21; Psalm 18: 8, that the Hebrews were acquainted with natural coal such as ours.

COCK, a well-known domestic fowl. It is a common observation that cocks crow twice in the night, once about midnight, and again at break of day. This fact will reconcile the apparent difference in Matt. 26: 34; Mark 14: 30; Luke 22: 34; and John 13: 38. In one case the general sense of Christ's warning to Peter—in another, his very words, are quoted. In the time of Christ, the night was divided into four watches, Mark 13: 35. The third

called the cock-crowing, was from twelve to three in the morning.

COCK'A-TRICE, an indefinite English name, which cannot now be identified with any particular species of serpents, though no doubt the original word designated one of that tribe of reptiles that was exceedingly venomous, Isa. 11 : 8 ; 14 : 29. It is thought to be the basilisk.

COCK'LE, a pernicious weed that grows among corn, Job 31 : 40, perhaps the aconite, or as some think from Isa. 5 : 2, where the word is rendered wild grapes, the hoary nightshade.

COFFIN. [See BURIAL.]

COLLEGE, properly, a seminary of learning ; used in the Scriptures to denote the place in Jerusalem where the prophets and their families had their residence, where probably there was a school for the instruction of their children, 2 Kings 22 : 14.

COLLOP, properly, a slice or lump, as of meat, or fat ; used figuratively for great temporal prosperity, Job 15 : 27.

COL'ONY, a term applied to Philippi in Macedonia, which was inhabited by Romans, and enjoyed peculiar privileges, Acts 16 : 12.

CO-LOSSE, a city of Phrygia, at no great distance from Laodicea and Hierapolis. Paul mentions the inhabitants of these three cities together, Col. 4 : 13. These cities are said to have been overthrown by an earthquake, A. C. 66 ; and their memory is now chiefly, if not wholly, preserved by Paul's epistle to the inhabitants of Colosse. This epistle may be divided into two parts. In the first, Paul congratulates them, assures them of his prayers on their behalf, exhibits the dig-

nity of Christ in whom they trusted, and establishes them by a declaration of his own cheerfulness in suffering, and prosecuting, notwithstanding these sufferings, the work of the ministry. It extends to chap. 2 : 7. In the second, he cautions them against a deceitful philosophy and a superstitious regard to the law ; he instructs them in Christian doctrine, and in the several duties of life, concluding with matters chiefly of a private nature. This epistle resembles very much that to the Ephesians ; they illustrate each other, and were probably written at nearly the same time.

COL'OR, several are mentioned in Scripture which are plainly symbols. *Pale*, Rev. 6 : 8, denotes diseases, mortality. *Red*, a strong color, not easily discharged, was a fit emblem of sin pervading the character, Isa. 1 : 18. *Blood color*, Isa. 63 : 2 ; Rev. 12 : 3, denotes war, punishment, or cruelty. *White*, purity, Rev. 3 : 4, or beauty, honor, favor, wealth, Esther 8 : 15 ; Eccl. 9 : 8.

COLUMN, or PILLAR, in a building, the emblem of stability ; standing alone it is commemorative of exploits or remarkable events. Jacob's pillar, Absalom's. See Rev. 3 : 12. A record of the thing commemorated was usually traced upon them.

COMFORTER, a name given to the Holy Ghost, who was to teach the apostles *and bring all things to their remembrance*, concerning Christ, John 14 : 16, 26, and 15 : 26. This name is given to the Spirit because the end for which he was promised, was to remove the sorrow of the disciples on account of the approaching departure of Christ.

The word has, however, been rendered Advocate, Helper, Monitor, and is supposed by some to refer to the office which the Spirit performed in them, making known what they had to communicate, or by them rendering their message efficacious in engaging men's belief, and renewing their hearts.

COMMANDMENTS. [See LAW.]

COMMON, a word in the Jewish Law, signifying that which was ceremonially unclean, Acts 10 : 14, 15.

COMMUNION, fellowship, concord, or agreement, 2 Cor. 6 : 14. Godly and ungodly persons can have no fellowship in religious matters. It is used for that ordinance which is the sign of our mutual fellowship with Christ, 1 Cor. 10 : 16. The communion of the Holy Ghost, 2 Cor. 13 : 14, is a joint participation in his precious gifts and influences.

COMPACT, firmly and closely joined together, spoken of Jerusalem, Psa. 122 : 3, and of the human body, Eph. 4 : 16, as emblematical of the church of God, Eph. 2 : 21, 22.

CONCISION, Phil. 3 : 2, a contemptuous appellation for those who maintained the duty of circumcision in respect to converted Gentiles, and thus created divisions and uneasiness in the churches. The word means cutting to pieces, and so utterly ruining and destroying; and probably refers to the injurious effect of the teaching of the persons to whom it is applied.

CONCUBINE, a wife of the second rank, inferior to the matron or mistress of the house. The children of concubines did not usually inherit; the father

might in his life-time portion them off. Polygamy was anciently practised. Abraham had two concubines. It never had, however, a direct divine sanction, and in the New Testament is expressly forbidden, Matt. 19 : 5 ; 1 Cor. 7 : 2, 4.

CONCUPISCENCE, irregular desire, and inclination for unlawful gratifications, Rom. 7 : 8 ; Col. 3 : 5 ; 1 Thess. 4 : 5.

CONDEMNATION, the passing of sentence on the guilty, Deut. 25 : 1 ; the reason of passing sentence, namely guilt, John 3 : 19 ; the punishment itself, Rom. 8 : 1 ; rash, unjust, or uncharitable censure, Luke 6 : 37. In Matt. 12 : 41, the meaning seems to be that the good example and conduct of others pass sentence on the wicked and perverse. *God condemned sin in the flesh*, Rom. 8 : 3 ; that is, passed sentence upon it, and accordingly punished sin by the sufferings of his Son in the flesh. The manner of condemning varied in different countries. Among the Jews it was simply pronouncing sentence, "Thou, A, art just," or "art guilty." Among the Greeks black and white stones were used, one for condemning, the other for absolving, the accused party, Rev. 2 : 17.

CONDUIT, a canal, or pipe for the conveyance of water, 2 Kings 18 : 17 ; 20 : 20.

CONEY, the translation of the Hebrew SHAPHAN, which is now often used as an English name, Lev. 11 : 5 ; Deut. 14 : 7 ; Psa. 104 : 18 ; Prov. 30 : 26. An animal sometimes called the Ashkoko, one of the small genus Hyrax. It is somewhat clumsier in form than a rabbit, without

tail, covered with fur, and long bristly hair scattered through it. It does not burrow as rabbits do, but lives in clefts of the rocks. It feeds on vegetables and seeds.

**CONFEDERACY**, a league or agreement between kings or nations for mutual benefit with respect to trade or war. Those who are so united in interest are called confederates, Gen. 14: 13; Isa. 8: 12.

**CONFESSION**, an acknowledgment of anything as one's own; thus Christ will confess the faithful in the day of judgment, Luke 12: 8. Confessing Christ is owning and professing the truths of Christ, and obeying his commands in spite of opposition, persecution, and danger from enemies, Matt. 10: 32. To confess sometimes means to utter or speak the praises of God, or to give him thanks; to lay open our faults to God, or to some godly person at whose hands we expect or hope to receive spiritual comfort or instruction, Psal. 32: 5; Matt. 3: 6; James 5: 16; 1 John 1: 9; Josh. 7: 19. Acknowledging a crime before an earthly judge. Among the Jews, it was a custom, on the annual feast of expiation, for the high priests to make confession of sins to God, in the name of the whole people, at the same time laying his hand on the head of a live goat, which was supposed, upon being loosed, to carry away with it the transgressions of the Israelites, Lev. 16: 21. On the day of solemn expiation the Jews still confess their sins privately to each other. Two retire to a corner of the synagogue, and, bowing alternately with their faces towards the north, each repeats in succession, Psal. 78: 38, in He-

brew, giving to the other meanwhile thirty-nine blows on the back with a leathern strap. The verse consists of thirteen words, and as the manner is a word and a blow, it is repeated by each person three times. The person confessing also beats himself on the breast as he mentions his sins. Auricular confession, as practised by the Roman Catholic church, has no authority from Scripture, and is liable to the greatest abuses.

Confessions of faith are the formulas of doctrines believed and published by different churches or sections of the church. There have been many of them, and they have occasioned much of disputing among Christians. Their value or usefulness, however, cannot be doubted.

**CONFIRMATION** is a work of the Spirit of God, strengthening faint and weak minds in faith and obedience unto the end, 1 Pet. 5: 10. God confirms as the author and efficient cause of strength: the word, sacraments, and ministers, confirm as instruments or helps, Luke 22: 32; and a man confirms himself when he takes heart and courage in a good cause, 1 Cor. 16: 13; 1 Sam. 30: 6. The apostle Paul, with his companions, is said to have confirmed the disciples, Acts 14: 22; 15: 41; that is to say, by a renewed exposition of Christian doctrine, he established them in the faith. There is no scripture authority for the practice, in certain churches, which is known by the term confirmation—the Church of England, for instance.

**[CONFLAGRATION]**, the burning of a city or other considerable place or thing. The word is employed to denote a final catas-



trophe by which it has long been believed the world is to be destroyed by fire, as it was by water, 2 Pet. 3 : 6—12.

[CON-GRE-GA-TION-AL-ISM], that system of church order established in New England by the Puritans. Its fundamental principles are derived directly from the Bible, and it is substantially, if not identically, the same with that established by the apostles. It differs from Romanism, in recognizing Christ alone as the supreme Head of the church, and the Bible as the only rule of faith and practice ; from Episcopacy, in admitting but two orders of church officers — pastors, called also bishops, and deacons, who are equal among themselves ; from Presbyterianism, in making each particular church composed of visible believers and their baptized children a complete body in itself, having the right to govern itself according to the word of God, to manage all its internal affairs, to choose its own officers, and to admit, dismiss and discipline its own members according to the rule laid down in the Scriptures, independent of all secular or ecclesiastical control ; from Independency, in maintaining the fellowship and responsibility of the churches to each other, through mutual councils ; and from the Baptist denomination, in dedicating its children to God in baptism, according to the requirement of the Abrahamic covenant. [See CHURCH, BISHOP, PASTOR, ELDER, DEACON. Also "Life of John Cotton," chapters vi. and vii., by Massachusetts Sabbath School Society.]

CO-N'YAH. [See JEHOACHIN.]

CON'SCIENCE, the faculty within us which decides on the

right or the wrong, the merit or demerit of our own actions. It justifies and applauds when we act rightly, it reproaches and condemns when we do amiss. The pain and apprehension created by a disapproving conscience are occasioned partly by the self-contempt and disgust its reproaches occasion, coming into competition with our self-love and desire of approbation, and partly by its anticipating the sentence of a future tribunal ; the peace and pleasure produced by its approbation arise from opposite causes, 1 John 3 : 21, 22. The rule of its decisions is the will of God, so far as it is made known either by the light of nature or by revelation. The conscience is rightly informed, or it is mistaken, as this rule is perceived, or not. It is firm, wavering, or scrupulous, according to the degree of its knowledge of the rule. Conscience is more or less active in particular persons, according as they have attended to its admonitions or neglected them. But in those who have made the greatest efforts to silence its voice, there are seasons when conscience will speak in spite of every art and power employed against it. See Belshazzar, Dan. 5 : 6 ; Felix, Acts 24 : 25 ; David, 2 Sam. 12 ; 13.

In all important cases its decisions will generally be clear, and in doubtful ones its leanings will commonly indicate the right. To do that which conscience suspects to be wrong is a great step towards the commission of evident crimes.

*A heart sprinkled from an evil conscience*, Heb. 10 : 22, is a heart relieved from the burden and fear occasioned by the consciousness

of iniquity. *A seared conscience*, 1 Tim. 4 : 2, is a conscience past feeling ; the metaphor is taken either from searing the flesh about a wound with a heated iron, or from certain stigmas or marks burned into the skin and flesh, by which the law condemned notorious malefactors to be distinguished.

*I know nothing by myself*, 1 Cor. 4 : 4, should have been rendered, *I am not conscious of any evil*. The apostle is evidently speaking of something on account of which others might be disposed to censure him, or for which he might censure himself ; appealing from such censure to the judgment of God.

CONSECRA'TION, a devoting or setting apart anything to the worship or service of God ; as, all the first-born, whether of man or beast, Exod. 13 : 2, 15 ; all the Israelites, Exod. 19 : 6 ; the tribe of Levi, and the family of Aaron, Num. 1 : 49 ; 3 : 12. Besides these consecrations which God ordained by Moses, there were others which depended on the will of men, either temporary or perpetual : for example, the Nethinim, Ezra 8 : 20 ; 2 : 58. Samuel, 1 Sam. 1 : 11. The Israelites sometimes voluntarily consecrated their property, Lev. 27 : 28, 29 ; 1 Chron. 18 : 11. In the New Testament the faithful are described as consecrated to the Lord, 1 Pet. 2 : 9.

CON'TRITE, those whose hearts are truly and deeply humbled under a sense of sin and guilt, and God's consequent displeasure. *A contrite heart* is opposed to the *stony heart*, which is insensible of sin and its consequences, Isa. 57 : 15 ; Psa. 34 : 18 ; 51 : 17 ; Isa.

66 : 2. It is a heart subdued and made obedient to God's will.

CONVERSA'TION, an interloction between two or more persons. Anciently conversations were held in the gate of the city. [See GATE.]

In the twenty passages of the Scripture in which this word occurs it is synonymous with conduct, behavior, or, in one or two of them, with citizenship — as, for example, Phil. 3 : 20.

CONVERSION, a change from one state or character to another. It is sometimes used as synonymous with regeneration. But regeneration and conversion differ ; as the one is the commencement of the work of grace in the heart, the other, the carrying on of that work to its completion. Conversion is properly used as expressing the whole process of a change from sin to perfect holiness, and is gradual. Regeneration is instantaneous. Both are the effects of the influence of divine grace upon the heart, 2 Cor. 4 : 6 ; 1 Cor. 6 : 11 ; Titus 3 : 5.

CONVIC'TION, in general, an assurance of the truth of any proposition, and is either natural, brought about by means of reasoning, or supernatural, by the Spirit of God enlightening the understanding concerning revealed truths, 2 Cor. 4 : 6. It is often used for an affecting sense of our guilt before God, and our desert of punishment.

CO'OS, or COS, a small island in the Ægean Sea, near the coast of Caria, in Asia Minor, celebrated for its wines, silks, and cottons, passed by Paul on his voyage to Rome, Acts 21 : 1.

COP'ING, the top finishing of a wall, 1 Kings 7 : 9.

**COPPER** was anciently employed for many of the purposes for which we now use iron, Job 20 : 24. In Judges 16 : 21, *fetters of brass*, should be fetters of copper ; the ancients knew nothing of the art of making brass. Ezra 8 : 27, *two vessels of copper, precious as gold*, were most probably of a metal which Aristotle thus describes—“There is in India a brass so shining, so pure, so free from tarnish, that its color differs nothing from that of gold.” Palestine abounded in copper, Deut. 8 : 9 ; and David prepared and left a large quantity of this metal for the temple service, 1 Chron. 22 : 3—14.

**COR**, a Jewish liquid measure, containing seventy-five gallons, equal to the homer, Ezek. 45 : 14.

**COR'AL**, a cretaceous or chalky production of the sea, usually called a marine plant, growing upon stones or rocks without a root, or without penetrating them as plants penetrate the earth. Coral is the deposit of calcareous matter from a minute animal, designed at first as the habitation for the animal. It is of different colors, white, black, and red. The red coral is found in several parts of the world, but more particularly in the Ethiopic Ocean and Mediterranean Sea. See Job 28 : 18 ; Ezek. 27 : 16. Coral is ranked with the onyx and sapphire, but it is by no means certain what it is that the sacred writer intends by the word so translated.

**COR'BAN**, a gift, offering, or present, made to God, or to his temple, Mark 7 : 11. Jesus Christ reproaches the Jews with the cruelty of withholding from parents

what was needed for their support, a cruelty rendered more odious by the superstitious devotion they pretended, and the wretched casuistry by which it was justified. *Be whatever of mine might profit thee corban*, or *devoted*. Children sometimes in this manner escaped the obligation of providing for their parents. Corban was also the name of the treasury where the offerings of money were deposited, Matt. 27 : 6.

**COR'E**, Jude, verse 11. [See **KORAH**.]

**CORIAN'DER**, a plant yielding an aromatic, pleasant-tasted seed. It was formerly used, and is still sometimes employed, medicinally in the discussion of strumæ, and the stoppage of hemorrhages and fluxes. Moses says, Exod. 16 : 31, that the manna which God gave the Israelites resembled coriander seed as to form. The plant is cultivated in this country. Confectioners, druggists, and distillers use the seeds, from which a volatile oil is distilled.

**CORINTH**, a celebrated city of Achaia, on the isthmus which separates Peloponnesus (now called the Morea) from Attica. It was famed for the wealth, luxury, and lasciviousness of its inhabitants. In this city Paul preached, A. D. 52. He resided, Acts 18, at the house of Aquila and Priscilla, who, as well as the apostle, were tent-makers ; and, by working at his business, he obtained a livelihood without being burdensome to any one. Every Saturday he preached in the synagogue, converting many who heard him. He departed from Corinth, A. D. 54, and went

to Jerusalem. About two years after, he wrote his first epistle to the Corinthians from Ephesus, where he was at that time, 1 Cor. 16 : 8, and not from Philippi, as the Greek inscription has it. In this epistle, after a suitable introduction, in which the apostle expresses his satisfaction at all the good he knew of them, and particularly at their having received the gifts of the Holy Spirit, ch. 1 : 1—9, he proceeds to discuss certain matters adapted to the state of the church in that city. Here he rebukes the sectaries, and defends his own authority. See to the end of chap. 4. He reproves them for not excommunicating an incestuous person who was among them, ch. 5. He rebukes their covetous and litigious temper, 6 : 1—9 ; and then goes into a dissuasion from fornication, a sin which had been rife among them previously to their conversion, and the enormity of which they did not appear sufficiently to apprehend, to end of ch. 6. In the remaining part of the epistle he answers questions which the church had proposed to him, and reproves certain irregularities into which they had fallen as to the Lord's supper, and the exercise of spiritual gifts. The 15th chapter is a beautiful argumentative discussion of the doctrine of the final resurrection.

Understanding that this epistle had been well received, Paul wrote another to them the following year, from Macedonia, probably from Philippi, in which he speaks with great freedom. 1. Accounting for his not having visited them so soon as he had promised ; he had been prevented partly by his troubles in Asia, and partly by

his wish that they should first restore the church to order, that intercourse might be more happy to them both. 2. He declares that his sentence against the incestuous person was neither rigid nor tyrannical ; and that now, since its infliction had produced penitence, the offender ought to be restored to the church. 3. He exhibits his great success in preaching the gospel, which reflected glory not on himself but on the gospel. 4. He stirs them up to holiness of life, separating themselves from idolaters. 5. He exhorts them to contribute liberally for their poor brethren in Judea. And, 6. He apologizes for that personal contemptibleness which was charged against him by the false teacher and his adherents. In the course of this apology he reproves the vain-glory of his opponents, and highly commends his apostolic office and power.

A chronological difficulty occurs in 2 Cor. 12 : 14 ; 13 : 1, 2 ; which mention the apostle's design of visiting Corinth a *third* time, whereas but one visit to that city before the date of this epistle is noticed in the history, Acts 18 : 1. No mention is made of a second visit to Corinth till the next time he visited Greece, Acts 20 : 2, which was after the second epistle had been written. Michaelis conjectures that Paul visited Corinth a second time before he went to winter at Nicopolis, which visit is not noticed in the history, because the voyage itself is unnoticed. This third visit was actually paid when Paul was on his second return to Rome, when he took Corinth in his way, 2 Tim. 4 : 20. " Thus critically does the book of the Acts harmonize, even in its



omissions, with the epistles, and these with each other, in the minute incidental circumstance of the third visit." — *Dr. Hales.*

**CORMO-RANT**, a bird whose chief prey is fish, mentioned Lev. 11 : 17 ; Deut. 14 : 17 ; Isa. 34 : 11 ; Zeph. 2 : 14. The cormorant is generally about the size of a large Muscovy duck, and is to be distinguished from all other birds of its kind by its four toes being united together by membranes, and by the middle toe being notched like a saw, to assist it in holding its prey. It is remarkable for its impetuosity in seizing its prey, and for its unceasing gluttony. Cormorant in Isa. 34 : 11, should be pelican. The cormorant of the Scripture has been supposed to belong to the tern, or sea-swallow genus, being about the weight of a pigeon, with a large black-naped head, with a powerful crimson-pointed beak, with white and gray body, forked tail, and wings exceeding the tips of the tail. It flies with great velocity, darting and snapping at its prey, much as swallows do with us, as they wheel over the surface of our ponds and rivers in summer time.

**CORN**, a word signifying, in the Bible, all kinds of grain, and perhaps also various kinds of pulse and seeds of plants ; with us the term is applied only to maize, or Indian corn.

**CORNELIUS**, a Roman centurion, who, though originally a gentile, was one who feared God, was constant at his devotions, and did many charitable acts. He was a proselyte to the faith of Israel, and as he prayed in the faith of the Messiah, and did alms from love to him, though he knew

not that he had come, God accepted his piety and directed him to send for Simon Peter, who would acquaint him and his whole family with the means of salvation, Acts 10 : 1, &c. He was afterwards an eminent Christian, and was distinguished as first among the gentiles on whom the miraculous gifts of the Spirit were conferred.

**COR'NER**, the extremity of a land or country, an obscure place, 2 Chron. 28 : 24 ; Isa. 30 : 20. The corner of a couch or divan is the place of honor, where the master of the house sits to receive visitors, Amos 3 : 12. Hence the chiefs of the people are called corners, 1 Sam. 14 : 38 ; Isa. 19 : 13 (Heb.) ; Zech. 10 : 4.

**COR'NER-STONE**, or *head-stone of the corner*, was that stone which was put at the angles of a building, to bind together its two outer walls. This stone properly makes no part of the foundation, Jer. 51 : 26, though, as the edifice rests upon it, it was sometimes so called. Christ, though rejected by the Jews, was to be the corner-stone of the church, Psa. 118 : 22 ; Acts 4 : 11 ; Isa. 28 : 16 ; Eph. 2 : 20 ; 1 Pet. 2 : 6 ; Matt. 21 : 42 ; Mark 12 : 10 ; Luke 20 : 17. The Hebrews sometimes gave the name of stone or rock to kings or princes, and also to God himself.

**COR'NET**, a musical wind instrument used among the Jews, 1 Chron. 15 : 28.

**COTES**, sheds for the protection of sheep, 2 Chron. 32 : 28.

**COT'TAGE**, properly, a small house, but in Scripture a booth or hut made of boughs of trees for the shelter and convenience of those who were employed to keep

and watch vineyards or flocks, Isa. 1 : 8 ; 24 : 20 ; Zeph. 2 : 6.

COUCH. [See BED.] To couch, to lie down as a wild animal in his den, Gen. 49 : 9 ; Job 38 : 40.

COUL'TER, the fore-iron of a plough, by which the earth is cut through, 1 Sam. 13 : 20.

COUNCIL, an assembly of men convened for consultation, John 11 : 47, usually applied to the Sanhedrim, Matt. 5 : 22. The assembly, Acts 15 : 6, was a council or convention of apostles and elders, from whom an authoritative decision might be obtained on the question that was then beginning to agitate the church. Many councils or conventions have been held, but they belong to later periods of the church. The meeting, Acts 15, affords no sanction to the assumed infallibility of such councils.

COUNSEL, advice, direction ; but also used to signify the design, purpose, and scheme of God, Acts 4 : 28 ; Eph. 1 : 11.

COUNSELLOR, one who gives advice upon any matter, 2 Sam. 15 : 12. A title applied in the highest sense to Jesus Christ, as possessing all knowledge and able to unfold the plan of salvation which contains the unsearchable wisdom of God, Isa. 9 : 6.

COUNTERVAIL, to be equivalent to, to have equal value, to fully compensate, Esth. 7 : 4.

COUPLING, a chain, band, or loop, by which two things are united and held together, Exod. 26 : 4 ; 2 Chron. 34 : 11.

COURSE. [See ABIA.]

COURT, an entrance into a palace or house. The great courts belonging to the temple of Jerusalem were three ; the court of the gentiles, so called because

the gentiles were allowed to enter so far and no further ; the second was the court of Israel, because all the Israelites, provided they were legally purified, had a right to enter ; the third, the court of the priests, where the altar of burnt offerings stood, and where the priests and levites exercised their ministry.

COVENANT, an agreement between two parties. The Hebrew expression for making a covenant is literally *cutting a covenant*, because covenants were made by cutting off or slaying sacrifices, or because the parties making them passed between the parts of the victim divided and laid asunder for that purpose, Gen. 15 : 9—19 ; Exod. 24 : 5—9 ; Psa. 50 : 5 ; Jer. 34 : 18.

In Rom. 9 : 4, we read of the *covenants* which pertained to the Israelites, and the history of Abraham will show that there were several covenants made with him. The first is recorded, Gen. 12 : 3. The second, Gen. 15 : 9—17, where the ratification by sacrifice is added. Some few years after this, about sixteen, there is a third recorded, Gen. 17 : 4—15, the chief distinguishing circumstance of which is the appointment of circumcision. All these covenants involved promises made by the Most High to the patriarch and his posterity ; they are therefore called *the covenants of promise*.

The Scriptures mention, besides these two covenants, the *old* and the *new*, Gal. 3 ; 2 Cor. 3 ; Heb. 8 : 9, 10. By the former is meant the dispensation given by Moses to the children of Israel, considered as a repetition of that made with Adam, with such additional

circumstances as the different condition of the Israelites from that of Adam called for ; by the latter is intended the dispensation of the gospel by Jesus Christ. Sacrificial blood consecrated both ; both were given by a mediator, and both require obedience. One, however, is merely a covenant of works, a directory of conduct, promising life to the obedient, but making no provision for those who violate it. The other proclaims mercy to transgressors ; *their sins and their iniquities will I remember no more.* The stipulation of the new covenant is that we should receive Jesus Christ as our redeemer, and yield to him as our king ; but the very circumstance which renders this covenant necessary, viz., our guilt and liability to everlasting woe, takes away the possibility of merit on our part. Our faith in Christ is the gift of God, and all the good works we perform are the effects of a principle implanted and kept alive within us by the Spirit of God.

The old or Sinai covenant must be regarded, 1. As chiefly a repetition of the law of life and death, under which Adam was placed as the representative of his posterity, by the violation of which, sin and death entered into our world. It could not, therefore, justify. 2. As the type and prefiguration of the new covenant, or that of grace ; the relation into which God thereby brought himself with the Jewish people, was the shadow of that in which through Jesus Christ he stands to all believers. The new covenant promises are much richer and larger than any given under the old, Jer. 31 : 33. To those who receive Christ, God

would become eminently and especially their God, treating them as his people, and accepting their love and homage, 1 Pet. 2 : 9. They were to have a knowledge of him unpossessed before, their sins should be taken away, and their nature should be sanctified. His law was to be written in their heart. Still, of these greater blessings, the temporal benefits bestowed upon the Israelites were the figure. 3. The Sinai covenant was not intended to continue. Types vanish and are lost in their antitypes. It made nothing perfect, but the new covenant is permanent ; it is intended to endure forever.

A COVENANT OF SALT, Num. 18 : 19. Covenant engagements were sometimes confirmed by the parties eating together, and salt was an essential accompaniment of every meal. It therefore came to be considered as the pledge of a league of friendship. The word covenant is used in Scripture for the disposition of things, an arrangement, &c. This is its etymological meaning, and hence arises part of the difficulty which confessedly belongs to the subject of the covenants. The respective parts of the sacred volume called the Old and New Testaments would better be denominated the Old and New Covenants.

In a few places, covenants between men are called God's covenant, as involving an appeal to the Almighty, who will hold the parties to the performance of the thing agreed upon. Comp. 1 Sam. 20 : 8 ; Jer. 34 : 18, 19 ; Ezek. 17 : 18, 19.

COVERT, properly a thicket, shelter, or place of refuge, Job 40 : 21 ; used figuratively for the

protection from danger which God affords his people, Psa. 61 : 4 ; Isa. 32 : 2. The word is supposed also to designate a covered place in the court of the temple, in which the royal family sat to hear the Law, or perhaps where the priests awaited their courses in the temple, which Ahaz destroyed, 2 Kings 16 : 18.

CO'VET, to desire earnestly ; a word generally used to signify an inordinate and sinful longing for temporal things, 1 Tim. 6 : 10.

CRACK'NELS, a kind of hard cake, or bread, 1 Kings 14 : 3.

CRAFT, a trade or occupation. It was a universal custom among the Jews, whatever might be their circumstances, to train up their sons to some useful employment, that they might always have the means of an honest livelihood. Even though they were to be educated in the highest branches of learning, yet they deemed a handicraft trade, or some manual occupation, an indispensable part of education, Acts 18 : 3.

CRAG, a rough, steep rock, or the rugged protuberance of a rock, Job 39 : 28.

CRANE, a tall, long-necked bird, when extended, between four and five feet from the toe to the beak. Hezekiah in his sickness is said to have chattered as a crane or swallow, Isa. 38 : 14. The Jews were more stupid than cranes, storks, and turtles ; they knew not the proper season of duty, Jer. 8 : 7. These birds were instinctively mindful of their appointed times.

The word translated crane, has by some been thought to mean the swallow ; others take it to be the *Ardea Virgo* of Linnæus, the

*Grus Virgo* of later writers. It is a bird about three feet long, of a beautiful bluish-gray color, interspersed with black, with a tuft of delicate white plumes behind each eye.

CRAVE, to desire or ask with great earnestness, Prov. 16 : 26 ; Mark 15 : 43..

CREATION, denotes, properly, the bringing into being something which did not exist before. The account given by Moses of the creation is not only the most ancient, it is the most natural and simple that could be given. His object was to obviate the oldest idolatry that prevailed in the world, viz., Sabaism, or the worship of the heavenly bodies ; these bodies, therefore, he affirms were made by God ; he then details the order in which the various objects of creation were called into existence. On the first day God said, *Let there be light, and light there was.* On the second day, the firmament, or rather the expanse, was made. It is that part of the air allotted for the reception of the clouds, and called heaven. On the fourth day the sun, moon, and stars, were appointed for signs and for seasons, for days and years. On the fifth and sixth days living creatures and man were formed.

All other accounts of the creation, or cosmogonies, whether anciently known, or more recently discovered, are found, in the main, coincident with that of Moses. The differences are only such as might be expected in traditionary accounts ; and though geology, a comparatively modern science, at first seemed to throw doubt upon the Mosaic record, the more accu-



rately it is understood, the more will it be found that it confirms the Scripture record.

Both the Hebrew and Greek words rendered to create, and creation, do not always mean strictly to form something out of nothing, but rather to place in order, to arrange, preëxisting materials; and in Hebrews 11: 3, it is manifestly implied that such arranging, or fashioning, or forming of things was what the Old Testament record intended.

Creation is, of course, the work of Deity; when, therefore, it is attributed to Jesus Christ, as it is, John 1, and Col. 1, we are furnished with a powerful argument for his true and proper divinity, which no sophistry can destroy.

The new creation is the renewing of the mind and heart of man by divine power, 2 Cor. 5: 17; Eph. 2: 10.

CRÊSCENS, a fellow-laborer of Paul, supposed to have been one of the seventy disciples of Christ, and to have preached the gospel in Galatia, 2 Tim. 4: 10.

CRETE, an island in the Mediterranean, now called Candia, Tit. 1: 5. It was endowed naturally with all that could contribute to the comfort of its inhabitants, but long before the apostle's time, they had sunk exceedingly low, as to their laws and morals. They were mutable, quarrelsome, avaricious, and treacherous, to a degree which, as Paul says, had made them proverbial, Tit. 1: 12. Even here, however, the gospel achieved some of its triumphs. What cannot divine grace accomplish?

CRIB, the rack or manger in a cattle-stall, Prov. 14: 4; Isa. 1: 3.

CRIMSON, 2 Chron. 2: 7; 3: 14.; the name of a color, supposed to be the purple, from a kind of shell-fish taken near Mount Carmel. Carmel, however, which is the Hebrew word translated crimson, means also a vineyard, so that the color intended may be that of the juice of the grape. See Isa. 63: 1, 2. *Crimson*, Isa. 1: 18; Jer. 4: 30, should be *scarlet*.

CRISPING-PINS, instruments for curling, or fastening the hair, Isa. 3: 22.

CRISPUS, chief ruler of the Jewish synagogue at Corinth, one of Paul's converts, and supposed to have been bishop of Ægina, Acts 18: 8; 1 Cor. 1: 14.

CROSS, an instrument of capital punishment among the Assyrians, Egyptians, Persians, Africans, Greeks, Jews, and Romans, usually made by placing two pieces of wood cross-wise, thus T. This was the *Crux commissa*, as it was technically termed. The *Crux immissa* or *capitala*, was a long upright post, with a beam across it about one-third of the length of the upright piece from the top, thus +. Crosses of other forms also were used. The punishment of the cross was inflicted on servants or slaves who had committed crimes judged worthy of death, on robbers, assassins, and rebels. Among the last Jesus was reckoned, Luke 23: 1—5, 13—15. The criminal was first stripped naked, except something around his loins, and scourged so severely as to endanger and sometimes destroy life. He had to carry his own cross to the place of punishment, which was commonly a hill without the gates of the city. In addition to these circumstances in the case of

Jesus, he was crowned with thorns, and otherwise insulted. The crime was generally inscribed on the transverse part of the cross. The criminal was placed slightly resting in a sitting posture upon a piece fastened to the perpendicular part of the cross for that purpose; his arms were extended, and bound with a cord upon the transverse part of the cross, and nails were driven through his hands. To the perpendicular his feet were fastened also with nails driven through them. The cross, which was about ten feet in height, was firmly fixed in the ground, and in this condition the criminal remained till he died. An intoxicating liquor was frequently administered, most probably to

lessen the pains endured. This draught, when it was offered to the Saviour, he refused, for the obvious reason that he chose to suffer and die with his faculties unclouded and his mind unimpaired, Prov. 31: 6; Matt. 27: 34; Mark 15: 23. The Roman soldiers subsequently offered him a potion of their own common beverage. Figuratively, Christ is crucified afresh by those who despise, hate, and blaspheme his person or office, or who utterly reject his righteousness and gospel, Heb. 6: 6. The saints are crucified with Christ, because he represented them in his death, Gal. 2: 20. Christ's sufferings are called his cross, Eph. 2: 16; Heb. 12: 2; which is also put, in Gal. 6: 14, for his perfect atone-



ment. Jesus says, *Whosoever will come after me, let him bear his cross, &c.*, Matt. 16: 24; that is, he must be willing to suffer anything for Christ, even the most painful and ignominious death.

**CROUCH**, to bow low, to bend servilely, the attitude of a wild

animal about to spring upon his prey; spoken of mendicant priests, 1 Sam. 2: 36, and of wicked and violent men, Psa. 10: 10.

**CROWN**, a cap of state worn on the heads of sovereign princes, 1 Chron. 20: 2. The name also includes ornaments for the head worn by others than sovereign

princes. In modern phraseology, these ornaments would be described as coronets, bands, mitres, tiaras, garlands, &c. Figuratively the crown is used for honor, splendor, or dignity. Lam. 5 : 16, *The crown is fallen from our head.* And the apostle says of the Philippians that they were his *joy and crown*, Phil. 4 : 1. They were his honor and glory, the great ornament of his ministry, by means of which they had been converted to Christ. Crowns were used likewise for rewards ; conquerors in the public games were crowned, 1 Cor. 9 : 25. John, speaking of Christ's governing the affairs of his church, says, that *on his head were many crowns*, Rev. 19 : 12, denoting his absolute sovereignty, and many triumphs. A crown is a sign of victory, Rev. 4 : 4. The high priest among the Jews, wore a crown, which was girt about his mitre, or the lower part of his bonnet, and tied behind his head. On the fore part was a plate of gold, with these words engraven on it, *Holiness to the Lord*, Exod. 28 : 36 ; 29 : 6. New-married men and women wore crowns upon their wedding day, Sol. Song 3 : 11. To put on a crown is to protect, enrich, honor, Psal. 103 : 4.

*The crowned of Assyria were as the locusts*, Nah. 3 : 17 ; that is, their princes and great men were exceedingly numerous. Rev. 4 : 10, is an allusion to the act of tributary kings, who in this way acknowledged their dependence on the emperor.

CRU'CIFIXION. [See Cross.]

CRUSE. The translation of three Hebrew words, 1 Sam. 26 : 11 ; 1 Kings 14 : 3 ; 2 Kings 2 :

20 ; denoting a small vessel for holding water or other liquids,



probably a kind of earthen jar or bottle.

CRYSTAL. The word so translated in Ezek. 1 : 22 ; Rev. 4 : 6 ; and 22 : 1, is in other passages, Gen. 31 : 40 ; Job 38 : 29, for instance, rendered *frost and ice*. Crystal is supposed to have its name from its resemblance to ice ; it was anciently regarded as nothing more than water congealed into an ice much harder than ice commonly is. This, however, was erroneous. In Job 28 : 17, another word is used, of the exact signification of which we are not certain. "It denotes," says Mr. Good, "some perfectly transparent and hyaline gem."

CU'BIT, a measure used by the ancients : it extended originally from the elbow, bending inwards, to the extremity of the middle finger, being eighteen inches or half a yard. This was the common cubit ; but that used by the Jews for sacred purposes amounted to nearly 22 inches, Ezek. 43 : 13. The cubit probably varied in different districts and cities, and at different times.

CUCK'OO, an unclean bird, according to the classification of the Levitical Law, but the species

to which it belonged is not certain, Levit. 11 : 16.

CUCUMBER, a well-known plant, which grew in great plenty in Palestine and Egypt, where they constituted the greater part of the food of poor people and slaves, Isa. 1 : 8. The cucumbers of Egypt were far superior to any with which we are acquainted in this country. The name is applied to different plants of the tribe to which the cucumber pertains.

CUD, the food of a ruminating animal, as an ox, which, being swallowed without mastication, is afterwards thrown up into the mouth and chewed, Deut. 14 : 6.

CUMMIN, an umbelliferous plant, not much unlike fennel. The Jews sowed it in their fields, and threshed it out with a rod, Isa. 28 : 25, 27. The cummin of the Scripture is not unlike carraways, or anise, in the uses to which it is put.

CUP, a vessel to drink out of at meals, Gen. 40 : 13. The word is most frequently emblematical in Scriptures. It was anciently the custom at entertainments for the governor of the feast to appoint to every man the kind and proportion of wine he was to drink, the refusal of which was deemed a breach of good manners. Hence a man's cup is his portion, whether of good or evil, in this world. The cup denotes, also, enticements, blandishments, wherewith to deceive, Rev. 17 : 4 ; an allusion to philtres, or love potions. *The cup of devils*, 1 Cor. 10 : 21, is idolatry. *A bitter cup*, wrath, torment, or suffering in general. Capital punishments anciently inflicted by the criminals being made to drink a cup

of hemlock juice, or some other poison : hence Psa. 75 : 8. *Cup of salvation*, is an allusion to the Jewish practice, in feasts of thanksgiving, of passing a cup of wine round from the master of the feast to all the guests. See 1 Chron. 16 : 2, 3.

We read of the *cup of blessing*, 1 Cor. 10 : 16 ; and of the *cup of salvation*, Psa. 116 : 13. The former was the cup blessed in entertainments of ceremony among the Jews. Christ blessed the cup, Luke 22 : 20. The latter was perhaps the cup from which the libation was poured on the thank-offering, Exod. 29 : 40.

A cup of cold water, Matt. 10 : 42, was not always easy to be obtained by a traveller in an eastern country ; and was a gift of no small value. The phrase is used figuratively of any assistance rendered to a fellow-disciple.

CURSE, to denounce or imprecate evil against a person, Judg. 17 : 2 ; Gen. 9 : 25 ; 49 : 7 ; Deut. 27 : 15, 16. These curses were directed by God, or pronounced by men under the special influence of his Spirit, or they were inspired predictions of certain evils. The just and awful sentence of God's law is by way of eminence *the curse*, which cannot be removed but by the application of the righteousness of Christ, for justification of life, Gal. 3 : 10. *Jesus Christ was made a curse for us*, Gal. 3 : 13 ; that is, he bore the penalty our sins incurred.

CUSH, eldest son of Ham, and father of Nimrod, Seba, Havilah, Sabtah, Raamah, and Sabtecha, Gen. 10 : 6—8. Cush is the name of a country which the translators generally render Ethiopia ; but there are many pas-



sages where this version cannot be correct. Bochart has shown that there was a country in Arabia Petraea, called by the name Cush; of which country no doubt Zipporah, the wife of Moses, whom he called a Cushite, was a native. There is likewise a province more easterly in Persia, which is still called Cushestan, that is, the land of Cush, and which lay east of the Hiddekel, or Tigris, Gen. 2 : 14. The name was probably used to denote various territories where the posterity of the eldest son of Ham settled, and hence the difficulty of settling its application as the name of any one land.

CUSTOM, habitual practice, Luke 4 : 16. Also a tax laid upon persons or goods, Rom. 13 : 7.

CYM'BAL, a musical instrument consisting of two plates of brass, which when struck together produce a clanging sound, without meaning; used figuratively to denote a speaker, without charity, or Christian love, 1 Chron. 16 : 5; 1 Cor. 13 : 1.

CY'PRESS, a tree which grows remarkably high, and has great strength. It is an evergreen: its wood is heavy, fragrant, and almost incorruptible. Images were formed of it, Isa. 44 : 14. The wood of the cypress is hard, fragrant, and of a remarkably fine, close grain, very durable, and of a reddish hue, which Pliny says, it never loses. The Romans reckoned it a fatal tree, and used it in funeral ceremonies. The chests containing the mummies brought from Egypt, are of the wood of this tree.

CYPRUS, a large island of the Mediterranean Sea, about 175 miles long, and sixty broad. It was exceedingly fertile, but its

inhabitants were infamously lewd, every woman being compelled by law to prostitute herself to strangers. According to Josephus, it was peopled by the descendants of Chittim. This island was reduced to the state of a Roman province, A. M. 3950. On the dispersion of the Jews it became exceedingly crowded with those people, but, A. D. 118, they were banished for having basely murdered many of the natives. The apostles Paul and Barnabas landed in the island of Cyprus, and planted Christianity there, which has in some measure continued ever since, Acts 11 : 19, 20; 13 : 4—13; 15 : 39. It was at Paphos on this island that Barnes was struck blind for resisting Paul's influence on the governor's mind.

CY-RE'NE, a country of Libya in Africa, to the west of Egypt, its capital being of the same name. It was so powerful as, at one time, to be able to contend with Carthage. Eratosthenes the historian, Callimachus the poet, and Simon, who assisted Jesus in bearing his cross, were natives of this place. It was sometimes called Cyreniaca, Acts 2 : 10. See also Matt. 27 : 32, and Luke 23 : 26. There were a great number of Jews in Cyrene, many of whom embraced Christianity, Acts 11 : 20; but others vehemently opposed it. The Jews from this province residing at Jerusalem, excited the people against Stephen.

CY-RE'NIUS, or, according to his Latin appellation, PUBLIUS SULPITIUS QUIRINIUS, governor of Syria. In Luke 2 : 1, two difficulties have been felt by interpreters—1. There is no evi-

dence of any taxing, or rather enrolment, as the word should be rendered, at or near the time of Christ's birth. 2. The enrolment under Cyrenius did not take place till ten years afterwards. These difficulties are thus solved by Hales and others: *In those days, they read and paraphrase the text, there went forth a decree from Augustus that the whole land should be enrolled; but the enrolment itself was first made when Cyrenius was governor of Syria.* Cyrenius was employed in such an enrolment, Herod, the governor of Judea, having given offence to Augustus, so that another authority than his was appointed in the land he governed. The enrolment was only a kind of census of the people; and requiring each to appear *in his own city* was in accordance with the wary policy of the Romans, to prevent insurrections and to expedite the matter. The enrolment is said to have been suspended after it had at first been ordered, but afterwards carried out, accompanied with the demand of a poll tax, from all except young children and aged persons, equal to about fifteen pence of our money. Such a tax is mentioned Matt. 17 : 24—27.

CYRUS, son of Cambyses, the Persian, by Mandane, daughter of Astyages, king of Media. According to Herodotus and Justin, Cyrus was the founder of the Persian, and the destroyer of the Chaldean empire. He was raised up by God to deliver the Jews from their captivity, and is represented, in Dan. 8 : 3—20, under the figure of a ram which had two horns, signifying that he should unite in himself the two empires,

that of Media and Persia. The prophets frequently foretold the coming of Cyrus. Isaiah, 44 : 28, mentions him by name more than a century before he was born. The accounts history gives of this prince are very confused. Xenophon acquaints us that he died peaceably in his bed, amidst his friends and servants; and it is certain that in Alexander's time his monument was shown at Pasargada, or Pasagarda, in Persia. His death happened A. M. 3475. Cræsus, king of Lydia, having the command of a confederated army, sent against Cyrus, amounting to 420,000 men, was defeated by the Persian, and pursued to Sardis, his capital, with an army not amounting to half that number. Having taken Sardis, Cyrus commanded the inhabitants to bring him their gold and silver, and by that means save the place from being plundered. Cræsus was the first to obey the mandate of his conqueror; and either this ready compliance, or the fortitude and magnanimity shown by the Greek, who repeated a saying of Solon, importing "that no man is happy till death," so touched the generous heart of Cyrus, that he ever after highly honored and esteemed him. Alexander the Great is said to have been much affected with the epitaph he found inscribed upon the tomb of Cyrus : "O man, whoever thou art and whenever thou comest (for come I know thou wilt), I am Cyrus, the founder of the Persian empire. Envy me not the little earth that covers my body." He was a prince of great wisdom and lenity, as well as of almost unbounded power. His last direction to his

children was that his body, when he died, should not be deposited in gold or silver, nor in any other sumptuous monument, but committed as soon as possible to the ground.

The kings of Assyria and Babylon adopted, as to the subdued Israelites and Jews, the policy of removing them from their own land, probably to prevent disaffection and to people new cities.

Cyrus adopted a policy directly the reverse. Perhaps, too, he was influenced by a sincere admiration of the Jewish faith. The Persians did not worship idols.

No conqueror ever left a fairer fame behind him than Cyrus did. Prophecy plainly marked him out as God's minister in the deliverance of the Jews, Isaiah 41 : 2 ; 44 : 28 ; 45 : 1—13.

## D.

DAB'E-RATH, a town in the tribe of Issachar, assigned to the Levites, now recognized in a small village at the foot of Mount Tabor, called Dubûrech, Josh. 19 : 12 ; 1 Chron. 6 : 72.

DA'GON, the god of the Philistines, commonly represented as half man and half fish ; whence some derive its name from *Dag*, a fish ; others, supposing the idol to have represented the god of bread-corn, deriving the name from *Dagan*, corn. A temple of Dagon at Gaza was pulled down by Samson upon himself and the people, while occupied in idolatrous worship, Judg. 16 : 23, &c. In another temple to this idol, at Ashdod, the Philistines placed the ark of Jehovah, before which the idol fell and was broken, 1 Sam. 5 : 1—3.

DAL-MA-NU'THA, Mark 8 : 10 ; a village near Magdala, on the western shore of the sea of Tiberias, Matt. 15 : 39.

DAL-MATI-A, part of old Illyria, lying along the gulf of Venice. Titus preached here, 2 Tim. 4 : 10.

DAM, a mother among animals, Deut. 22 : 6.

DAM'A-RIS, a woman of Athens, supposed, but without sufficient reason, to have been the wife of Dionysius the Areopagite, who was led to embrace Christianity by the preaching of Paul, Acts 17 : 34.

DA-MAS'CUS, a celebrated city of Asia, once the capital of Syria. It existed in the days of Abraham, Gen. 15 : 2. It was conquered by David, 1 Chron. 18, Tiglath-Pileser, Sennacherib, Alexander the Great, and the Romans. It has also endured its full share in the conflicts of Arabs and Turks ; still it is a considerable city, delightfully situated in an extensive and fertile plain, watered by a river, called by the Greeks Chrysorrhœas, or *Golden-flowing*, now known by the name of the Barrady. Abana and Pharpar are supposed to have been branches of this river, 2 Kings 5 : 12. The street called Straight, Acts 9 : 11, still runs through the city, to a great length from gate to gate. A traveller, who was at



DAGON.



Damascus in 1835, describes this street as nearly a mile long.

DAMN and DAMNATION. These words are of the same import as condemn and condemnation, and when the subject of discourse is unbelief or sin, with its future consequences, they refer unquestionably to the eternal punishment of the wicked, Matt. 23 : 33 ; Mark 16 : 16. They occur, however, in a secondary sense ; Rom. 14 : 23, *is damned if he eat—condemned* ; that is, he stands condemned in his own mind. 1 Cor. 11 : 29, imports also temporal judgments, which are described in the following verses, and distinguished from being condemned with the world. Present and temporal punishment is plainly the meaning of damnation in Rom. 13 : 2 ; 1 Peter 4 : 17.

DAN, the fifth son of Jacob, Gen. 30 : 1—6. Though Dan had but one son, Gen. 46 : 23, yet was his tribe exceedingly numerous, consisting, when the people left Egypt, of 62,700 men able to bear arms, Num. 1 : 38. Afterwards the tribe contained 64,400 men, Num. 26 : 43. Jacob's prediction concerning this tribe, Gen. 49 : 16, 17, is illustrated in the craft of the Danites, Judg. 18 : 26, 27 ; and also in some parts of the conduct of Samson, who was of this tribe. Laish, the city which the Danites took, and called it Dan, after their father, was situate in the north extremity of Judea, in the tribe of Naphtali, at the foot of Mount Libanus, near the source of the Jordan, from which it is supposed that that river takes its name, Jordan, *the river of Dan*. Here Jeroboam set up one of the golden calves, 1

Kings 12 : 29. The situation of this city partly gave rise to the phrase *from Dan to Beersheba*, signifying the whole land of Canaan.

DANCE. The Hebrew word, so translated in our version, generally signifies to *leap for joy*, Psa. 30 : 11 ; Luke 15 : 25 ; or to praise God by playing on a musical instrument. In 2 Sam. 6 : 14, and Psa. 149 : 3, &c., it means a *company of singers*. The orientals still testify their respect for persons of distinction by music and dancing. Thus was king Saul met in returning from the slaughter of the Philistines ; and thus was the Baron du Tott, an agent of the French government, received by an encampment of Turcomans between Aleppo and Alexandretta. The sexes engaged in this exercise separately, each led by the person of highest rank. Miriam led the dance of the Israelitish women, Exod. 15 : 20. David led a dance of the men, when the ark was brought from Obed-edom's house, 2 Sam. 6 : 14. The daughter of Herodias danced in Herod's presence so acceptably, as to obtain from that king a promise, the fulfilment of which was immediately claimed, Matt. 14 : 6. An anecdote in the history of Shah Abbas, an eastern prince, may illustrate this piece of history. A woman had danced before him, when he was intoxicated, with so much acceptance, that he promised her on the spot a part of his kingdom yielding a large revenue. As soon as he was sobered, the next morning, he sent for the woman and obliged her to accept a present of money instead of the revenue, which he was little disposed to alienate from

his crown. From this custom as practised among the Jews, no authority or countenance for the promiscuous dancing of modern times can be inferred.

DANIEL, *God is my Judge*. A prophet descended from a noble family of Judah, if not, as some think, from the royal family of David, and carried captive to Babylon, when he was but young, in the fourth year of Jehoiakim, king of Judah, 600 years before the Christian era. By Nebuchadnezzar's command, Daniel, with three companions, was instructed in the learning of the Chaldees, and all four had new names imposed upon them, according to the custom of conquerors, who usually changed the names of their captives, especially of such as were selected to fill situations in the court. In the captivity, Daniel eminently distinguished himself, by explaining Nebuchadnezzar's dreams, and the handwriting against Belshazzar; he was also equally distinguished by God in his escape from the lions' den. The Jews do not reckon Daniel among the prophets, because he lived the life of a courtier rather than of a prophet, and because his revelations were not communicated as prophetic revelations usually were, but by dream and vision in the night, which they consider as the lowest degree of revelation. Christ, however, acknowledges Daniel a prophet, Matt. 24: 15. He was favored with many remarkable visions concerning future events; his predictions as to the Messiah and some other distinguished personages, are so explicit as to have induced infidels to object that they were written after those person-

ages had appeared. If this objection be overturned, the ground on which it has been taken up remains as a strong evidence of the truth of religion; namely, prophecy fulfilled with such exactness that to infidels it has seemed rather a history of the past than a prediction of the future. External and internal evidence both overturn the objection. The Jews from the earliest periods received the book as genuine and authentic, and its style is that of the period at which it purports to have been written. When and where could such a book be forged? If in Judea, the far greater body of the Jews remaining in Babylon would be too much alarmed by its declarations against the empire to permit them to receive it among their sacred books; and after Alexander, and especially after Antiochus Epiphanes, the Jews were so widely dispersed through Egypt and Asia Minor, as to preclude all hope of their uniting in or consenting to the fraud. Wherever it was first broached, the Jews of all other countries would be opposed to it.

The book of Daniel is a mixture of history and prophecy. The first six chapters record events occurring in the reigns of Nebuchadnezzar, Belshazzar, and Darius, with prophetic dreams, foreshadowing the four great monarchies, the Assyrian or Babylonian, the Medo-Persian, the Grecian, and the Roman, with the everlasting kingdom of the Messiah, by which all nations should be subdued. The last six chapters contain a series of prophecies revealed at different times, and extending from the days of Daniel

to the general resurrection. Sir Isaac Newton remarks that the prophecies of Daniel are all of them related to one another, as if they were only several parts of one general prophecy, given at different times. The first is the easiest to be understood; and every succeeding prophecy adds something new to the former. The book of the Revelation is written in the same style and language with the prophecies of Daniel, and has the same relation to them that they have to one another; all of them together make but one complete prophecy. Each book throws light on the other, though, as many of the revolutions they predict are not yet come to pass, the time for understanding them perfectly has not come. So much indeed is already fulfilled as to give sufficient proofs of God's providence; but there are signal revolutions yet to occur, which will awaken men's attention, and interpret the predictions in which they are described. Of Daniel's prophecies, from chap. 2: 4, to the end of chap. 7, is written in the Chaldee dialect.

Daniel is generally supposed to have lived to the end of the captivity, but, as he must then have been ninety years of age, it is probable that he did not return to Judea. He is thought to have died at Susa, soon after his last vision, in the third year of Cyrus. He is a rare example of fidelity and godliness amidst luxury and temptation.

DA-R'US, the name of several princes mentioned in history, three of whom are noticed in Scripture.

1. DARIUS THE MEDE, spoken

of in Dan. 5: 31; 9: 1, &c., son of Astyages, and brother of Mandane, the mother of Cyrus, and grand-mother of Evil-merodach, king of Babylon. Xenophon speaks of him by the name of Cyaxares. He succeeded Belshazzar in his kingdom of Babylon, but he had scarcely reigned two years before he died, aged sixty-four, and was succeeded by Cyrus, his nephew and son-in-law.

2. DARIUS THE SON OF HYSTASPES, supposed by some to be the Ahasuerus mentioned in Scripture, and husband of Esther. Dr. Prideaux thinks that Ahasuerus was Artaxerxes Longimanus. He removed the seat of the empire from Babylon to Susa; whereupon the Babylonians rebelled against him; but they were conquered, and their walls and gates were broken down and destroyed, according to the prophecy of Jeremiah, 51: 58.

3. DARIUS CODOMANUS, who was conquered by Alexander the Great. He is figured to us in Daniel by a ram butting with his horns, westward, northward, and southward, nothing being able to resist him; he did what he pleased, and became very powerful; till a he-goat, that is, Alexander the Great, came from the west, overrunning the earth without touching it: he had a large horn between his two eyes. He advanced against the ram with two horns, or Darius, and springing forward with impetuosity, he ran against him with all his force, attacked him with fury, struck him, broke his two horns, and, having thrown him down, trampled him under foot, without any one's being able to rescue him out

of his power. See Dan. 8: 5, 6, 20, 22. Darius Codomanus reigned but six years, from A. M. 3688 to 3674, according to Abp. Usher's chronology. He was of the royal family, but remote from the crown. History represents him as one of the handsomest men in the Persian empire; as also the bravest, most generous, gentle, and merciful. He was treacherously slain by his own servants, and left bleeding in his chariot. Alexander found him, wept over him, and, when he had expired of the wounds he had received, sent his corpse to Sisigambis, his queen, that it might be interred in the sepulchres of the kings of Persia.

**DARK'NESS**, the privation or want of natural light. Darkness, Moses, tells us, originally rested upon the earth, Gen. 1: 2, 3. See also Job 38: 4—9. It was one of the plagues inflicted upon Egypt for enslaving Israel, Exod. 10; to which there seems to be an allusion in the apostolic prophet's account of the plagues to be inflicted upon the spiritual Egypt, Rev. 16: 10. A preternatural darkness hung over Judea when our Lord was crucified, Luke 23: 44, 45, which was a testimony borne to the innocence of the Saviour, and a fit emblem of the mournful deed then being perpetrated. This darkness was not the effect of an ordinary eclipse of the sun, it being at that time full moon; the passover being always celebrated at the time when the moon is at the full. Moreover, an eclipse of the sun never continues for three hours. *Darkness* is used metaphorically for death, Job 10: 22; Psa. 107: 10; for affliction, Job 3: 4, 5, *Covering*

*the heavens with darkness, and turning the sun into darkness, and the moon into blood*, indicate great political calamities; kings, princes, and nobles, being represented by those luminaries. Darkness is also the emblem for ignorance and vice, Psa. 82: 5; Eph. 4: 17, 18; 5: 8; Acts 26: 18; 1 Pet. 2: 9; Rom. 13: 12; with several other passages. *The power of darkness*, Luke 22: 53, means the exercise of Satan's power; also the dominion of sin, and the state of slavery to the devil, under which are all unregenerate persons, Col. 1: 13. *Outer darkness*, Matt. 8: 12, is the darkness of an unlighted street or road as compared with the brilliant illumination of a banqueting room. It is the emblem of perfect wretchedness and misery. Darkness also represents the state of the dead, Job 10: 21; 17: 13.

**DART**, an instrument of ancient warfare, which was hurled from the hand against an enemy, 2 Sam. 18: 14. The apostle compares the temptations of Satan to *fiery darts*, Eph. 6: 16. The allusion is to darts made of cane, having combustible matter at the end, which, being set on fire, were cast by an enemy into towns in order to burn them. They were quenched by wet hides, or received by the soldiers on their brazen shields.

**DATE**, the fruit of the palm-tree. [See PALM.]

**DATHAN**, one of those who conspired with Korah and Abiram to deprive Moses and Aaron of their authority. Dathan and his accomplices were swallowed up by the earth, and descended quick into the grave, Num. 16: 1



DAUGHTER. Like other terms expressive of domestic and family relations, the word daughter is used to denote a daughter properly, a sister, a niece, a cousin, or a female descendant, or relation, generally, Gen. 20 : 12 ; 24 : 48 ; 28 : 6 ; 36 : 2 ; Num. 25 : 1. Small towns are also called daughters of larger towns, Isa. 23 : 12 ; 2 Sam. 20 : 19. Women professing the same religion, Isa. 3 : 16 ; 2 Sam. 1 : 20, and a people collectively, bear the name of daughter, Isa. 37 : 22, and the word is applied occasionally to the produce of animals, trees, or plants, Gen. 49 : 22, *margin*.

DAVID, the youngest son of Jesse, of the tribe of Judah, was born in Bethlehem, A. M. 2919. His life is full of instruction, and on this account, as well as because he was an eminent type of the Messiah, and because he composed a large portion of the book of Psalms, it is worthy of especial attention.

The government among the Hebrews originally was a *theocracy*; that is, God was their monarch. He formed their polity, gave them law, determined their controversies, and administered rewards and punishments. He selected those who from the earliest times were set over them as his ministers or servants. Moses was his messenger to release them from Egyptian bondage ; Joshua, to lead them into the promised land ; and the judges, who succeeded, were raised up as occasion required, and exercised their authority, some over only sections of the people, as God's vicegerents. Desirous at length of being like other nations, and possibly attributing the power

these nations had acquired to their having monarchs to lead out their armies, and to direct their counsels, the Israelites called upon Samuel to set a king over them, as his own age and infirmities unfitted him for government. Saul, a Benjamite, was accordingly selected, neither by the people nor by the prophet, but by Jehovah, 1 Sam. 9 : 15—17. On his disobeying the divine command, Jehovah rejected him, and Samuel was sent privately to anoint David, to fill his place, 1 Sam. 16. He was then but twenty-two years of age, exceeding fair and beautiful, and endowed with great wisdom and humility. Though this honor was put upon him, he returned to keep his father's sheep.

While he was pursuing this useful and quiet employment, the people were greatly harassed by the Philistines. God had departed from Saul, so that he could no longer deliver them. Their hearts were melted with terror at the increasing power of their foes, and especially when freedom from their yoke was suspended upon the issue of single-handed contest with Goliath, of Gath, a Philistine of gigantic stature. This Philistine contemptuously defied from day to day the whole army of Israel, *and when they heard his words they were dismayed and greatly afraid*. The three elder sons of Jesse were with Saul in the battle-field, and, in conformity with the simple manners of the times, their venerable parent sent David to inquire after their welfare, and to bear them some proof of his parental regard. The youthful shepherd, while on this visit, saw the terror of the people, and

as soon as he had ascertained the cause, his breast glowed with intense desire to deliver them, and smite the impious man who had dared to insult the Most High. *Let no man's heart fail because of Goliath*, said David to Saul; *thy servant will go and fight with this Philistine*, 1 Sam. 17: 32. No representation of the danger he would incur, no chiding from his brothers, no dissuasion from any quarter, could deter him. His confidence of victory was placed in God.

Accordingly, he went forth to meet him, unarmed except with his shepherd's sling. The result justified his confidence. Goliath fell, and the armies of the Philistines fled. This issue led to his being introduced to Saul, who retained him in his court, and gave him a post of honor, 1 Sam. 18: 5. Jonathan, the son of Saul, formed a strong attachment to the youthful conqueror. Saul, however, soon envied and hated him, because in their triumphal songs the women celebrated the deed of David above anything he himself had done. On discovering the feeling of Saul, David retired from the court, for how long does not appear. When the diseased condition of Saul's mind rendered the presence of a *cunning player on a harp* necessary, David was brought back to the court to play before him; the conduct of the king, however, was exceedingly capricious and cruel. He frequently attempted to destroy David, but in vain.

One of his schemes was to occasion the death of David by the hand of the Philistines. His eldest daughter was promised to him to wife, if he destroyed a certain

number of that people; but when the condition was performed, the king broke his word. Michal, a younger daughter of Saul, was however given to David, and, as the history records, he was still greatly successful against the enemies of Israel. *There was war again, and David went out and fought with the Philistines, and slew them with a great slaughter, and they fled from him*. But no services could remove the causeless jealousy of the king. By the kindness of Jonathan, the eldest son of Saul, David was repeatedly guarded against the designs of Saul. Many times he was in imminent danger, but the shield of divine protection was over him. At length, wearied out by Saul's implacable cruelty, he resolved on the hazardous experiment of seeking safety by joining the Philistines, among whom, but for the jealousy of their lords, he might have been forced into the great crime of contending in battle against his own people, or ungratefully deserting his benefactor, perhaps betraying him. Achish desired his aid against the people over whom he had been anointed monarch. As it was, he had abundant reason to repent his sinful forgetfulness of God, and looking for succor to an arm of flesh. In the next battle between the Philistines and Israelites, Saul and his son Jonathan both fell, and thus the way was opened for David's ascending the throne, which he accordingly did. For more than seven years, however, only a part of the people submitted to him, the greater number remaining subject to the house of Saul; but at length all Israel acknowledged David, and during

thirty-three years afterwards he reigned with great prosperity, interrupted only by the domestic troubles by which divine providence punished his sins.

One of the first cares of David, after his establishment in the kingdom, was to remove the ark of the Lord to Jerusalem, the place where God had said it should abide, which was performed with great solemnity, on which occasion the king is thought to have composed Psalm 68, a poem appropriate to such a period of rejoicing. Considerable attention was given to the restoration of Mosaic appointments, as to the Levites, and additional services were imposed upon them suited to the altered condition of the people, in connection with which proceedings most likely Psalms 105, 96, and 106, were written.

The attention of the king was next turned to the erection of a splendid temple, in which to place the ark, and where from time to time the tribes of Israel should assemble, as they had been wont to do in Shiloh, when the ark abode there; but because he *had been a man of war from his youth, and his hands had been defiled with blood*, he was not permitted to perform this service; at the same time, Nathan, who delivered to him this message from Jehovah, was directed to foretell the future destiny of his family, in the prophecies recorded 2 Sam. 7: 4—17; 1 Chron. 17. They first announced the glory of Solomon, David's son and successor, and afterwards allude to a Son of David, much greater than Solomon, whose kingdom should be established forever. The inspired monarch himself understands the prophecy

to refer to the Man Jehovah, the Messiah to whom all nations are to be subdued. *Thou hast regarded me in the arrangement about the man, this is to be from above, O God Jehovah*, 1 Chron. 17: 17. Some of the most learned commentators have fixed the date of Psalms 2, 45, 22, 16, 118, and 110, at this period.

The surrounding nations, the Syrians, the Philistines, the Edomites, were subdued and brought under tribute to the victorious monarch, the man whom God *taught to war, even his fingers to fight*, thus fulfilling the ancient predictions (see, for instance, Gen. 27: 40), and producing a deep impression upon the reflecting Israelites. In the 60, 20, 21 and 108 Psalms David celebrates these victories.

The best of men, however, have their imperfections; often very dark spots may be traced in their character. David was not an exception. His reign, which began constitutionally in a league between him and his people, ended in a mere despotism, not unstained with cruelty. Sensuality subdued him; adultery, falsehood, and murder followed. *He despised the commandment of the Lord, and did evil in his sight, so that the sword departed not from his house, because he had given occasion to the enemies of the Lord to blaspheme*. On his repentance, poured forth, as is commonly thought, in Psalm 51, and 32, God forgave his sin. Still his remaining days were disastrous. Incest, murder, and rebellion raged among his children; he was deserted by his friends, reviled by his enemies, banished from his capital, and plunged

into the deepest affliction, by the ingratitude and death of his favorite but rebellious son, Absalom. Truly it is *an evil and bitter thing to sin against God*. From the feelings expressed by the king, when, in his flight, Shimei cursed him, 2 Sam. 16 : 10—14, and from those uttered in Psalm 7, which is supposed to have been composed at this time, it is evident that these afflictions produced a salutary effect on his mind. He acknowledged his deserts, and referred himself to the just judgment of the Most High. Other Psalms, also, 42, 43, 55, 4, 5, 62, 143, 144, 70, and 71 (all of which, perhaps, may be assigned to this date), indicate the progress of his penitence, and his restoration to the paths of purity. A second revolt under Sheba, a Benjamite ; a famine of three years' continuance ; the haughtiness and cruelty of his chief captain, Joab ; and the efforts of the Philistines to regain their power over Israel, kept before him the remembrance of his sin, and retained him in a condition of lowly dependence on God, who sent out his arrows and discomfited the foes of Israel, and who, to adopt David's own language of praise, *sent from above and took him, and drew him out of many waters, and delivered him from his strong enemy*, 2 Sam. 22 : 17, 18.

At the close of his life, moved by pride, and perhaps forgetful in some degree of what he had so much occasion to remember, that the Lord fought the battles of the people for them, he gave orders to number Israel and Judah. This business was committed to Joab, who, after remonstrating against

it, went forth to perform the king's commandment ; but no sooner was it done, than David's heart smote him, and his seer, the prophet of Jehovah, came to pronounce against him the divine displeasure. Three calamities were set before him, one of which was to be the punishment of his pride and presumption. Of these David chose that which should be known to proceed directly from God, most probably that it might be the more apparent that he and the people suffered on account of his sin. *So the Lord sent a pestilence upon Israel from the morning even to the time appointed, and there died of the people, from Dan even to Beersheba, seventy thousand men.*

As David was apparently fast approaching his end, Adonijah, his eldest surviving son of those born after he became king, began to assume the honors of royalty, and to consider himself successor to the throne. This was usual in other nations, but, in consequence of the divine appointment, David had named Solomon as his successor. His promptitude and decision, though he was now confined to his couch, defeated this bold enterprise of Adonijah. By David's order, Solomon was immediately crowned and declared partner in the throne ; and, not content with this, he summoned the princes and heads of Israel to an assembly, where he presented Solomon as king, and declared that God's promise not only constituted him successor, but directed him to establish the kingdom, and to build a temple to his honor.

To a second assembly the priests and Levites were called ; the mag-



nificent presents of David to the intended temple are recorded, and the heads of the nation add their contributions. A solemn festival was held. Solomon was again anointed, and all the princes publicly acknowledged their allegiance to him as they had done to his father. The first assembly is recorded 1 Chron. 28 : 1—11. The second in chap. 29 : 1—26. Soon after this assembly, David gave to Solomon the charge recorded 1 Kings 2 : 1—10, which required him faithfully to execute the law of which he was constituted the guardian, and set forth the former crimes of certain persons as a reason why their future conduct should be watched : they would be likely to disturb Solomon's reign, and in case they did so, their treasons were to be punished as the remembrance of their former conduct, when combined with them, would require.

The last words of David were evidently an utterance of confident hope in the promised Messiah. He died as a good man should die, reviewing the faithfulness of God, and trusting in his salvation.

This sketch of David's history exhibits the character of a man of true greatness. Like other men, indeed, he was imperfect ; his character has its light and its shade, yet, when surveyed with impartiality, it must be acknowledged to be one of the most illustrious and excellent in the annals of the human race. Some, to blacken his character, have imputed crimes to him of which he was not guilty, and dexterously cast a veil over his excellences, so as to make him no better than a base hypocrite. They measure him by an exceedingly incorrect standard. We must compare him

with the monarchs of the East of his own time. We must bear in mind the peculiar nature of the dispensation under which he lived ; nor should we forget that, in the recorded transactions of his reign, we see, after all, but comparatively little of the man. His psalms indicate more fully what he was. Some of them have been referred to in connection with their most probable occasions. Let Psalm 11 be read in connection with his waiting to learn from Jonathan, 1 Sam. 19 : 1—4, what might be Saul's feeling towards him ; Psalm 56 and 34 with his flight to Gath, 1 Sam. 21 : 10—15 ; 57, 58, and 63, with his abode in Engedi ; the 22d and 18th in connection with his last war with the Philistines : they will exhibit his humble confidence in God, his gratitude for every interposition in his favor, and the profound submission with which he yields himself and all that pertained to him to the divine disposal. Others of his psalms, though the occasion on which they were written is not now ascertainable, are the outpourings of ardent piety and devotion. In a word, in his character, as well as in his being selected to occupy the throne of Israel, he was *the man after God's own heart*.

The name David is sometimes used by the prophets to denote the Messiah, Psalm 89 ; Ezek. 34 ; Hos. 3 : 5, &c.

DAY, the time between the rising and setting of the sun. The Hebrews reckoned their day as Jews at present do, from evening to morning. Each day was divided into six unequal parts. 1. The break of day (see title to Ps. 22). 2. Morning or sunrise. 3. The heat of the day, from about

nine o'clock to mid-day. 4. Mid-day, or noon. 5. The cool, Hebrew, *the wind* of the day, so called from the blowing of a gentle breeze regularly a short time before sunset. 6. The evening, immediately before, and a short time after, sunset. Hours are mentioned first in the book of Daniel; they were unknown as portions of time in the early parts of Israelitish history. Sun-dials were used as early as Hezekiah's reign, 2 Kings 20 : 9, 10 ; Isa. 38 : 8 ; which indicated the progress the day was making by certain gnomons, not very much unlike what are now commonly used. The parts of the day chiefly noted were the third, the sixth, and the ninth hours, or, as the day began at six in the morning, nine, twelve, and three o'clock. Previously to the captivity the night was divided into three watches ; from the commencement of night to midnight, from then to cock-crowing, and from cock-crowing, or about three o'clock, to the beginning of the day, Exod. 14 : 24 ; 1 Sam. 11 : 11. In the time of Christ, it was divided into four watches. The evening watch was from twilight to nine o'clock. The midnight watch was from nine to twelve o'clock. The cock-crowing was from twelve to three ; and the morning watch was from three to day-break.

Day is used in Scripture for an indefinite time, Deut. 9 : 1 ; Gen. 2 : 4—17 ; Heb. 3 : 7. *The night is far spent, the day is at hand*, Rom. 13 : 12, denotes the time of heathenish ignorance and profaneness drawing to a conclusion, and gospel light and saving knowledge beginning to appear. In the language of prophecy, a

day signifies a year ; a week seven years ; a month thirty ; and a year, or time, 360 years. See Ezek. 4 : 5, 6 ; Dan. 9 : 24 ; 7 : 25 ; Rev. 9 : 15, and 11 : 3 ; so that the *time, times, and half a time*, the *forty and two months*, and the *one thousand two hundred and three score days*, are commonly understood to denote the same period.

The expression, *the day of the Lord*, though sometimes intending the day of final judgment, means, in a few places, any period of special visitation to punish, especially in prophetic style, Isa. 2 : 12 ; Ezek. 13 : 5, &c.

THE GREAT DAY OF THE FEAST of Tabernacles was the eighth day, John 7 : 37.

LAST DAY, the day of final judgment, John 11 : 24 ; 12 : 48.

DAYS'MAN, an arbitrator or mediator, Job 9 : 33 ; alluding, probably, to an Arabian custom, when covenants were made, of some one marking both the contracting parties in the hand, in testimony of their mutual agreement.

DAYSPRING, Job 38 : 12, is the dawning of the day. In Luke 1 : 78, it means the commencement of the spiritual day, which the coming of Christ ushered into the world.

DEA'CON, in the general sense, a minister, or servant, any one who ministers in the service of God ; in the more limited sense, an officer of the Christian church to whom its pecuniary affairs are entrusted, who receives and applies its charities, and who provides and distributes the elements in the administration of the Lord's supper. The origin and duties

of this officer are supposed to be pointed out in the sixth chapter of Acts. There we are told that, when the number of disciples became very large, certain persons were selected to assist the apostles in regard to the matters above referred to ; and to this circumstance is commonly traced the appointment of deacons to serve in the church now, in temporal affairs. The qualifications of deacons are given 1 Tim. 3 : 8—13. From Rom. 16 : 1, and 1 Tim. 3 : 11, where the word is not properly *wives*, but *women*, that is, deaconesses, also from 1 Tim. 5 : 5—10, it is probable that females were chosen to perform the duties of the deacons among the members of the church of their own sex. Ecclesiastical arrangements in the Roman Catholic, and in other churches, too intent upon elevating the office of the ministry or church service, whatever that service comprised, have invested deacons with an authority which the Scripture never contemplated. They were to assist the bishop or presbyter in sanctuary service ; to hand the elements in the eucharist to all who partook ; they might baptize ; they might not preach, but they might instruct and catechize the young and inquirers. They were to receive the offerings of the people ; they might, in certain cases, restore penitents ; and they performed other offices too numerous to be mentioned here.

DEAD. It was forbidden in the Mosaic law for the Israelites to cut themselves in mourning for the dead, because they were the children of God, Deut. 14 : 1. Such practices among the heathen indicated the absence of hope as

to a future life. Mourners rent their clothes and shaved their beards, Job 1 : 20 ; these expressions of sorrow were used on other occasions also, Ezra 9 : 3 ; Jer. 41 : 5. They laid aside their ornaments, Exod. 33 : 5, 6 ; Isa. 32 : 11. They sometimes put sackcloth upon their bodies, threw themselves upon the earth, and rolled in the dust, or put dust upon their heads, Josh. 7 : 6. The Jews in Barbary still preserve some of these customs ; the chief mourner also ties his face in some such way as the deceased person's face is tied, in which state he goes about for seven days. This is referred to in Ezek. 24 : 17. The grave of the dead, during the first three days after burial, was frequently visited by the mourners, John 11 : 31.

DEAD SEA. The sea called in Scripture the *sea of the plain*, the *salt sea*, and the *east sea*, Deut. 3 : 17 ; 4 : 49 ; Josh. 15 : 5 ; Ezek. 47 : 18 ; Joel 2 : 20. It had these several names, the first from its situation in the plain of the Jordan ; the second from the extreme saltiness of its waters ; and the third from its locality as to Judea, and to distinguish it from the west sea, or the Mediterranean. It is said to cover the site of Sodom and the cities which were destroyed with Sodom for their iniquity. The common notions, that no living creature can survive in its very salt and bituminous waters, and that birds attempting to fly over it fall dead, are erroneous. Life is, however, comparatively rare in this sea. The figure in Ezek. 47 : 8, 9, implies that the change upon the nations by their receiving the gospel, shall be as if waters destructive of life shall sud-

denly be tenanted by a great multitude of fishes.

DEATH is the dissolution of the mortal frame; the separation of the soul from the body. It was the penalty annexed to the first transgression, Gen. 2: 17; 3: 19; and it has *passed upon all men, for that all have sinned*, Rom. 5: 12; 1 Cor. 15: 21, 22. It is threefold, — temporal, spiritual, and eternal death, each being included in the sentence passed upon Adam and his posterity, on account of his one act of disobedience. Eternal death, however, is never represented as actually inflicted upon any of Adam's posterity simply for his one offence. Personal sins are usually described as the cause of condemnation, Matt. 25: 30, 41, &c.; Rom. 2: 12, 16; 2 Cor. 5: 10; 2 Thess. 1: 8, 9; Rev. 20: 12—15; 21: 8. The Son of God became a partaker of flesh and blood, and at length died, that he might destroy death, Heb. 2: 14—16; that is, that he might save men from eternal death, 1 Cor. 15: 55, 57. Happy they who believe in him that they may have right to the tree of life.

Death and its correspondent terms are often used in a figurative sense. Men *dead in trespasses and sins*, are men who have lost the favor of God, or spiritual life, and who are condemned by the law. *The valley of the shadow of death*, is great affliction. The phrase is probably taken from the caverns in which generally the Jews buried their dead, where death seemed always to hover and cast abroad his shadows. It means the dreary and hopeless gloom occasioned by calamity. *Gates of death*, Job 38: 17, de-

note the grave or the state of the dead.

DE'BIR, called also Kirjath-Sepher, a city in the tribe of Judah, about thirty miles southwest of Jerusalem, and ten miles west of Hebron, Josh. 15: 15. From the name, which signifies "an oracle," it has been conjectured that it was a sacred city of the Canaanites. It was taken by Joshua, Josh. 10: 38, 39, but being retaken by the Canaanites, Caleb, to whom it was assigned, gave his daughter Achsa to his nephew Othniel for recovering it, Josh. 15: 16, 17. It was afterwards given to the priests, Josh. 21: 15. Another place of this name belonged to the tribe of Gad, Josh. 13: 26. Another to Benjamin. Debir was also the name of the king of Eglon whom Joshua conquered and slew, Joshua 10: 3, 26.

DEB'ORAH, a prophetess, wife of Lapidoth, according to our translation. Some consider Lapidoth to be the name of the native town of Deborah, *a woman of Lapidoth*, who judged Israel, and dwelt under a palm-tree between Ramah and Bethel, Judg. 4: 5, &c. She sent for Barak, son of Abinoam, and by God's command enjoined him to get together an army of ten thousand men, to lead them to Tabor, and promised them victory over Sisera, general of Jabin's army. Barak refused to go, unless Deborah went with him. She went, but withal told him that the success of this expedition would be imputed to a woman, and not to him. The event verified the prediction. Sisera was defeated, and Deborah and Barak composed a song of thanksgiving, which we



have Judg. 5, and which Bishop Lowth divides into three parts: the first, the exordium or introduction; the second, the recital of the circumstances preceding and accompanying the victory; and the third, a fuller description of the concluding event, the death of Sisera, and the disappointed hopes of his mother, which is embellished with the choicest flowers of poetry. Nothing can exceed in force and beauty the concluding apostrophe, *So let all thine enemies perish, O Jehovah!*

2. DEBORAH, nurse of Rebekah, Isaac's wife, whom she accompanied to the land of Canaan, where she died, Gen. 35: 8.

DEBTS. The Israelites lodged pledges with their creditors, which, if the debt was not paid, the creditor could appropriate. Their property in land might be attached till the year of jubilee. Their houses, excepting only those of the Levites, might be sold in perpetuity, Lev. 25: 29, 30. Their cattle, furniture, and ornaments, might also be taken, Job 24: 3; Prov. 22: 27. No debt could be exacted of a poor man during the seventh year, because there was no increase that year to pay it from, Deut. 15: 1—11. The debtor, with his wife and children, might be sold into slavery if there were no other means of paying, Lev. 25: 39; Job 24: 9; 2 Kings 4: 1; Nehem. 5: 5. The law provided, in case of pledges being taken, that no Israelite should go into the house of another to fetch the pledge. It must be brought to him, Deut. 24: 10, 11. Av-

rice was thus guarded against; it was also provided that what was essential to personal existence and comfort, though given in pledge, should be restored before sunset, Exod. 22: 25, 26; Deut. 24: 12, 13. Obligations of any kind are represented as debts, Rom. 1: 14; Gal. 5: 3.

[DEC'ALOGUE], the ten commandments given by God to Mo-



ses, written on two tables of stone, and delivered to the Hebrews, as the basis and summary of their religion; consisting in love to God and man, Exod. 20; Deut. 6: 5; Lev. 19: 18. The name is formed of two Greek words, which signify *ten words*. The Jews called these precepts the *Ten Words*.

DE-CAP'O-LIS, a country in Palestine, so called because it contained ten principal cities, situate some on the west, some on the eastern side of the Jordan, near the sea of Galilee. Matt. 4: 25; Mark 5: 20, relate that Jesus preached, and healed the diseased inhabitants of this district. The

name Decapolis is used by heathen geographers for the district containing, as Pliny enumerates them, the cities of Damascus, Philadelphia, Raphana, Scythopolis, Gadara, Hippos, Dion, Pella, Galasa, and Canatha. The Decapolis of the gospels must not be confounded with this district.

**DECREE**, an authoritative law, 2 Chron. 30: 5. A settled purpose of God, whereby he foreordains whatsoever comes to pass, Dan. 4: 24. God's decree implies his foreknowledge, and fixed settlement of all persons, events, and circumstances, that take place, Acts 15: 18. It must not, however, be supposed that God's decree is subsequent to his foreknowledge, and dependent upon it: to the divine mind succession is impossible. Foreknowledge and predestination are coeval, Rom. 8: 29. God's decrees have been improperly described as general and special; the former relating to things in general, the latter relating to the salvation of men; but for this distinction there does not appear to be any scriptural reason. They are eternal and sovereign; that is, he does according to his will, independently and irresistibly, without giving to any a reason for his actions, Job 23: 13; Dan. 4: 35. The term *decree*, and other words derived from it, when used in Scripture in reference to God, mean a particular determination or sentence concerning some one matter. It is not employed to denote a system of determinations, as it is used in theological discussions.

**DE'DAN**, son of Cush, whose descendants settled, as has been supposed, in northern Arabia, near the Persian Gulf, Gen. 10: 7.

2. **DEDAN**, the son of Joshua, and grandson of Abraham, whose posterity lived in the neighborhood of Idumea, Gen. 25: 3.

The name occurs in the prophecies of Jacob, Jeremiah, and Ezekiel, but it is not always clear which of these two tribes is intended, probably the Cushites, who were most engaged in commerce, Isa. 21: 13; Jer. 25: 23; 49: 8; Ezek. 25: 13.

**DEDICATION**. The feast of John 10: 22, is the feast of the renovation of the temple, instituted by Judæus Maccabæus, see 1 Macc. 4: 59, in commemoration of pulling down the altar of burnt offerings, which had been profaned by the pagans, and building a new one dedicated to Jehovah. Dedicated places are not known in the New Testament as places specially set apart for worship. Wherever sincere worshippers are, there is the house of God, Heb. 3: 6; 1 Pet. 2: 5; Acts 2: 42; John 4: 21—24.

**DEER**, a well-known animal, distinguished for beauty of form, timidity, and swiftness, Deut. 14: 5.

**DEFILEMENT**, under the Jewish law ceremonial uncleanness contracted in various ways, on account of which, persons were excluded from certain privileges. Under the gospel there is no ceremonial uncleanness; the only defilement is of the heart and life, Matt. 15: 18—20; Tit. 1: 15; Heb. 12: 15.

**DEGREES**, psalms of; the title of fifteen psalms, from the 120th to the 134th inclusive. They are said to have been composed on the ascent or deliverance of the Jews from Babylon, which, with respect to Jerusalem, was situated

in a plain. And though one of them is ascribed to David, and another to Solomon, yet these might be used on this occasion, as suitable to it. Some say the name denotes that these psalms were sung as the people ascended the steps of the temple, which they say were fifteen in number. Where were these fifteen steps? Others, that it indicates that the psalms were sung while the smoke of the burnt sacrifice was ascending towards heaven. Most probably the title is nothing more than a musical direction to the temple choir.

[DEIST], a person who believes in the existence of God, but denies that he has made a special revelation to man in the Bible. He is distinguished from the Atheist, who professes to reject the doctrine of a personal intelligent being who made and governs the world.

DELECTABLE, pleasing, delightful; spoken of idolatrous rites, which, though very pleasant, and zealously practised, could not profit the worshippers in the time of need, Isa. 44 : 9.

DELICATES, an obsolete word, signifying all kinds of delicacies, Jer. 51 : 34.

DELT-LAH, a Philistine woman whom Samson loved, and who betrayed him into the hands of his enemies, Judges 16 : 1—31.

[DELUGE], the flood which destroyed the entire race of Adam, except Noah and his household, Gen. 6, 7, 8. Traditions of this event, both as a fact, and as a punishment of enormous wickedness, are to be met with among ancient and modern nations to whom it is not probable the Bible was ever known. Its date, ac-

cording to the common chronology, is the 1556th year from the creation, the second month of the year; that is, taking not the Jewish ecclesiastical, but the ancient civil year recognized by all nations, so that it began in October. The fountains of the great deep, or that vast abyss of waters which God had shut up in the bowels of the earth, or confined to certain receptacles on its surface, were all broken up; the waters were diffused over the whole earth. For forty days the heavens poured out of their stores, not in showers, but in cataracts or spouts of water, to concur with the overflowing deep in destroying the earth. By these means, the flood increased to about twenty-three feet above the loftiest mountains, remaining in this state for one hundred and fifty days, during which, animals the most powerful and tenacious of life must have died. This catastrophe was an awful proof of God's determination to punish sinners according to his word. By it the earth must have greatly changed; mountains and hills were torn from their bases, rivers altered in their course, shells and other lighter bodies carried to the tops of mountains, and other remains deposited deep in the earth. "Examine the highest eminences of the earth, and they all with one accord, produce the spoils of the ocean deposited on them; the shells and skeletons of sea-fish and sea-monsters of every kind. The Alps, the Apennines, the Pyrenees, Libanus, and Atlas, and Ararat, every mountain of every region under heaven, where search has been made, from Japan to Mexico, all conspire in one uniform, universal proof that they

all had the sea spread over their highest summits. Search the earth. You will find the moose-deer of America buried in Ireland; elephants of Asia and Africa in the midst of England; crocodiles of Egypt in the heart of Germany; shell-fish never known in any but the American seas, together with entire skeletons of whales, in the most inland regions of England; trees of vast dimensions with their roots and tops, and some also with leaves and fruit, at the bottom of mines and marls; and that too in regions where no tree of that kind was ever known to grow, nay, where it is demonstrably impossible they could grow, and what is still more, trees and plants of various kinds, which are not known to grow in any region under heaven."

It has been considerably debated among learned men whether the deluge were universal, extending over the whole earth; or only partial, covering the then existing seats of the human race. Much has been said on both sides. It is not our business to settle the controversy. The terms employed certainly apply as well to a local as to a universal deluge, and it would seem that the destruction of the then existing race of man could be accomplished by a partial as well as by a universal flood. Readers who wish to consider the subject fully may derive great aid in doing so from Dr. Pye Smith's *Geology and Scripture*.

DE/MAS, a Thessalonian Christian, who was for a time associated with Paul, but afterwards left him at Rome either from being discouraged by the hardships of the work, or from a desire to secure

some temporal advantage, Col. 4 : 14; Philem. verse 24; 2 Tim. 4 : 10.

DE-METRIUS, a silversmith of Ephesus, who, fearing that his employment, the making of silver shrines for Diana, would be destroyed by Paul's preaching, assembled his fellow-craftsmen and excited a tumult in the city, which was with great difficulty quelled, Acts 19 : 24—41.

2. DEMETRIUS, an eminent Christian at Ephesus, 3 John, ver. 12. It has been conjectured that he was the same person of whom we read as very zealous for the idolatry of that city, Acts 19 : 24—27, afterwards converted to Christianity, but we have no positive evidence on which to rest the conjecture. The grace of God in all ages, however, achieves wonders equal to that of the conversion of such a man, and rendering him eminent for his piety.

DE/MON. The word occurs five times in the New Testament. In the gospels three times, Matt. 8 : 28; Mark 5 : 12; Luke 8 : 27; all referring to the same man, who is described as furious and haunting the sepulchres. In the Apocalypse twice, 9 : 20; 18 : 2. In all these instances it is translated "devils;" whereas, says the learned Dr. Campbell, the word properly translated "devil," though it occurs not less than thirty times in the New Testament, is never once used interchangeably with that which occurs in the above five passages, nor with another word much more frequently used and of similar signification. The appellation demon is often plural; that which properly signifies devil, when used of an evil spirit, is always singu-



lar. By pagans the word rendered demons was used in a good sense, for their objects of worship, Acts 17: 18; and it is similarly used by the apostle in one passage, 1 Cor. 10: 20, 21. Pagan worship was not offered to that being whom Jews and Christians called Satan, or the devil, with whom they were as unacquainted as they were with God. The devils, or more properly, "demons," were the *Dii majores* and *minores* of the heathen.

The case of demoniacs, or those unhappy persons whom we read of in the New Testament, as possessed of the devil, or of demons, involves considerable difficulty. Some have contended that these diseases were natural, though obstinate. Madness, epilepsy, and other similar diseases were usually ascribed, in Jewish phraseology, to the agency of evil spirits; and the freaks of these diseases will fully account for those extraordinary circumstances in the demoniacs which the New Testament records; and which have usually been attributed to the agency of malignant spirits. Such was the theory of the late ingenious Mr. Farmer, who has defended it with considerable skill. We are not, however, satisfied with this theory; the following remarks are submitted to the reader's candid consideration.

1. It is not impossible that malignant spirits should, for some wise and good reasons, be permitted in an extraordinary manner to take possession of the bodies of men. Why this calamity should occur only in the times of our Lord and his apostles, it is not for us to determine. It might be intended to afford an opportunity

for practically illustrating the power of Jesus Christ to destroy the works of the devil. He who, either by his own word or that of his servants, could dispossess demons, was not to be thwarted in his chief work of overturning the power of Satan, and the dominion of idolatry. Such bodily possession is certainly not impossible.

2. The New Testament speaks in reference to possession, as if it was something in addition to natural and ordinary diseases. It is distinguished from them as in Matt. 4: 23, 24. "A plain distinction," says Bishop Porteus, "is everywhere made between common diseases and demoniacal possessions, which shows that they were totally different things." The cure is always spoken of as a casting out of the devil. Nay, Jesus Christ himself, in some cases, thus addresses the malignant spirit, *Hold thy peace and come out of him. Come out of the man, thou unclean spirit.* We cannot conceive that Christ, by speaking thus, would give countenance to a popular error, and especially that, in dealing with the possessed, he would speak as if there were an evil spirit to be addressed if there were none, Mark 1: 25; 5: 8. It is worthy of observation, that Luke, who was a physician, and whose discriminating language as to disease is very observable, should unhesitatingly quote the same command and speak in precisely the same terms. See Luke 4: 35; 8: 39. Another example from the pen of the same author occurs, Acts 16: 18, where there was no proof, no indication whatever of madness. A remarkable instance of dispossession may be

read in the gospels. Take Luke's account, ch. 8 : 26—36. It appears that the very same evil which afflicted the man, befell the swine. Let the address of the spirit to our Lord be taken no account of in the argument, still who ever heard of swine afflicted with madness? or when and where has the epilepsy befallen pigs?

We know it may be said that the Scriptures use the current language of the countries where they were written, and instances may be given in which such language involves ideas which science has long since exploded, as in the Mosaic account of the creation, and that of Joshua's miracle upon the sun and moon; but here no error is inculcated, whereas in the accounts of demoniacal possession, it is submitted that if after all it was nothing more than common lunacy, error is inculcated, and that too on a subject, the existence and agency of evil spirits, on which, if the Scriptures do not give us correct information, we cannot hope for it at all. We look suspiciously upon the scheme that would reduce all that the New Testament says on this subject to allegory or figure, or attribute it to popular error, because we fear for its effect on other parts of the holy word. If the language of the New Testament must not be allowed to decide the question before us, what question may it decide? Let its plain and consistent sense, in matters of this kind, be denied, and it may also be denied in other matters, and a Bible so interpreted may mean anything or nothing, as caprice,

sometimes dignified with the name of reason, shall determine.

DER'BE, a small town of Lycæonia, in Asia Minor, at the foot of the Taurian mountains, sixty miles south-east from Iconium, and eighteen miles east from Lys-tra. It was the birth-place of Gaius, the friend and fellow-traveller of Paul, Acts 20 : 4, and the place to which Paul and Barnabas fled when expelled from Iconium, Acts 14 : 6.

DESERT, a word nearly synonymous with wilderness, denoting an uncultivated tract of country. There were several such tracts in Palestine and the adjoining states. The desert of Arabia, Exod. 5 : 3 ; Psa. 78 : 40 ; 106 : 14 ; John 6 : 31, was that in which for forty years the Israelites wandered after leaving Egypt. The desert of Sin or Zin, Exod. 16 : 1 ; Num. 20 : 1, was a part of the desert of Arabia. Miriam died there. The desert of Sinai lay at the foot of the mountain of that name. Here the people encamped while the law was given to Moses, Exod. 19 : 2. The desert of Judea, or, as it is sometimes called, the wilderness, seems to have been the less inhabited part of that country, Matt. 3 : 1.

The desert, probably the uncultivated, inhospitable land, through which the Israelites passed, afforded to the prophets very expressive images by which to illustrate the happy effects of the gospel upon men, Isa. 35 : 1 ; 41 : 3 ; 43 : 19, 20, &c. The desert or wilderness, in Isa. 27 : 10, and in 41 : 19, is the emblem of ignorance and of the absence of all moral beauty. Deserts were thought to be the abode of evil

spirits, Luke 11 : 24, and the regions of peril ; so the world is, to Christians, a desert, *a waste, howling wilderness.*

DESTROY' and DESTRUCTION, are used in Scripture for the punishment of transgressors, Psal. 101 : 8 ; Job 21 : 30 ; for placing stumbling-blocks in the way, for weakening and discouraging the disciples of Christ, Rom. 14 : 15 ; sometimes for temporal death, Psal. 90 : 3 ; sometimes for the mortification of sin, 1 Cor. 5 : 5 ; and sometimes for everlasting damnation, 2 Pet. 2 : 1.

It has been contended that this term, when applied to the future punishment of the wicked, means that their existence shall be terminated ; but, 1. Destruction of existence, or annihilation, is rather a relief from punishment than punishment itself. 2. The punishment of the wicked is described as similar to that of the fallen angels, who are not annihilated, Matt. 8 : 29. 3. Future punishment is represented as the continuance of suffering, Matt. 25 : 41. 4. The reward of saints consists not only in continued existence, but in positive enjoyment ; the punishment of the ungodly requires perpetual suffering to sustain the contrast. 5. Annihilation, so far as we know, forms no part of the divine economy. 6. To many declarations of the divine word on this subject, and especially to Christ's repeated expression, Mark 9 : 44, no dexterity of interpretation can give any other good sense than that of continued conscious punishment.

DEU-TER-ON-O-MY, *the second law*, the last of the five books

of Moses, or of the Pentateuch. Its name is composed of two Greek words, and the book is chiefly a repetition of the civil and moral law, with some additions and explanations, delivered by Moses just before the Israelites entered into Canaan. His object was to impress his precepts more forcibly upon the people generally, and especially upon those who, being born in the wilderness, were not present when they were first promulgated. It must be remembered that such repetition was almost the only means at that time of making the law known to this portion of the people. Books could not be multiplied and read as now.

This book contains one prediction of the Messiah. Compare ch. 18 : 15—19, with Acts 3 : 22, 23, and 7 : 37, with many remarkable predictions relative to the future condition of the Jews, ch. 28, 30, 32, 33. Chap. 24, which contains an account of the death of Moses, is supposed to have been added by Joshua, or by Ezra when he collected and published the canonical books, Ezra 7 : 10.

DEVIL. The prince of the fallen angels, frequently called Satan, a name taken from the Hebrew, and signifying *adversary*. The word translated *devil* occurs, it has been remarked under the article DEMON, but seldom in the plural number, and then never with reference to spirits. The only instances are, 1 Tim. 3 : 11, *slanderers* ; 2 Tim. 3 : 3, *false accusers* ; and Titus 2 : 3. It is attended with the article, as we should say *the devil*, in every instance in which it occurs, excepting only Acts 13 :

10; 1 Pet. 5: 8; Rev. 20: 2; where the expression employed is indefinite, *a devil*; whether a particular being is referred to in these passages or not, there will not be much difficulty in determining. Besides these instances, the term occurs thirty-one times in the New Testament, we think as indicating a particular being, our spiritual and ancient foe, who, under the name and form of the serpent, was the instigator of man's first transgression, and who, according to prophetic writ, is to be overcome by Jesus Christ, and bruised under his feet.

He is spoken of under various titles descriptive of his power and malignity. *The prince of this world*, John 12: 31; *the wicked one*, 1 John 5: 18; *the dragon that old serpent*, Rev. 20: 2; *a murderer from the beginning and a liar*, John 8: 44; *the prince of the power of the air*, Eph. 2: 2; *the god of this world*, 2 Cor. 4: 4. His power is a power of darkness, Eph. 2: 2, 3; Col. 1: 13; his object is the destruction of men's souls, 1 Pet. 5: 8. He has many fallen spirits under his command, who are reserved for future punishment, Jude 6; Matt. 25: 41; and the better to effect his purposes, we learn that he can resort to hypocrisy and cunning, to artifice indeed of any kind, 2 Cor. 11: 13, 14; 2 Cor. 2: 11; Eph. 6: 11. If, from such accounts of the devil, his real existence, his personality, and malignant agency, cannot be inferred, it will be difficult to find any premises in Scripture on which reliance can be placed.

The arguments from philosophy, against the existence of evil spirits, are utterly frail and

groundless; for surely there is nothing irrational in the notion of such spirits. There are beings below us in the scale of created existence, there may be also beings above us. One invisible Being may be demonstrated to exist and to work; surely there may be many invisible created beings active in the affairs of this world. Men sometimes take pleasure in tempting others to sin and ruin. May not malignant spirits take pleasure in the same thing? Some men are furiously bent on the destruction of truth and piety; where lies the absurdity in the representation that evil spirits also seek to destroy them? It is one of the circumstances of our probation on earth, that we are exposed to the malignant influence of Satan; hence we must *watch and pray*, nor can any exercises be more beneficial or healthful to our piety.

DEW in Palestine is very plentiful, resembling a shower of small rain. A fleece of wool supplied a considerable quantity which had fallen upon it in the night, Judg. 6: 38. An abundant blessing is compared to the dew which gives fatness to the fields, Genesis 27: 28. Rain is spoken of as if it were a dew, Isa. 18: 4. The reviving influence of the gospel, and the copiousness of its blessings, are set forth by imagery furnished by the dew, Hos. 14: 5—7. Abundant blessing, too, is exhibited by the same metaphor, Ps. 92: 13; 133: 3. The number and the beauty of spiritual converts are represented in the figure, Ps. 110: 3. They shall be as dew-drops suspended at sunrise upon every leaf and blade of grass.



DI'ADEM, a crown or ornament for the head ; a symbol of kingly authority and power, Isa. 28 : 5.

DIAL. This instrument is not mentioned in Scripture till the time of Ahaz, in the year (according to common chronology) 3278, and what his dial was we cannot tell, 2 Kings 20. Some say it was a staircase, so placed that the sun showed by its shadow the advance of the day. Others describe it as a pillar, erected in the middle of a smooth pavement, with lines upon its surface, marking the hours or degrees. Grotius describes it as follows : " It was a concave hemisphere, and in the midst was a globe, the shadow of

which fell on the different lines engraven in the concavity of the hemisphere ; these lines were twenty-eight in number." The most ancient sun-dial known is in the form of a semicircle hollowed into a stone, and the stone cut down to an angle. Dials were invented at Babylon.

DIAMOND, Exod. 28 : 18 ; 39 : 11 ; Ezek. 28 : 13. An extremely hard and brilliant substance, not unknown among us. Its extreme rarity contributed to the high estimation in which it was held by the ancients. In the high priest's breast-plate it held the sixth place, and was engraven with the name of Naphtali.

DI-A'NA, one of the twelve su-



perior deities of the heathen, called by different names in different places, as Hebe, Trivia, and Hecate. She was worshipped

as the representative of the moon in some places, as that of the earth in others. Her image at Ephesus was that of a female covered with breasts, to intimate the fulness of supply which the earth yields to all. John, who lived at Ephesus, speaks of the *fulness* of Christ, John 1 : 16 ; Paul, in writing to Ephesus also, Eph. 1 : 23, perhaps in allusion to this image. Diana was worshipped in Palestine, Jer. 7 : 18 ; 44 : 17, 18. The temple of Diana at Ephesus was a most splendid building, beautiful in its proportions, and of amazing strength and magnificence, one of the seven wonders of the world. It was 425 feet long, and 220 wide, supported by 107 pillars, each sixty feet high. 250 years were spent in building it, the expense being borne by all Asia. Eph. 3 : 18, in allusion to this magnificent structure, gives an animating representation of the beauty, capaciousness, and strength of the church of Christ.

DI'BON, a city on the northern bank of the Arnon, at the place where the Israelites crossed that river on their journey to the Jordan, and where they first encamped after having passed it, Num. 32 : 34 ; 33 : 45.

DIDY-MUS, the surname of the apostle Thomas, John 11 : 16.

DI'NAH. The history of this only daughter of Jacob, Gen. 34, teaches many important lessons, among which may be mentioned — 1. The folly and danger of forming ungodly associations. She *must needs go out to see the daughters of the land*, and this led to her being undone. 2. Mere men of the world are more honorable men than those who have the

form without the power of godliness. Compare the conduct of Hamor and Shechem with that of the sons of Jacob. 3. Covetousness defeats its own end ; the people of Shechem consented to be circumcised that Jacob's property might become theirs. 4. Good men if they sin can easily be punished. Jacob had sinned. His troubles through Laban and Esau, together with these domestic calamities, taught him how impossible it was that he should sin with impunity. Were the circumstances recorded in this chapter a punishment for retaining his family so long within the contagious influences of a heathen city? A part of the evil resulted from suffering his own authority and counsel to be superseded by his sons. While children are to yield to parents, parents are to rule in their own house.

DI-O-NY'SI-US, called the Areopagate, from his belonging to the court of Areopagus at Athens ; a convert to Christianity under the preaching of Paul in that city. He is supposed to have suffered martyrdom in the reign of Domitian. There are certain writings which have been ascribed to him, but they are generally regarded as belonging to a period as late as the fifth century.

DI-OTRE-PHES, probably a presbyter in the church, who, desiring to have the preëminence, refused to acknowledge the authority of John, casting out of the church those that did, and was severely rebuked and threatened by the apostle, 3 John, verse 9.

DISCERN'ING OF SPIRITS. Diving into the secret heart of men, and perceiving what passes there. Certain persons in the

apostolic age had the power of doing this, at least at times, and with reference to particular things. It was necessary when deceivers were abroad, and seems to have been exercised chiefly, if not exclusively, with reference to those who affected to teach the doctrines of Christianity, but who perverted those doctrines.

DISCIPLE, a scholar, or one who learns of a master. In the New Testament a follower of Christ, or a believer in him, Acts 6 : 1, and 9 : 1. The apostles were chosen from among the disciples, though these appellations are used in some passages synonymously. Seventy disciples who had followed Christ from the beginning were sent to preach his gospel, Luke 10. Their mission seems to have been specific ; it was to particular places where our Lord himself intended to go. That of the apostles was general ; so that they went only to the lost sheep of the house of Israel. Like the twelve, they were not to *salute any man by the way*. See also 2 Kings 4 : 29, a direction recommending great despatch, and attention to the one thing on which Christ sent them. Eastern salutations were exceedingly tedious.

DISEASE, an imperfect state of the body, or of some part of it. The simplicity of manners in the early ages, plainness in diet, and temperance combined with activity, prevented many of the diseases that are now known ; still there are dire diseases afflicting the human frame from the earliest times. The healing art was but little known ; indeed, it is probable that, except in cases of fracture, green wounds, and ex-

ternal maladies (and of these in but very few instances), recourse was seldom had to practitioners in that art. Asa is upbraided for applying to physicians, 2 Chron. 16 : 12. Isaiah heals Hezekiah of a disease which was near proving mortal, by a cataplasm of figs, 2 Kings 20 : 7. In leprosy, the priests were the parties applied to, and in other cases diseased persons applied to the servants of either the true God or false deities, 2 Kings 5 : 8 ; 7 : 8 ; 1 : 2 ; Jer. 8 : 17. This might arise from the prevalence of the opinions that diseases were inflicted by the agency of evil spirits, as executioners of the divine vengeance ; or, when they were uncommon, by the immediate hand of Heaven ; as Job's friends, chap. 4 : 7, 8. The *diseases of Egypt*, Exod. 15 : 26, are either the plagues that were inflicted on Egypt, or the diseases most common in that country, particularly that species of leprosy called elephantiasis. It is worthy of observation, that the distinction made by Moses between leprosy and another cutaneous disorder, which he calls BOILAK, is still observed. Niebuhr carefully distinguishes them.

The disease of Nebuchadnezzar was a species of monomania, called sometimes *Zoanthropia* or *Lycantrophy*, words which denote supposed transformations into animals of some kind ; the change into the wolf was the most frequent. A nobleman of the court of Louis XIV. of France, in some such way, probably, as Nebuchadnezzar, imagined that he had become a dog ; certain nuns of a German convent fancied they had become cats ; and many other in

stances of a similar hallucination have been recorded.

**DISPENSATION.** In the four passages in which this word occurs, its meaning appears to be, in two, 1 Cor. 9: 17; Eph. 3: 2, *the office of administering the gospel of Christ*; in the other two, Eph. 1: 10; Col. 1: 25, *the methods which God has devised to bring the nations to the knowledge of his truth*. It is commonly used for the methods pursued by God's wisdom and goodness to make known his character and will to mankind, to instruct and guide their conduct. The revelations granted by God at different times, and the means he has used for the discipline and improvement of mankind, have been denominated divine dispensations: the one, dispensations of religion; the other, dispensations or arrangements of providence. There are the patriarchal, the Mosaic, and the Christian dispensations in regular succession, and mutually connected and dependent. [See COVENANT.]

**DISPERSION** of mankind. In the prophecy of Noah, Gen. 9: 25—27, there is an allusion to a divine decree for the division of the earth among the families of his three sons. This decree was handed down to the Israelites from the earliest times, Deut. 32: 7—9; probably the knowledge that it secured Palestine to them for their possession, occasioned the terror of the people residing there, when they heard of the miraculous passage of the Red Sea, Exod. 15: 14—16. To this decree Paul refers, Acts 17: 26. For a long time after the deluge, in violation of that decree, men dwelt as near to each other as possible. Some

of Noah's descendants probably dispersed in an orderly manner, to their respective settlements, but the sons of Cush, under the command of Nimrod, Gen. 11, contemplated establishing universal dominion for themselves, and accordingly fixed upon the plain of Shinar, the great plain of the Euphrates, as the centre of their empire. From hence they were dispersed by miracle, and scattered over the whole earth. By this means God frustrated a scheme which was likely to have the worst effects upon the minds, morals, and religion of mankind; bounds were set to the contagion of wickedness; evil example was confined within the limits of each country; small independent colonies, separated by mountains, rivers, deserts, and languages unintelligible to each other, would not be able to accomplish the wicked projects which man united under one government might effect. Divine providence, by this means, easily made one people a check upon another; power was weakened, pride humbled, and the oppressive designs of ambition were defeated. The miracle at Babel, and its results, were well calculated to prevent a second general degeneracy, and to secure the leading design of the divine government, that of dealing with men as rational agents.

The geography of the dispersion is involved now in great obscurity. Japheth, the eldest son of Noah, is considered as the ancestor of most European, and of some Asiatic tribes. Ham, as appears from Psa. 105: 23, and other passages, was the father of the several tribes falling under the general denomination of Egypt-



tians. The Canaanites, whom Israel destroyed, were among his posterity ; and the tribes of Africa also. Shem's descendants were confined to Middle Asia. To them the Assyrian empire, and the great body of the Hindoos, may be traced, as well as the patriarch in whose seed all nations of the earth are to be blessed.

**DIVINATION**, a science, falsely so called, cultivated with great attention, especially by the Chaldeans. It was familiar among other and earlier orientals than the Chaldeans of Nebuchadnezzar's time, amounting, however, to little more than conjecture or surmise formed concerning future events, from something supposed to presage them. From the natural curiosity of mankind to dive into futurity, divination has more or less prevailed in every age. Anciently, divination was performed in various ways, which passed for sciences. There was pretended divination of different kinds, such as *Aëromancy*, divining by the state of the atmosphere. *Astrology*, divining by the stars. *Horoscopy*, or observing the position of the heavens at the time of a person's birth. *Hydromancy*, divining by water. *Pyromancy*, divining by fire. *Geomancy*, divining by cracks or clefts in the earth. *Cheiromancy*, by the lines in the hands. *Haruspicy*, by inspecting the bowels of animals. *Augury*, by observing the flight and singing of birds. Rods, arrows, and cups, Ezek. 21 : 21, 22 ; Hos. 4 : 12 ; Gen. 44 : 5, were used for divining. To prevent the Israelites from consulting diviners, Moses forbade the toleration among them of persons pretending to the art, Lev. 20 :

27 ; Deut. 18 : 9—15 ; promising a far superior kind of prophecy. The prophets also frequently inveigh against divining as a part of the idolatrous practices of the heathen.

Joseph's cup, found in Benjamin's sack, Gen. 44 : 5, has given rise to many conjectures. Joseph was too much under the influence of the fear of God to practise so vain an art as divination by the cup ; it might only be alleged by his officers that he practised it in order to intimidate his brethren, or from the common notion which the Egyptians entertained about Joseph as a great magician. The Scripture, it is evident, everywhere treats divination as a system of imposture, ridiculing those who practised it, and kindred arts, as utterly helpless, and unable to accomplish anything beyond the ordinary powers of nature, Isa. 47 : 11—13 ; Jer. 14 : 14 ; Jonah 2 : 8.

**DIVORCE** is the dissolution of marriage contract, or separation of man and wife. The Jews used great latitude in the practice of divorce, adopting it for the most trivial cause. Finding divorce already practised, Moses restricts the power of the husband ; he must not repudiate his wife without giving her a bill of divorce, setting her at entire liberty. Compare the law, Deut. 24 : 1—4, with Jer. 3 : 1 ; Matt. 1 : 19 ; 19 : 8. From the beginning divorce was not allowed, Gen. 2 : 24, compared with Mal. 2 : 11—16. Parents might be left ; the wife must never be left. Divorce, permitted in the laws of some modern states, is very properly subjected to severe restriction, and seldom occurs.

DOCTOR, a teacher of the law, an office in great repute among the Jews. The law of Moses, with the infinitely more difficult interpretations and accumulated quibbles of learned and superstitious rabbins, must have been closely studied ere a man could become a doctor. The doctors were chiefly from among the Pharisees; they are, however, distinguished from that sect, Luke 5 : 17.

DOCTRINE, theoretical truth, the truths of the gospel, Tit. 2 : 10, which are either mixed, that is, discoverable by reason, and made known by revelation; or pure, made known by revelation only. They regard either facts which revelation only could discover, such as the origin of the world, of evil, &c.; or supernatural truths, which are properly speculative, above, though not contrary to, reason. *Doctrine of Balaam*, Rev. 2 : 14, from chapters 22, 23, 24, of Numbers, appears to be Balaam's advice to Balak, to involve the Israelites in idolatry and whoredom, and probably is the same with that of the Nicolaitans, Rev. 2 : 15, among whom adultery and the use of meats offered to idols were accounted indifferent things.

DOD'A-NIM, the descendants of the fourth son of Javan, of the same name, supposed to have been first settled in the southwest part of Asia Minor, Gen. 10 : 4.

DO'EG, an Edomite, and chief herdsman of Saul, who informed the king of the assistance rendered to David by the high priest Ahimelech, at Nob, and was subsequently commanded by Saul to slay the priests of the city, eighty-five in number; an order which

he readily executed, 1 Sam. 21 : 7 ; 22 : 18.

DOG, a well-known animal. By the law dogs were declared unclean; they were very much despised among the Jews: the most offensive expression they could use was to compare a man to a dead dog, 1 Sam. 24 : 14. Dog, or dogs, is put for the devil, Psa. 22 : 20; for persecutors, Psa. 22 : 16; for false teachers, Isa. 56 : 11; Phil. 3 : 2; for unholy men, Matt. 7 : 6; and for the Gentiles, Matt. 15 : 26, 27. In 1 Sam. 25 : 3, instead of a *son of Caleb*, read *son of a dog*; that is, irritable, snappish, snarling. By dogs and swine, Matt. 7 : 6, the classes of men are intended whom these animals were thought to represent. Dogs were men of odious character and violent temper. Swine are the sensual and profligate.

Eastern cities are still greatly disturbed in the night by the howlings of dogs, Psa. 59 : 6, 14; and there are *dumb dogs*, or dogs which never howl, or in any other way give notice of approaching danger, Isa. 56 : 10.

DOOR is often used metaphorically. By our Lord, John 10 : 9, representing himself as the only way whereby sinners may come to God, and obtain salvation. The only way of entrance and admission both into the church militant and triumphant is by him. In Rev. 3 : 20, Christ represents himself as standing at the door of sinners' hearts seeking admission, and inviting them to repent and turn from their evil ways. The door of mercy is the time or season of grace, Matt. 25 : 10; Luke 13 : 25. The door of faith, Acts 14 : 27, indicates the opening of the church to Gentiles

who should hear and believe the gospel. The apostle Paul, writing to the Corinthians and telling them of the special opportunity which God had given them of doing much good by the gospel, uses this expression, *A door is opened unto me*, 1 Cor. 16 : 9 ; 2 Cor. 2 : 12 ; and the same apostle speaks of a door of utterance—*that God would open unto us a door of utterance* ; or give us an opportunity, and vouchsafe ability and courage, to preach the gospel, Col. 4 : 3. To be at the door, to stand before the door, are phrases denoting that a person or thing is at hand, Gen. 4 : 7 ; Matt. 24 : 33 ; James 5 : 9. God promises to give his people, upon their repentance, *the valley of Achor for a door of hope*, Hos. 2 : 15. Achor was a valley in the territory of Jericho, and in the tribe of Benjamin, or the very entrance into the land of Canaan. The Israelites, fatigued and discouraged with marching and encamping for forty years in the wilderness, and coming to this valley, began to entertain hopes of enjoying the promised land. In allusion to this, God promised his people, by Hosea, that he would give them some beginnings of mercy and favor, as the earnest and pledge of future blessings. There does not seem to be in the expression any allusion to the execution of Achan in that valley, as is frequently supposed.

DOR, a town on the Mediterranean, nine miles north of Cæsarea. It was one of the royal towns of the Canaanites, and assigned to the tribe of Manasseh, Josh. 11 : 2 ; 12 : 23 ; 17 : 11.

DORCAS, called also Tabitha, a pious and benevolent woman,

raised to life by the apostle Peter, Acts 9 : 36—42.

DOTHAN, a town about twelve miles north of Samaria, on the great caravan route from Syria to Egypt, where Joseph was sold by his brethren to the Ishmaelites, Gen. 37 : 17, and where the Syrian army were smitten with blindness at the word of Elisha, 2 Kings 6 : 18.

NOTE, to regard any person or thing with an excessive affection and fondness, 1 Tim. 6 : 4.

DOUBLE, properly twofold, twice as much. The word is used with reference to the dealings of God with the Jewish church, Isa. 40 : 2. To receive at the Lord's hand double for sin, is to receive a chastisement amply sufficient to vindicate the divine character, and to accomplish the purpose for which it is inflicted.

DOVE, a genus of birds of the order *Passeres*, very beautiful and exceedingly numerous in the east. In a wild state, they are called pigeons, and generally build their nests in holes or clefts of rocks, or in excavated trees ; they are easily tamed, and then they build in structures erected for their accommodation, called dovecotes. Doves are classed by Moses among the clean birds ; they were held in high estimation among the eastern nations, and in Scripture they are employed as symbols of simplicity, innocence, gentleness, and fidelity, Hos. 7 : 11 ; Matt. 10 : 16.

Isa. 60 : 8, is illustrated by a Persian traveller in Palestine ; after describing the buildings erected for the accommodation of doves in the environs of Zainderood, he says, " The extraordinary flights of pigeons which I have

seen alight upon one of these buildings, illustrate the prophet's question, *Who are these that fly as a cloud, and [even] as doves to their windows?* Their great numbers, and the compactness of their mass, literally look like a cloud at a distance, and obscure the sun in their passage."

Gen. 8 : 8, 10—12, informs us that Noah sent the dove forth from the ark, that he might ascertain in what condition the earth was after the rain of the deluge had ceased to fall. At her second return she brought a newly-plucked olive-leaf, an intimation that the waters were subsiding. Hence, probably, the olive-branch has ever been considered as the emblem of a restoration to prosperity and peace. Seven days afterwards the dove went forth and returned no more.

Doves were allowed to be offered in sacrifice on many occasions when the offerer was too poor to obtain the more costly victims ordained by the law.

The dove is sometimes used by Christians as an emblem of the divine Spirit, chiefly on account of the prevailing disposition of that bird. Matt. 3 : 16, which has been thought to have suggested the comparison, probably contains no such thought. The descent was like the descent of a dove ; but nothing is said that can suggest to a rightly disposed understanding anything as to the bodily appearance of the Spirit.

*The mourning of the dove*, Isa. 38 : 14 ; 59 : 11, and *the tabering of the dove*, Nah. 2 : 7, refer to the plaintive murmur of this bird, especially of the turtle dove, which is said to be disconsolate

and to die with grief at the loss of its mate.

DOVE'S DUNG, 2 Kings 6 : 25, cannot mean the excrement of this bird, unless, as Mr. Harmer supposes, that substance being of great use in quickening the growth of esculent plants, particularly melons, it became exceedingly valuable for this purpose ; a supposition which requires that within the walls Samaria should have had many large gardens : this perhaps might be admitted, since oriental cities were often thus adorned ; but is it likely that, while they were so closely besieged, as the text intimates, the inhabitants could cultivate these gardens ? Their needing dove's dung for this purpose could not be the reason for the great rise in its value. The Arabs give the name dove's dung to a kind of moss growing upon trees and stony ground, and also to a kind of pulse or pea, common in Judea. Others think the historian intends the offals or refuse of all sorts of grain swept from the floors of dovecotes, and called contemptuously *dove's dung*. The Jews understand the passage literally, imagining that the poorer people of Samaria, in their extremity, had to eat the intestines of doves, the richer people having first fed upon their bodies. The crop of the bird with its contents may be intended. We incline, however, to the opinion that *dove's dung* was the name of some herb or pulse occasionally used for food.

DOWRY, a portion brought by a husband to his wife, Gen. 34 : 12 ; Exod. 22 : 17 ; 1 Sam. 18 : 25. In remote ages wives were purchased by their husbands, and



the consideration given was the dowry. Shechem was willing to purchase Dinah, and in that country this practice still continues. See, also, Hos. 3 : 2. When the bridegroom could not give money or cattle, he gave his services in exchange for his wife, Gen. 29 : 18.

DRACHMA, 1 Chron. 29 : 7 ; Ezra 2 : 69, a piece of money current both among Hebrews and Greeks, equal to about ninepence, according to Prideaux. The Attic dram was equal to the denarius, or sevenpence three farthings — according to Arbuthnot. The *didrachma* was a double drachma.

DRAG'ON. The word rendered dragon is also translated *serpent*, *sea-monster*, and *whale*. From Ezek. 29 : 3, and Isa. 51 : 9, it is probable that the crocodile is intended ; for to what else is it so likely that Egypt and her monarch would be compared ? Egypt, with its Nile, was the land of crocodiles. Under this name the Hebrews included every species of lizard, Isa. 13 : 22. Some have thought the dragon to be the jackal ; others, the whale, the hippopotamus, and a large species of serpent.

DRAUGHT, the act of drawing a net for fish, and the quantity of fish taken at one sweep of the net, Luke 5 : 4, 9. Also a place where all manner of filth is deposited, 2 Kings 10 : 27 ; Matt. 15 : 17.

DREAMS were sometimes employed by God as the means of foreshowing his will, and giving information of what was about to happen. See Gen. 40 : 20 : 3—6 ; 28 : 12, 13 ; 31 : 11, 12 ; 37 : 5. Moses was distinguished from other prophets, in that God spoke

to him not in dreams, but face to face, Exod. 33 : 11 ; Deut. 34 : 10. Dreams have always been much observed, especially those which seem to be significative and supernatural, Gen. 40, 41 ; Dan. 2 ; Jud. 7 : 13—15. Persons pretending to prophetic dreams were condemned by the Mosaic law, Deut. 13 : 1—3. One part of Saul's affliction was, that God would not answer his inquiry as to the issue of the approaching conflict, *by dreams or by prophets*, 1 Sam. 28 : 6, 7.

Dreams are ordinarily the recurrence, during sleep, of thoughts which the mind has had when awake ; they often occur, however, in an imperfect and very distorted form.

Jacob's dreams, and those of Pharaoh, and many other similar dreams mentioned in Scripture, were evidently miraculous, just as prophecy was miraculous. God gave them for particular purposes. That of Pilate's wife, Matt. 27 : 19, was perhaps nothing more than the natural disturbance of her imagination in relation to her husband's share in a transaction evidently regarded as of very doubtful propriety.

DREGS, properly, the sediment of liquors ; figuratively, the severe judgments of God upon wicked men, Psal. 75 : 8 ; also grievous afflictions, Isa. 51 : 17.

DRESS, the costume or clothing, which among the orientals has undergone but little change from the earliest times to the present. It consists chiefly of long flowing robes loosely cast about the body ; by its simplicity and loose adaptation, the same dress was capable of being worn with equal ease and convenience by

many persons. Samson clothed his companions with the garments of the Philistines whom he slew at Ashkelon, Judg. 14: 19. Rulers and other considerable men furnished themselves with large numbers of dresses, to be worn by themselves or their friends as occasion might require, Gen. 45: 22; 2 Chron. 9: 24. Tribute consisted partly in dresses. For ordinary dresses, cotton or woollen cloth was used; for persons of distinction, the fine linen of Egypt; and muslins, very likely from India; in some cases, silk and rich cloth were used; but for coarse dresses, worn in times of mourning and distress, a coarse cloth of camel's hair, or horse hair, and called sackcloth, was manufactured. Hence *to put on sackcloth* was to go into mourning. The color most in use in the dresses of the Israelites was white, the native color of the wool, Eccles. 9: 8. Blue was greatly esteemed, and was used in the cloth of the tabernacle, and in the gorgeous dress of the high priest. Scarlet, crimson, and purple robes also were much sought after. The children in wealthy and noble families were dressed in vestments of various colors. See Joseph's coat, and Tamar's robe, Gen. 37: 3; 2 Sam. 13: 18. The Jews seldom wore any covering upon the head, except when they were in mourning, or worshipping in the temple, or in a synagogue. Their legs were bare, and soles or sandals were fastened on their feet in different ways, according to the taste or fancy of the wearer.

The knowledge of what eastern dresses commonly were will illustrate many of the precepts in the New Testament, such as Eph. 6:

14; Heb. 12: 1; 1 Peter 1: 13. Loose, flowing garments, falling about the body, the feet and legs, would impede all sorts of exertions; they must therefore be gathered up into a girdle or belt, and fastened. So *to make bare the arm*, is to free it from the impediments of the loose robe falling about it, that exertion might be comparatively easy.

**DRINK, STRONG.** There were probably three kinds of this article in use among the orientals, besides what fall under the denomination wine, all obtained from the palm-tree. The dates, or fruit of the tree, yielded a sweet sirup, which, diluted with water, was often drank, Prov. 9: 2, 5. This was sometimes strong enough to intoxicate. The juice or gum of the tree itself, procured from incisions made in the bark, served to make a very sweet beverage, which, however, was mostly used in an unfermented state. There was also an intoxicating wine obtained from the palm, made most probably by allowing the juice to ferment, or by mixing with it stupefying ingredients, Prov. 23: 30; Isa. 5: 11, 22. In the process of fermentation the sweet juice became bitter, Isa. 5: 20. The intemperate use of any intoxicating drink is emphatically condemned in the Scriptures, and from the danger attending any use of them as a beverage, the duty of total abstinence is obvious, Isa. 5: 22; Rom. 13: 13.

**DROME-DA-RY**, so called from a Greek word, signifying to run; a species of camel, with a single hunch on its back, Jer. 2: 23; 1 Kings 4: 28; Esther 8: 10; Isa. 60: 6. The dromedary is remarkable for its swiftness; it goes

in one day as far as a camel in three. It is therefore used in messages where haste is required. It is governed by a bridle fastened with a ring fixed in the animal's nose, which may illustrate 2 Kings 19 : 28.

DROUGHT, dryness, referring particularly to the weather ; the want of sufficient moisture to promote the growth of vegetation, — a calamity to which Palestine was naturally subject, — but often threatened by God as a direct and terrible punishment of national sin, Job 24 : 19 ; Jer. 50 : 38 ; Hag. 1 : 11. The word is used figuratively to denote mental dryness and barrenness, Psa. 32 : 4 ; a state which is prevented or relieved by divine influence, which is compared to rain, Psa. 1 : 3 ; Isa. 32 : 2 ; Jer. 17 : 8.

DRU-SIL/LA, youngest daughter of Herod Agrippa I., celebrated for her beauty and profligacy. She was betrothed to Epiphanes, prince of Commagene, but married Azizus, king of Emesa, whom she abandoned to live with the procurator Felix. It was before them that Paul reasoned of righteousness, temperance, and judgment to come, until Felix trembled, Acts 24 : 24, 25.

DUKE, Genesis 36 : 40. The word is a corruption of the Latin word for leader, and is used in this passage not at all in the modern acceptation.

DUL'CIMER, a musical instrument, described by Jewish writers as a species of bagpipe, Dan. 3 :

5. The modern dulcimer is a stringed instrument.

DUMAH, a tribe and country of the Ishmaelites, situated on the confines of the Arabian and Syrian deserts, with a fortress, Gen. 25 : 14 ; Isa. 21 : 11.

2. DUMAH, a town in the tribe of Judah, Josh. 15 : 52.

DURA, the plain on which Nebuchadnezzar set up his golden image ; probably the plain on which Babylon itself was situated, Dan. 3 : 1.

DUST, or ashes, on the head, a sign of mourning, Job 2 : 12. Sitting in dust was a sign of affliction. Dust is used for a great multitude, Gen. 13 : 16 ; Num. 23 : 10 ; for the grave, Gen. 3 : 19 ; Job 7 : 21 ; Psa. 22 : 15 ; for a low and mean condition, 1 Sam. 2 : 8 ; Nah. 3 : 18. To *shake or wipe off the dust from one's feet*, on leaving a place, is to renounce all intercourse with it in future, Matt. 10 : 14. *A rain of dust*, Deut. 28 : 24. Sometimes in dry and hot seasons in eastern climates, the wind blows and raises great clouds of dust and sand, which grievously annoy those among whom they fall, filling eyes, ears, nostrils, and mouths ; the fields, brooks, and gardens, suffer extremely from these showers. Casting dust on or at a person, was an eastern mode of demanding justice upon him, of declaring that he was worthy of death. Shimei, 2 Sam. 16 : 13. The Jews as to Paul, Acts 22 : 23. DWELLING. [See HOUSE.]

## E.

**EAGLE.** This bird is frequently mentioned in Scripture ;



and by the law of Moses, Lev. 11 : 13, it is declared unclean, as are all other birds of its kind, because it breaks the bones to extract the marrow. It was a popular opinion, that when an eagle perceives her young ones so well grown as to venture upon flying, she hovers over their nest, and excites them to imitate her, and to take their flight ; but when she sees them weary, fearful, or in danger from the fowler, she takes them upon her back, and carries them, so that the fowler cannot hurt the young, without piercing the body of the old one. In allusion to this care of the eagle, it is said, Exod. 19 : 4, that God bore his people *upon eagles' wings*. See Deut. 32 : 11. It has been supposed, however, that as in these passages Moses does not use the name ordinarily translated eagle, he refers to another bird, a kind of water fowl in Egypt, whose habits he describes, rather than those of the eagle. Another popular opinion concerning the eagle, was that it lived and retained its vigor to a great age, moulting even then, and acquiring fresh

strength. See Psa. 103 : 5, Isa. 40 : 31. Whether this opinion be correct or not, it was enough for the poets to have the authority of common opinion in support of an image introduced for illustration or ornament.

The eagle is beautifully described in Job 39 : 27. What the inspired writer intends literally in the latter part of this passage, our Lord employs as an allegory, Matt. 24 : 28 ; Luke 17 : 37. The Roman standard was an eagle, and the approach of the armies of Rome to Jerusalem is alluded to. In Micah 1 : 16, the prophet directs to extend the baldness of mourning over the whole head. The allusion is to a kind of eagle or vulture which has its head quite bald.

**EAR.** When a servant renounced his privilege of freedom in the sabbatical year, he had his ear pierced with an awl at his master's door, in presence of the judges, Ex. 21 : 6 ; Deut. 15 : 16, 17 ; so that to open the ear, or to have it bored or pierced, was the symbol of cheerfully offering to perform service, Psa. 40 : 6 ; Heb. 10 : 5. *Make the ears of this people heavy*, Isa. 6 : 10. Render their minds inattentive and disobedient, the prophets being said to do what they were the innocent occasion of.

**EARING**, an old Saxon word signifying ploughing, Gen. 45 : 6. Some have ignorantly taken this word for gathering the ears of corn, so making it synonymous with harvest from which it is distinguished in this very text.

**EARNEST.** Somewhat given beforehand in token of the fulfil-



ment of a contract ; it is part of a debt, assuring of the remainder ; part of the price of a thing paid to confirm the bargain ; part of a servant's wages given at the time of hiring, to ratify the engagement. Such earnestes are given in many parts of England still. 2 Cor. 1 : 22, makes the *earnest* the gifts of the Holy Spirit engaging apostles to the service of God. In 2 Cor. 5 : 5 ; Eph. 1 : 13, 14, the *earnest* is the blessing bestowed on Christians generally, the token and pledge of their obtaining the heavenly inheritance. "If the earnest be so great," said Jerome, "what shall the possession be !"

EARRINGS, and NOSE JEWELS, favorite ornaments with oriental females, Sol. Song, 1 : 10 ; Ezek. 16 : 12 ; Gen. 24 : 22. In some cases these rings had upon them the images of the idols that were worshipped, and were worn as preservatives from enchantment. This may explain Gen. 35 : 4.

EARTH appears to be used in five senses. 1. For the element which sustains and nourishes us by producing plants and fruits ; the land as distinguished from the sea, Gen. 1 : 10. 2. For the unformed mass out of which God created the world, Gen. 1 : 1. 3. For the terraqueous globe with all its contents, men, animals, plants, minerals, waters, &c., Ps. 24 : 1. 4. For the inhabitants of the world, Gen. 11 : 1. 5. For parts of the world, as the empire of Chaldea and Assyria, Ezra 1 : 2 ; but oftener for Judea, Josh. 2 : 3 ; Mal. 4 : 6 ; Isa. 13 : 5 ; Luke 2 : 1 ; 21 : 26 ; Acts 11 : 28 ; James 5 : 17. In some of these passages the word is translated "the

land." This is its meaning in them all. In a moral sense earth is opposed to heaven and to spirit, John 3 : 31 ; 1 Cor. 15 : 47 ; Col. 3 : 1, 2. There are two Hebrew words which in the Old Testament are translated earth or land ; one applies to the substance of the earth, the other to its surface ; and in Gen. 1, this word is opposed to that which is translated *heavens*. The earth is used symbolically for a people in a state of quiet. The sea denotes men in a state of war and tumult.

EARTHQUAKE, a tumultuous motion of the earth, or some part of it, caused by elastic vapors pent up in its bowels, or by explosions of nitro-sulphureous matter, which generally finds vent through some volcanic mountain. There are several earthquakes mentioned in Scripture. One, undoubtedly miraculous, in the wilderness, which swallowed Korah and his company, in punishment for their rebellion, Num. 16 : 25—34. Another happened in the twenty-seventh year of Uzziah, king of Judah, A. M. 3221. See Amos 1 : 1 ; Zech. 14 : 5. A remarkable earthquake occurred at our Saviour's death, Matt. 27 : 51. The darkness accompanying this earthquake has sometimes been attributed to an eclipse of the sun. Such an obscuration of the day, however, not unfrequently attends earthquakes, lasting as this did for several hours. The Scriptures, under the word earthquake, very often express agitations of mountains, shocks of the foundations of the universe, the effect of God's power, wrath, and vengeance: these expressions are, however, figurative, representing the greatness, strength and sover-

eign power of God. See *Psa.* 18 : 7 ; 46 : 2 ; 104 : 32 ; 114 : 4. Earthquake is also used for great alterations and changes in the civil and ecclesiastical state of the nations of the earth, *Rev.* 6 : 12 ; 16 : 18.

EAST, one of the four cardinal points of the world ; being that point of the horizon wherein the sun is seen to rise. Anciently the east, west, north, and south, were expressed by words which signify *before, behind, left, and right*, according to the situation of a man with his face turned towards the east. See *Job* 23 : 8, 9. The Jews described the country bordering upon Canaan, by the names of these points. With them the east was understood to include Arabia Deserta, the lands of Moab and Ammon, Assyria, and Mesopotamia, Babylonia, and Chaldea, though they were rather to the north than the east of Judea. Balaam, Cyrus, the wise men at the birth of Christ, all came from the east, *Num.* 23 : 7 ; *Isa.* 46 : 11 ; *Matt.* 2 : 1, 2. *Saw his star in the east* does not give the true idea. The wise men, dwelling in the east, were looking westward to see the star. *We in the east have seen his star*, &c.

EASTER, a word by which the Greek term for passover is improperly translated, *Acts* 12 : 4. Easter is a corruption of Astarte, to whom sacrifices were offered about the time of the passover ; the spring of the year ; hence the Saxon *eastre* came to be attached to a festival in honor of Christ's resurrection, which is without any warrant of Scripture.

EAST-WIND. [See WIND.]

EAT. The ancient Hebrews did not eat indiscriminately with

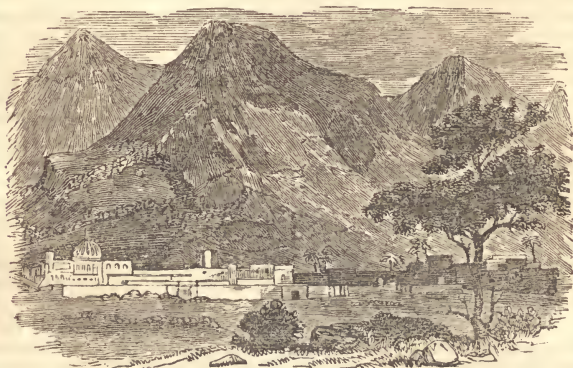
all sorts of persons. They imagined that they would be polluted by eating with those of a different faith from their own. Others also as well as Jews had this feeling, *Gen.* 43 : 32. See *John* 4 : 9 ; *Matt.* 9 : 11. Samuel's father distributed portions separately to his wives, *1 Sam.* 1 : 4, 5. Exclusive eating is still practised in China and India.

The ancients provided for meals much more largely than we do. When Abraham was visited by three angels, he served them with a fatted calf entire, with milk, butter, and bread baked upon the hearth, in making of which there were used three measures of fine meal, each of which held more than twenty-eight pints, *Gen.* 18 ; and a whole calf was set before Saul, *1 Sam.* 28. The women did not appear at table at entertainments with the men ; they do not among the Arabs. The Jews at present carefully wash their hands before and after eating, *Matt.* 15. The Hebrews reclined at their meals, on couches placed near the table, resting on the left elbow, with their feet thrown back, using their right hands ; a posture which explains how the woman could wash the Saviour's feet with her tears by coming behind him, as he sat at meat, *Luke* 7 : 37, 38, and also how the Saviour could wash his disciples' feet, *John* 13 : 4. We may hence, also, understand how John could lean on Christ's bosom at table, *John* 13 : 23. At a banquet the master of the house, or chief person in the company, pronounces certain forms of prayer and praise, both before and after eating, among which are *Psa.* 23, and *Psa.* 34 : 9, 10. *Hosca* 4 : 8, reproaches the

priests with eating the sin offerings of the people, instead of reforming their manners. Matt. 11 : 18, 19, intimates that the manners of neither John nor Christ were agreeable to the Jews. Partaking of the benefits of Christ's passion by faith is called eating,

because by this means spiritual life is supported, John 6 : 53—56. To eat, Ezek. 3 : 1, is to attend closely, to meditate thoroughly, to get deeply impressed upon the heart the things that were uttered by the Spirit to the prophet.

EB'AL, a celebrated mountain



in the tribe of Ephraim, opposite to Mount Gerizim. These two mountains are much alike in magnitude and form, about two hundred paces distant from each other, having their opposite sides nearly perpendicular. One of them is barren, the other at times beautifully verdant. In the valley between them is situated Nablous, the ancient Shechem, or Sychar, where the Samaritans still reside. On these two mountains the people were to stand, half on one mountain, half on the other, while blessings and cursings were pronounced on the obedient

and disobedient respectively. Those on Ebal responded in Amens to the cursings on disobedience, those on Gerizim to the blessings on obedience, Deut. 11 : 29, &c. ; 27, 28 ; Josh. 8 : 30, 31.

E-BED'ME-LECH, an Ethiopian eunuch of king Zedekiah, who released the prophet Jeremiah from the dungeon where he was in danger of perishing with hunger, for which act his life was saved when Jerusalem was taken by Nebuchadnezzar, Jer. 38 : 7—13 ; 39 : 15—18.

EB-EN-EZER, *Stone of help*, the name of the field wherein the

Israelites were defeated by the Philistines, when the ark of the Lord fell into the enemy's hands, 1 Sam. 4. Also a memorial stone or pillar set up by Samuel to commemorate a victory over the Philistines.

EBER, or HE'BER, an ancestor of Abraham, from whom the Jews say they derived the name of Hebrews, Gen. 10 : 24 ; Luke 3 : 35.

EB'ONY, the wood of the Ebon tree, which grows in Judea, Ethiopia, and Levant. It is black, very hard, and admits of a fine polish. The Jews made great use of it in the manufacture of ornamental furniture, Ezek. 27 : 15.

EC-CLE'SI-ASTES, a canonical book of the Old Testament, ascribed to Solomon. Its design is to show the vanity of all sublunary things, in order to which, the author enumerates the several objects upon which men place their happiness in this life, and then discovers the emptiness and insufficiency of all worldly enjoyments. The pertinent conclusion from the whole is, *Fear God and keep his commandments*, for this is the whole of *man*. It is generally supposed that this book is the production of Solomon's repentance, after having experienced the follies and pleasures of life. It has, however, been questioned whether Solomon was the author of this book, which, on a comparison with the last of the prophetic books of the Old Testament, has been supposed to be a production of the time of Malachi. Certainly the style and language of Ecclesiastes are but little like those of Proverbs, so that both books can hardly have proceeded from the same writer.

[ECLIPSE]. The thing, though not the term, is biblical,

expressed by darkness, Joel 3 : 15. An eclipse of the sun is caused by the intervention of the moon between it and the earth, intercepting his light either totally or partially. An eclipse of the moon is occasioned by the earth's intervening between it and the sun, thus preventing, either totally or partially, the sun's light from falling upon the moon. A total eclipse of the sun can never last in any particular place above a few minutes, so that the darkness at our Lord's crucifixion, which lasted three hours, must have been preternatural, Matt. 27 : 45. Eclipse is used symbolically for the overthrow and destruction of kingdoms, as their peace and prosperity are indicated by the augmented splendor of the heavenly bodies.

[ECON'OMY], in theological writings, a system of laws, rites, and ceremonies. The word is applied to the ancient Jewish dispensation. So we sometimes speak of the Christian, as distinguished from the Mosaic Economy, meaning the system of faith, rules and ordinances, established by the Gospel.

E'DAR, the name of a tower near Bethlehem, in the neighborhood of which Jacob pitched his tent, Gen. 35 : 21.

EDEN, *pleasure or delight*, the name given to several places, which, from their situation, were pleasant or delightful, Amos 1 : 5. *The garden of Eden*, the residence of our first parents in their state of purity and blessedness, has been placed by geographers in different situations, and nothing certain can now be known concerning its locality. Some place it on the lower Euphrates, near



the junction of that river with the Tigris and the gulf of Persia. Others with greater probability, describe it as situated in Media, the south of Armenia, or the north of Mesopotamia, all mountainous tracts, and affording the grandest and richest scenery in the world ; the most likely of all these localities is the south of Armenia. The heads of the four rivers described, Gen. 2: 10—14, cannot now be traced ; all, however, rise in the same mountainous region. Mr. Faber supposes the lake of Arsissa to cover the site of Eden, and that the change, which carried the heads of the rivers to a greater distance from it, was occasioned by the deluge. It is not unlikely, however, that when man was expelled from Eden, God obliterated this fair portion of his works, fit only for the abode of innocence, so that, like the cities of the plain, its memorial only might remain — an awful indication of the transgression of man and the horrors of its punishment.

EDIFY, and EDIFICATION, terms frequently employed by the apostles, and used in conformity with an idea of the Church of Christ which they often presented. With them the church is a *building*, Eph. 2: 21 ; 1 Cor. 3: 9 ; a *house*, Heb. 3: 6 ; 1 Tim. 3: 15 ; a *temple*, 1 Cor. 3: 16, 17 ; and a *habitation* for God, Eph. 2: 22. Of this house, Jesus Christ is the foundation or chief corner-stone, believers are the living stones of which it is composed, 1 Pet. 2: 5. The edification of the church, then, is increasing it by adding men enlightened and sanctified by the instrumentality of the truth, Eph. 4: 8—16.

Edification denotes also individ-

ual progress in knowledge and holiness. Churches are the school of Christ in which his disciples are trained up to usefulness and to perfection, every one according to his own measure. There they *grow in grace*, 2 Pet. 3: 18 ; there every member contributes to fulfil the purposes for which the church exists, 1 Cor. 12. The ordinances which God has appointed, and especially mutual love among the disciples of the Redeemer, are the means of this edification : *speaking the truth in love, believers grow up unto him in all things, who is the head, even Christ*, Eph. 4: 15.

EDOM, a province of Arabia, deriving its name from Edom, or Esau, who dwelt in the mountainous district of Seir, south-east of the Dead Sea. The inhabitants of this district afterwards extended throughout Arabia Petrea, south of Palestine, between the Dead Sea and the Mediterranean. During the captivity of the Jews in Babylon, they seized a part of Judea itself, so that in the time of our Lord this territory had the name of Idumæa. Till the time of David, Edom was independent, governed by its own chieftains, called dukes or leaders, probably military captains, and afterwards kings. That monarch subdued the land, and till after the death of Solomon it remained for a time subject to the Israelitish yoke, 1 Kings 11: 14—16. The subjection of Edom, and its continuing only for a time thus subject, were in accordance with Jacob's predictions, Gen. 27: 29, 40. Parts of it were afterwards subdued by several of the Jewish kings. The Idumeans joined with Nebuchadnezzar in his siege of Jerusalem, but shortly afterwards they them-

selves fell a victim to his conquering arms. Subsequently they were subdued by the Jews, once more powerful, and continued subject to them till the destruction of Jerusalem by the Romans. Prophecy often dwells upon the fate of Edom, Isa. 11: 14; Jer. 49: 7—22; Mal. 1: 3, 4. Burckhardt, speaking of Edom, says, "It might with truth be called *Petræa*—a stony desert, although susceptible of culture; in many places it is overgrown with wild herbs; the traces of towns and villages are everywhere met with, so that the country must once have been populous; at present the whole country is a desert, and Maan (Teman) is the only inhabited place in it. The whole plain presented to the view an expanse of shifting sands, whose surface was broken by innumerable undulations and low hills. The sand appears to have been brought from the shores of the Red Sea, by the southern winds, and the Arabs told me that the valleys continue to present the same sandy appearance beyond the latitude of Wady Mousa (or valley of Moses). In some parts of the valley the sand is very deep, and there is not the slightest appearance of a road or of any work of human art. A few trees grow among the sand hills, but the depth of sand precludes all vegetation of herbage."

Modern travellers, whether favorable to revelation or otherwise, have all shown how literally the predictions concerning Edom are fulfilled. So visibly does the withering curse of an offended God rest upon it.

ED'RE-I, one of the metropolitan cities of the kingdom of

Bashan, beyond Jordan, situated in a deep valley south-east of Mezareib, the ancient Ashtaroth, where Og, the gigantic king of Bashan, was defeated by the Israelites, and lost his kingdom, Num. 21: 33—35. It is now called Draa.

EGG, Deut. 22: 6; Job 39: 14; Isa. 10: 14; 59: 5. Eggs were a great delicacy in the East, served up with fish and honey at entertainments. The body of the scorpion, especially of the white kind, is very like an egg; Christ, therefore, in Luke 11: 12, compares things that might be taken for each other to the egg and the scorpion, and the comparison is the more forcible from the opposite natures of the two things.

EG'LON, a king of Moab, who oppressed the Israelites eighteen years, Judges 3; but the Lord delivered his people by Ehud, a Benjamite. The name is thought to have been common to the kings of Moab, as Pharaoh was to the Egyptian kings, and Abimelech to those of the Philistines.

E'GYPT, the name of a well-known country in Africa, called the land of Mizraim, son of Ham. The word Mizraim is in the dual number, and may denote the two parts of Egypt, still distinguished from each other, Upper Egypt and Lower Egypt. The Arabs, Turks, and some other orientals, call it Masr or Misr, but the native Egyptians, Chemi, or the land of Ham. Its early history is involved in fable and mystery, except that soon after the deluge it was peopled by Mizraim and his descendants. Manetho, an early Egyptian historian, has given a list of thirty dynasties, which, if successive, would carry back the

history of the country 3,280 years beyond the Mosaic chronology. These dynasties, however, if they can be supposed to have existed at all, are made up of princes ruling in different cities at the same time.

In the time of Moses, Egypt was learned, wealthy, and powerful. That distinguished leader of God's people is said to have been *learned in all the wisdom of the Egyptians*, Acts 7: 22, which also was the commendation bestowed on Solomon, 1 Kings 4: 30; yet idolatry of the grossest and most debasing kind prevailed, if not in the very time of Moses, certainly soon afterwards. The sun and moon, under the names of Isis and Osiris, animals and birds, such as the ichneumon, the ibis, the dog, the falcon, the wolf, and the crocodile, and even the vegetables which the people cultivated, were objects of religious veneration. *The world by wisdom knew not God*. The wealth of Egypt was augmented by the favorable position which it occupied, and the large share it consequently had in the commerce of the East; and also by its extraordinary fertility. *The earth brought forth by handfulls*, Gen. 41: 47. "I picked up," says Mr. Jowett, describing his researches in this country, "a few stalks out of the thick corn-fields. We counted the number of stalks which sprouted from single grains of seed, carefully pulling to pieces each root, in order to see that it was but one plant. The first had seven stalks, the next three, the next nine, then eighteen, then fourteen. Each stalk would have been an ear." This fertility was chiefly owing to the periodical inundations of the Nile.

While Egypt has usually been divided into two parts, the Upper and the Lower, others have divided it into three parts—the Upper Egypt, or Thebais, from its capital Thebes; the Middle Egypt, or Heptanomis, so called from its containing seven districts; and the Lower Egypt, comprising the Delta, or that part of the country somewhat in the form of a Greek Delta,  $\Delta$ , encompassed by the arms of the Nile, and lying between the Mediterranean and the Red Seas. In each of these parts of Egypt, but especially in the Middle and Lower, were several large cities.

The early architecture of Egypt was rude and simple. Their bricks were of clay, bound together with chopped straw, and hardened in the sun. Such were the bricks the Israelites were employed in making, Exod. 5: 7—19. Buildings of such materials would soon fall into decay, and on their ruins, or among their rubbish, other houses would rise, to decay in like manner in their turn. See Jer. 30: 18; Job 15: 28; 4: 19, where such buildings are alluded to. Subsequently, however, Egyptian architecture greatly improved. The temples of Memphis excelled in design, massiveness, and durability, most other similar buildings; and the pyramids have been celebrated in every subsequent age, though their original object has been considerably disputed. It seems now to be pretty generally agreed that they were intended as mausoleums; but how great must have been the monarchs that could design burying-places so magnificent, how enslaved the people that could erect them!

Perhaps concerning no heathen

land are there so many, and such remarkable prophecies, as concerning Egypt. A specimen or two will suffice; Ezek. 30: 4—13; Zech. 10: 11; and the condition of that country, as stated both by Volney and Gibbon, men who rejected the claims of divine revelation, is a striking commentary on these prophecies. Three hundred and fifty years previously to the Christian era, Egypt became subject to the Persians. The Macedonians afterwards subdued and governed it for two hundred and ninety-four years, until, about thirty years before Christ, it became a province of the Roman empire, in the fate of which it continued to share till A. D. 641, when it fell into the hands of the Saracens. In 1250, the Saracenic rule yielded to that of Mamelukes, slaves whom the Saracens had introduced, who constituted slaves and strangers from time to time as its governors.

“Deprived twenty-three centuries ago,” say Volney and Gibbon, “of her natural proprietors, this country has seen her fertile fields successively a prey to the Persians, the Macedonians, the Greeks, the Arabs, the Georgians, and at length the race of Tartars distinguished by the name of Ottoman Turks. The Mamelukes, purchased as slaves, and introduced as soldiers, soon usurped the power, and elected a leader.” These leaders “are replaced by slaves brought from their original country. The system of oppression is methodical. Everything the traveller sees or hears reminds him he is in the country of slavery and tyranny. There is no middle class. A universal air of misery, manifest in all the trav-

eller meets, points out to him the rapacity of oppression, and the distrust attendant upon slavery. Ignorance, diffused through all classes, extends its efforts to every species of moral and physical knowledge. Nothing is talked of but intestine troubles, the public misery, pecuniary extortions, bastinadoes, and murders. Justice herself puts to death without formality.” The most execrable vices are common among the people, whose mud-walled cottages occupy the sites of magnificent temples and palaces. Egypt is encompassed by the dominions of the Turks and the Arabs, themselves weakened and degraded, so that it is *desolate in the midst of the countries that are desolate*, its cities are *in the midst of the cities that are wasted*. It has, indeed, of late, somewhat risen under the spirited dominion of a pasha seeking for independence; but still he is a stranger—the power he wields is a foreign power—his people remain ignorant, debased, and vile. But degraded as Egypt is, she is yet to rise, and be a blessing, Isa. 19: 22—25. *Hasten it, O Lord, in its time!*

E'HUD, a Benjamite, who, by the assassination of Eglon, king of Moab, delivered a part of the tribes of Israel from the dominion of the Moabites, and became their judge, Judges 3: 15—30.

EK'RON, the chief of the five cities of the Philistines, Josh. 13: 3. It was assigned to and conquered by Judah, but afterwards given to Dan, Josh. 13: 3; 15: 11, 45; 19: 43. It is memorable as the place from which the ark was sent home upon a new cart, drawn by two milch kine, 1 Sam. 5: 10; 6: 1—8, and for the pro-



phetic denunciations against it, which have been literally fulfilled, Zeph. 2 : 4 ; Zech. 9 : 5. It is now called Akri.

ELAH, son and successor of Baasha, king of Israel, assassinated by Zimri, the captain of half his chariots, who slew also all his kinsfolk and friends, and thus fulfilled the prophecy of Jehu respecting the house of Baasha, 1 Kings 16 : 6—14.

2. ELAH, the valley where the Israelites were encamped when David slew Goliath, situated, as Dr. Robinson thinks, about eleven miles south-west from Jerusalem, on the road to Gaza, 1 Sam. 17 : 19.

ELAM, eldest son of Shem, Gen. 10 : 22, who settled in a country to which his own name was given. It lay on the south-east of Shinar. Shushan, Dan. 8 : 2, is spoken of as a province of Elam. Before the captivity, Elam was the name given by Jewish geographers to Persia, to which empire Shushan belonged. It was probably the country known as Khusistan in modern times.

ELATH, or E'LOTH, a part of Idumæa on the borders of the Red Sea, taken by David when he conquered Edom, 2 Samuel 8 : 14. From this place David sent ships to most parts of the known world at that time ; and Solomon built ships in Elath, and sent them for gold to Ophir, 2 Chron. 8 : 17, 18. It was the emporium for the productions of Syria, and Asia. The branch of the Red Sea on which it stood was called the Elanitic gulf, from a tower called Elana, built on the site of the city.

EL'DAD and ME'DAD, two of the seventy elders appointed by

Moses to assist him in the government, who, although not present with the others at the door of the Tabernacle, were filled with the Divine Spirit, and prophesied in the camp, to the displeasure of Joshua, who regarded their proceeding as irregular, Num. 11 : 24—29.

ELDERS OF ISRAEL, the heads of the tribes, or rather of the great families in Israel ; who, in the infancy, and before the settlement of the Hebrew commonwealth, had a kind of government over their families, and over the whole people. To them, as the representatives of the nation, Moses addressed himself, Exodus 3 : 15 ; 4 : 29 ; and in this capacity they seem generally to have been regarded, Exod. 24 : 1, 9, 10. Seventy elders are mentioned ; it is probable, however, that there were seventy-two, six of each tribe ; or perhaps Moses and Aaron were themselves reckoned in the seventy-two, only four others being furnished by the tribe of Levi. In Numb. 11 : 24—30, the first appointment of elders is mentioned. It took place under divine direction, and the men were specially qualified for their work. In Josh. 9 : 15, we find the elders again acting on behalf of the people ; also in Josh. 23 ; 24 : 1, 28. Soon afterwards their authority seems to have declined. Each city had its elders besides these, Deut. 19 : 12. Elders in the Christian church are officers so called, 1 Peter 5 : 1—4, who seem, however, to have been the same persons as pastors or bishops. They performed various offices, Titus 1 : 9 ; James 5 : 14. The four-and-twenty elders that surround the throne

of God, figuratively represent the saints of the Old and New Testaments, Rev. 4 : 5 ; 7 : 11, 13, and 14 : 3.

ELE-A'LAH, a town of the Reubenites, east of the Jordan, usually mentioned in connection with Heshbon, Num. 32 : 3, 37 ; Isa. 15 : 4 ; 16 : 9.

E-LE-A'ZER, *God the Helper* ; the third son of Aaron, and, after the death of Nadab and Abihu, his successor in the high priesthood, which office continued in his family till the time of Eli.

2. ELEAZER, son of Abinadab, who had the care of the ark when it was sent back by the Philistines, 1 Sam. 7.

3. ELEAZER, the son of Dodo, the Ahohite, one of David's valiant men, 1 Chron. 11 : 11—18. He routed the Philistine army alone, and made such a slaughter among them, that his sword stuck to his hand, 2 Sam. 23 : 9, 10.

ELECTION, choice. The word is used in theological discussion for the predetermination of God, by which some are chosen to everlasting life. In the Scriptures we meet with two other kinds of divine election, besides the choice of certain persons to salvation. 1. That of individuals to perform particular services. Cyrus was elected to rebuild the temple. David, to fill the throne of Israel. Paul, to carry the gospel to the Gentiles. The apostles, to discharge the high office of ambassadors for Christ. 2. That of bodies or nations, to especial religious privileges, and to become, by means of these privileges, the instruments of accomplishing the purposes of God in the world. Thus the Jews were chosen to be the people of God, Deut. 7 : 6, 7.

The terms *elect, chosen, the people of God*, are doubtless sometimes used of Christians as the people of God, in some such manner as the Jews were his people. They are sometimes terms of mere dignity, Col. 3 : 12.

Election has been explained as the determination of God to save all who believe. Arminians so explain it ; but—1. Such a determination is no choice of persons at all. 2. It leaves in a state of contingency the attainment of the great design of the death of Christ. All who believe will indeed be saved by him ; but what pledge is there that any will believe ? 3. It sets aside and makes no account of what every believer's experience tells him is true. The difference between himself and an unbeliever has been wrought by divine mercy alone. He believes in Christ because, by his Spirit, God has wrought effectually on his heart. Election is the determination in the mind of God to do what he actually does in bringing sinners to himself. An objection fatal to such a determination is equally fatal to God's bestowing his special grace on men to make them believers. If, by his sovereign mercy, God may bring me to the Saviour without injustice to another man, then may he determine to do so equally without injustice. Nor is it of any moment in this argument when the determination takes place. If it be right so to determine in time, it is not wrong to have so determined from eternity. The New Testament speaks very expressly on the subject of election. Believers are *chosen in Christ before the foundation of the world*, Eph. 1 : 4. They are

described as *elect according to the foreknowledge of God the Father*, 1 Pet. 1 : 2. They are *predestinated according to the purpose of him who worketh all things after the counsel of his own will*, Eph. 1 : 11. They are *given to Jesus Christ*, John 6 : 37. See also 2 Thess. 2 : 13 ; Eph. 3 : 11 ; 2 Tim. 1 : 9 ; Rom. 8 : 28. Election, therefore, is "a sure, firm, and fixed decree of God, which he can never repent of, seeing it depends on nothing out of himself, being founded solely in his own good pleasure ; which decree has for its grand design to reveal the glory of his grace, and bestow eternal salvation on a certain number of the fallen race of Adam, who are the objects of his choice."

Three remarks are necessary to be borne in mind on this article. 1. Election does not respect men as creatures merely, it respects them as guilty and ruined creatures. Simply as creatures, they may have an equal claim on their Creator. To bestow mercy on one, and not on another, might be partial and unjust ; but it cannot be so when all are guilty, all equally deserve condemnation. 2. Election does not in any way interfere with our duty. This is never suspended on our previously ascertaining whether God has determined or not to save us. Though as a sovereign he bestows especial mercy on some, to all he is a ruler, and his commands ought to be obeyed. 3. Election discourages none from believing in Jesus Christ, that he may have eternal life. He saves to the uttermost all who believe ; he never rejects an humble applicant for mercy. So that the inquiry

of a man anxious to know if he be in the path to life everlasting is not, and ought not to be, Am I elected by God to salvation ? but, Do I believe in the Lord Jesus Christ ? for *he that believeth shall be saved*.

ELEOT LADY, a distinguished female to whom the apostle John addressed one of his epistles. Some interpreters regard the word elect as a proper name, and translate : "The Elder to the Lady Electa," 2 John, verse 1.

ELEMENTS, first principles. The elements in nature are fire, water, earth, air, of which all bodies are formed. The organized parts of which things are formed are called elements. Letters are the elements of words. Science has its elements or first principles, and there are the elements of Christian doctrine, Heb. 5 : 12. Mosaic appointments are called elements, Gal. 4 : 3, 9 ; Col. 2 : 8, 20, because they contained the rudiments of the knowledge of Christ. *The law was a schoolmaster to bring to Christ*, Gal. 3 : 24. These elements or rudiments were *worldly*, consisting in outward institutions ; they were *weak and beggarly*, they could neither *purge the conscience from guilt, nor render the sinner acceptable to God*. If, as from the tenor of Col. 2, generally, it be considered that under the designation *elements* or *rudiments*, Paul included the dogmas of heathen philosophy, he must be understood to pour contempt upon them ; profound as they were thought to be, they were, after all, but rudiments, and of a very questionable kind. Christians must neither *touch, taste, nor handle them*, ver. 21.

ELI, *raised up*, high-priest of the Hebrews, of the race of Ithamar, 1 Chron. 24 : 3, 6. He was severely punished by God for neglecting to take proper notice of the wickedness of his sons, Hophni and Phinehas, who were both slain in battle, when the ark of the Lord was taken. Eli, upon receipt of the news, fell backwards and brake his neck, in the ninety-eighth year of his age, A. M. 2888, after he had governed the Hebrews, in their civil and religious affairs, forty years. The history of Eli affords a striking lesson to parents against the indolence and the foolish fondness that would permit sons to do wickedly without restraint. A question has arisen as to the length of time during which Eli judged or ruled Israel. We read forty years in our version. The Septuagint reads twenty. The forty years probably comprehend the whole period of his administration as high priest and as judge ; the first half being the twenty years during which Samson is said to have judged, Judges 16 : 31. During this time some of Eli's civil functions may have been in abeyance.

E-LI'A-KIM, son of Josiah, king of Judah, whose name was changed by Pharaoh Necho, king of Egypt, to Jehoiachim, 2 Kings 23 : 34.

2. ELIAKIM, governor of the palace under Hezekiah ; deputed by the king to treat with Rabshakah during the siege of Jerusalem, 2 Kings 18 : 19 ; Isa. 22 : 20—25.

E-LI'A-SHIB, grandson of Joshua, who built a part of the walls of Jerusalem, and incurred the displeasure of Nehemiah by

preparing a chamber for Tobiah, the Amorite, in the house of God, Neh. 3 : 1 ; 12 : 10 ; 13 : 4—9.

E-LI-E'ZER, *My God a help* ; a native of Damascus, and steward of Abraham's household ; sent by him into Mesopotamia, to fetch Rebekah, for a wife to his son Isaac, Gen. 24. Previously to the birth of Isaac, Abraham intended to make Eliezer his heir, Gen. 15 : 1—3. It is still the custom in India and several parts of the East, in default of lineal descendants male, and sometimes where there are such descendants, for the master of a house to adopt a slave as his heir. He educates him agreeably to his wishes, marries him to one of his own daughters, and bequeaths to him his wealth, in preference to his nephews or any collateral branches of his family. Moses had a son of this name, Exod. 18 : 4 ; and there were probably several other Eliezers.

E-LI'HU, *My God he or this*. There were several of the name ; the most considerable of them in Scripture history was one of Job's friends, descended from Nahor.

E-LI'JAH or E-LI'AS, *My God Jehovah* ; a famous prophet, native of Tishbi, a town beyond the Jordan, in the land of Gilead. His life was preserved almost by a continued miracle, and his removal out of the world was equally wonderful, 2 Kings 2. His appearance in the sacred history is sudden. Without mentioning his parentage, education, or call to the prophetic office, the Scripture introduces him denouncing a three years' drought on the whole kingdom, 1 Kings 17 :



1. Concealing himself by divine appointment near the brook Cherith, he was, in the mean time, miraculously fed by ravens. He



multiplied the oil of the widow of Sarepta and her barrel of meal, and recovered her son to life. He challenged the priests of Baal to a contest, at which, in his prayer, fire came down from heaven and consumed his sacrifice, upon which the prophet slew four hundred and fifty prophets of Baal. Jezebel vowed the destruction of Elijah, 1 Kings 18:19, but he fled to the wilderness, where the angel supplied him with bread and water; he removed thence to Mount Horeb; and, after anointing Hazael, king of Syria, and Jehu, king of Israel, he went in quest of Ahab, whom he rebuked for the death of Naboth. His prediction as to Ahab's death was soon afterwards literally fulfilled. The dogs licked his blood where they had licked that of his murdered victim. The son of Ahab trod in the impious steps of his father, and was reproved as Ahab had been by the faithful prophet, on which he seeks his life; but Elijah was under divine protection, and in 2 Kings 1, we read of his being permitted to cause

fire from heaven to consume the two captains and their fifty men, each sent by Ahaziah in search of him. At length, in the beginning of Joram's reign, he was taken to heaven in a fiery chariot with fiery horses, about A. M. 3108. His disciple, Elisha, gathered up his fallen mantle, and became possessed of his prophetic spirit. About eight years after, letters were brought from Elijah to Jehoram, king of Judah, telling him, that on account of his walking in the wickedness of the house of Ahab, and causing the people to do the same, the Lord would smite his family and people with terrible judgments, and cause his own bowels to fall out by means of a dreadful distemper, 2 Chron. 21:12—15. This letter had been written in all probability under the express direction of God previously to the prophet's being taken up into heaven, and left with Elisha or some other of the prophets to deliver. About nine hundred and thirty years after his translation, Elias descended from heaven, and conversed with Christ on the Mount, Matt. 17:1—5. Elijah was one of the most eminent of the prophets of Israel. His character stands out with a dignity and grandeur somewhat heightened by the obscurity thrown around his connections and private history. The proudest were awed by his menace; none ventured to question his being a prophet of Jehovah. He was bold in reproof, zealous for the honor of God—superior to the softness, the luxury of the age. He was filled with the Holy Spirit, and enabled to work miracles, such as had never been wrought

since the days of Moses, whose institutes he was raised up to vindicate. He was admitted to extraordinary intercourse with God, and, as we learn from the New Testament, was held in the highest repute by the Jewish people. See Matt. 16 : 14. To assure the world of the future existence of good men in a state of glory and felicity, and that in bodies changed from mortality to immortality, each of the three grand dispensations of religion had its instance of translation into heaven — Enoch in the patriarchal, Elijah in the Jewish, and in the Christian our blessed Lord, whose promise is, *Because I live, ye shall live also.*

E'LIM, one of the stations of the Israelites on their route to Mount Sinai, Exod. 15 : 27.

E-LIME-LECH, a native of Bethlehem, husband of Naomi,

the mother-in-law of Ruth, Ruth 1 : 2.

EL'I-PHAZ, *God the strong*, a son of Esau and Ada, Gen. 36 : 10.

2. ELIPHAZ, probably a descendant of the former, one of the three friends who took part in the discussion on divine providence, contained in the book of Job. His language is more mild than that of the other debaters, and his part of the argument is conducted with considerable address. See Job 4, 5, 15, 22.

E-LIS'A-BETH, the wife of Zacharias, and mother of John the Baptist. She was of the family of Aaron, Luke 1 : 5.

E-LI'SHA, *God the deliverer*, son of Shaphat, Elijah's disciple, and successor in the prophetic office, 1 Kings 19 : 19—21. When the Lord took Elijah up in a whirlwind, Elisha obtained his mantle,



together with a double, or a large portion of his spirit, 2 Kings 2 : 13. He seems to have been designed by God to complete the work which Elijah had begun, and when the children from Bethel, followed him to mock at the mir-

acle by which his instructor had been taken from him, they were miraculously torn by bears, as if in confirmation of his character as the prophet of Jehovah. Having parted the Jordan with the mantle, he passed it dry-shod.

He foretold to Jehoshaphat, king of Judah, and to Joram, king of Israel, the victory they should obtain over the Moabites ; he multiplied the oil of the widow ; by his prayers he obtained for the woman of Shunem, with whom he usually lodged, a son, whom he afterwards restored to life ; he miraculously multiplied bread which he dealt out to the people ; he cured Namaan's leprosy, with which Gehazi, his servant, for his covetousness and falsehood, was smitten ; and after foretelling to Joash, king of Israel, that he should gain as many victories over the Syrians as he had stricken the earth with his javelin, he died in Samaria, A.M. 3165. A short time after his death, a company of Israelites going to bury a dead person, when they saw a band of Moabites making towards them, put the corpse for haste into Elisha's tomb, where, as soon as it touched the prophet's body, it revived, so that the man stood upon his feet — an emblem of the life-giving power of the labors of the servants of God, even after they themselves are gathered to their fathers, 2 Kings 13 : 20, 21.

E-LISHAH, a son of Javan, Gen. 10 : 4, who gave his name to certain islands which are described as exporting purple and scarlet to Tyre, lying, as some think, in the Ægean sea, Ezek. 27 : 7.

E-LISH'A-BA, daughter of Aminadab, wife of Aaron, and mother of a family of priests, Exod. 6 : 23.

E-LIZ'A-PHAN, son of Uzziel, chief director of the Kohathites, in the wilderness, Num. 3 : 30.

EL'KA-NAH, the father of the prophet Samuel, 1 Sam. 1. Also

the name of several other persons mentioned in Scripture, Exod. 6 : 24 ; 2 Chron. 28 : 7 ; 1 Chron. 12 : 6.

EL/LA-SAR, a territory in Asia, whose king, Arioch, was one of the four confederates who invaded Canaan in the time of Abraham, Gen. 14 : 1. It is supposed to have been the same as Thelasar, mentioned 2 Kings 19 : 12.

ELM. The original word which is translated elm, Hos. 4 : 13, signifies a tree of a different kind from that commonly known by this name, and is differently translated in other passages where it occurs. It is properly the terebinth, or turpentine tree, which grows to a great size, and is very long-lived. There was one near Hebron in the time of Christ which tradition alleged to have been that under which Abraham pitched his tent.

E/LOI, *my God*, one of the words of the Saviour's exclamation on the cross, Mark 15 : 34, quoted, with a slight variation, from the Hebrew of Psalm 22 : 1.

E/LON, of the tribe of Zebulon, who judged Israel ten years. Judges 12 : 11, 12. Also the name of a city in the tribe of Dan, Josh. 19 : 43.

E/LUL, the sixth month of the Hebrew ecclesiastical year, and the twelfth of their civil year, answering to our August and part of September. It contained twenty-nine days.

EL'Y-MAS, an appellation meaning *a wise man*. It was used of the sorcerer, Acts 13 : 6—11. The blindness inflicted on this man *for a season* is argued by Chrysostom as intended less for the punishment of his opposition to

the apostle than for the conversion of the Roman deputy to the Christian faith.

**EMBALMING**, anointing dead bodies, and otherwise taking pains to prevent putrefaction, by filling them with aromatics. The body was opened, the intestines and brain were taken out, and their places were filled with odoriferous and desiccative drugs. The ancient Egyptians, and, in imitation of them, the Hebrews embalmed the bodies of their dead, Gen. 50. The whole body they afterwards anointed with oil of cedar, myrrh, &c., then it was put into nitre, in which it lay forty days, making up, in the whole process of embalment, seventy days. The body was taken out of the salt, washed and wrapped up in linen bands, dipped in myrrh and certain gums, and returned to the relations, who put it into a coffin kept in some repository. The process was very expensive; the highest price was a talent, about fifteen hundred dollars. King Asa seems to have been embalmed, 2 Chron. 16 : 13, 14. The friends of Jesus intended to embalm him, but the Sabbath being too near, the operation was deferred till its solemnities had closed, Mark 16 : 1; Luke 23 : 56; and John 19 : 40. They thus showed their affection for Jesus, but withal the absence of all hope that he would rise again, though he had said he should.

**EMBROID'ERY**, variegated needle-work, for which the Egyptians were celebrated, and from whom, probably, the Jewish women learned it, Exod. 26 : 36; 27 : 16; 28 : 39.

**EME-RALD**, Exod. 28 : 18; Ezek. 28 : 13; Rev. 21 : 19. A gem concerning the precise nature

of which we must be content to remain ignorant. Some describe it as a carbuncle, an oriental garnet of a transparent red color, with a violet shade and a strong vitreous lustre. Others speak of it as one of the most beautiful of all the gems, of a bright green color. Pliny says its lustre is not changed by the sun, by the shade, nor by the light of lamps. It has always an evident, moderate brilliancy. The Tyrians traded in emeralds in the marts of Syria, obtaining them probably from India, on the south of Persia.

**EME-RODS**, a disease befalling the Philistines, when they had seized the ark of Jehovah. What it was precisely, it is difficult to say, 1 Sam. 5 : 6, 12. See also Deut. 28 : 27.

**E'MIMS**, ancient inhabitants of Canaan beyond Jordan; a warlike people of a gigantic stature, Deut. 2 : 10, 11.

**EMMAN'UEL** or **IMMAN'UEL**, a name given the Messiah by Isaiah, 7 : 14; 8 : 8; applied, Matt. 1 : 23, to Jesus. It is compounded of three Hebrew words which signify *God with us*.

**EM'MA-US**, a village about seven miles from Jerusalem, memorable for the Saviour's interview with two of his disciples, on the day of his resurrection, Luke 24 : 13.

**EN**, a FOUNTAIN. [See **AIN**.]

**ENCHANTMENT**. [See **DIVINATION**.]

**ENDOR**, a city in the tribe of Manasseh, Josh. 17 : 11, where Saul consulted the witch before the battle of Gilboa, 1 Sam. 28 : 7. It has been disputed whether Samuel himself appeared to Saul, whether it was the devil personating Samuel, or whether the whole affair was not an imposition of



this cunning woman. The most probable opinion seems to be that it was the prophet himself who came, not at the bidding of the woman's enchantment, but by the permission and perhaps merciful appointment of God, that the infatuated monarch might again be warned, and, if possible, induced to repent. Neither chicanery nor satanic influence is hinted at in the text, but on the contrary, ver. 14 says expressly it was *Samuel himself*; such is the literal translation of the Hebrew. Indeed, the very soul of Samuel breathes in the expressions of divine displeasure against Saul's disobedience and crime, and the awful predictions uttered are too exact, and were too closely fulfilled, to have flowed from human or diabolical wisdom.

E-NE'AS, a paralytic whom Peter miraculously healed, Acts 9 : 33, 34.

EN-EG-LATM, a town of *Moab*, situated at the northern extremity of the Dead Sea, at the influx of the Jordan, Ezek. 47 : 10.

EN'GE-DI, or HA-ZA-ZON-TA-MAR, a town near the lake of Sodom, not far from Jericho, Sol. Song, 1 : 14. See also 1 Samuel 24 : 1. It abounded, as the latter of the two names intimates, with trees producing balm. It was in some cave of the wilderness of En-gedi that David hid himself, when he was pursued by Saul, and where he had an opportunity of destroying that king, if he had been anxious to do so. Similar caves were numerous in the Holy Land, as those of Adullam and Makkedah. See also 1 Sam. 13 : 6 ; 14 : 11. From the Israelites frequently retiring to them for shelter and protection, the prophets have de-

rived some striking and terrific images, Isa. 2 : 19 ; Rev. 6 : 15, 16.

EN'GINES, instruments used in war. The principal engines employed in ancient times, were the catapulta, for throwing darts ; the balista, for hurling stones ; and the ram, for demolishing the walls of cities, 2 Chron. 26 : 15 ; Ezek. 26 : 9. All these, of course, have been rendered useless in modern warfare by the invention of fire-arms and gun-powder.

ENGRAVING, the art of cutting or carving in wood, stone, or metal, which was well known to the Israelites, and much used by them for many purposes, Exod. 28 : 9—11, 36. It furnishes a beautiful figure by which God's remembrance of his church is illustrated, Isa. 49 : 16, and of the difference between the law and the gospel, 2 Cor. 3 : 7.

EN'NOCH, son of Cain, in honor of whom the first city mentioned in Scripture was called Enoch, by his father Cain, who built it, Gen. 4 : 17. It was situate east of Eden. A second Enoch is mentioned, son of Jared, and father of Methuselah, who was born A. M. 622, and was therefore contemporary with the first man, from whom probably he learned many of the most important truths of religion. The encomium pronounced on him was that *he walked with God* ; no light honor at any time, but especially when men generally were living in open rebellion and vice. His faith was sound, his heart purified, his religious duties were well sustained, and his life was uniformly devout and holy, Heb. 11 : 5, 6. After having lived 365 years, *he was not, for God took him* ; that is, he was translated to

heaven, and did not see death. An apocryphal book, purporting to be the book of Enoch's prophecies, and from which Jude, ver. 14, 15, is thought to have quoted, excited a good deal of attention a few years since. Copies of this book in Ethiopic were said to have been discovered, especially by Bruce the traveller, in Abyssinia. The interest, however, has greatly subsided, though, doubtless, the discovery made is of considerable value as the discovery of an ancient record. Still it is too Christian in its character to have been composed so early in the history of the world as Enoch lived. There are other persons of the name of Enoch mentioned in Scripture.

ENON, the place where John baptized, "*because there was much water there,*" which would be needed for the common use, not for the immersion, of a great multitude of persons with their animals. It was about fifty-three miles north-east of Jerusalem, John 3: 23. [See BAPTIZED CHILD, p. 158, by Mass. S. S. Soc.]

ENOS, son of Seth, and father of Cainan. He died A. M. 1140, aged 905 years. He is supposed to have been the institutor of social and public worship, Gen. 4: 26, which by some is supposed to be the meaning of *men's beginning to call on the name of the Lord*. Others think the expression means that in his time good men, to distinguish themselves from the wicked, began to take the name of the sons or servants of God.

EN-RO'GEL, a fountain near Jerusalem, supposed to be the fountain of Siloam, but more probably the well of Nehemiah, Josh. 15: 7; 18: 16; 2 Samuel 17: 17.

EN'SIGN, a military standard, used as a rallying point in an army or company of soldiers, Num. 2: 2. What the form and material of the Hebrew ensigns were, is not known. The word is used figuratively for Christ as the rallying point around which the Gentiles are to gather, Isa. 11: 10.

ENSUE', an obsolete word signifying to follow, 1 Pet. 3: 11.

EP'A-PHRAS, an eminent teacher, in the church at Colosse, Colos. 1: 7; 4: 12. Some think him the founder of the church in that city. If he was not this, he was one of its earliest and most zealous instructors.

E-PAPH-RO-DITUS, a friend of Paul's, sent from Philippi to Rome to him to supply his wants, and to express the sympathy of the church with him in his affliction, Phil. 2: 25; 4: 18. Some think Epaphras and Epaphroditus the same person. For this, however, the reasons given are insufficient.

E-PEN'E-TUS, a Christian residing at Rome when Paul wrote his epistle to the church in that city, and one of the persons to whom he sent special salutations. He is spoken of as the "first fruits of Achaia," or, as it is in the best MSS., "the first fruits of Asia;" that is, the first convert, or one of the first converts, to Christianity in that country, Rom. 16: 5.

EPHAH, a measure of capacity, both for things liquid and dry. The ephah for things dry contained three pecks and three pints. It was of the capacity of the bath in liquid measure, Ezek. 45: 11. There was a person of this name, eldest son of Midian, Gen. 25: 4, who gave his name

to a city and small district in the country of Midian, east of the Dead Sea, abounding in dromedaries and camels, Isa. 60 : 6.

EPHESUS, a celebrated city of Ionia, in Asia Minor, upon the river Cayster, famed for its superb temple of Diana, which, for its extent and elegance of building, was accounted one of the seven wonders of the world. [See the article DIANA.] The temple was erected under the superintendence of the architect Ctesiphon ; it occupied two hundred years in building, all Asia contributing to the enormous expense. It was fired seven times, once on the day that Socrates drank the poison, and afterwards on the night that Alexander the Great was born, the incendiary in the last instance acknowledging that he designed by his deed to acquire for himself a name ! It is now a heap of ruins, and the rest of the city is inhabited only by herdsmen. Paul preached in this city, and made many converts, Acts 19 : 26. This triumph of the gospel was so much the greater from the deep and strong hold which idolatry had taken of the people. Mystical spells and charms thought to drive away evil spirits, and to heal diseases, are said to have been invented here. The *curious arts*, Acts 19 : 19, were probably what the ancients frequently mention under the name of *Ephesian letters*. During the apostle's imprisonment at Rome, he wrote an epistle to the Ephesians. After congratulating them on account of their steadfastness in the faith, wishing them a variety of spiritual blessings, and exhibiting to them the astonishing grace of God, that

shone forth in their election, justification, and adoption ; in their illumination, regeneration, access to God, inhabitation of his Spirit, and freedom from heathen idolatry as well as Jewish ceremonies ; in their knowledge of Christ's love, and their being filled with all the fulness of God ; he exhorts them to the study of Christian unity, to the mortification of sin, to universal holiness, to honesty, meekness, and love, to relative duties, and spiritual warfare with Satan and his agents. The apostle John lived a considerable time at Ephesus, and here, according to the most authentic records, he died. One of the seven epistles in the Revelation is addressed to this church, Rev. 2 : 1—7, from which it appears that it was in an exceedingly fallen condition, as compared with its state when Paul wrote. The prediction, ver. 5, in this brief epistle, has been most literally fulfilled. A few heaps of stones, with here and there a mud cottage inhabited by Turks, are all the remains of this once flourishing and magnificent city. Paul's letter to the church once existing there is read throughout the world, but there is none at Ephesus to read it. The candlestick is removed out of its place. "I was at Ephesus," says Mr. Arundell, "in January, 1824 ; the desolation was then complete ; a Turk whose shed we occupied, and a single Greek, composed the entire population, some Turcomans excepted, whose black tents were pitched among the ruins." [See PAUL AT EPHESUS, by Mass. S. S. Soc.]

EPHOD, an upper garment in which the Levites frequently, the priests, and especially the high

priest, officiated in their several services. It was a short cloak, which, carried from behind the neck, brought over the two shoulders, and hanging down before, was put crossways upon the stomach, and made use of as a sash or girdle to the tunic, Exod. 28 : 6. On this cloak was fastened the breast-plate. The ephod for the priests was of plain linen ; that for the high priest was of cotton colored with crimson, purple, and blue, and ornamented with gold ; on each shoulder there was a large precious stone, engraven with the names of the twelve tribes, six on each stone, Exod. 28 : 9—12. [See engraving under PRIEST.] Samuel wore a linen ephod, 1 Sam. 2 : 18 ; David also, though not a Levite, when he was engaged in the removal of the ark, 2 Sam. 6 : 14. What Gideon's ephod was, is matter of dispute among the learned, but it was remarkable for becoming the occasion of a new species of idolatry, Judg. 8 : 27.

EPH'PHA-THA, a Syriac word used by the Saviour in healing a deaf and dumb person, signifying to open, Mark 7 : 34.

EPHRA-IM, Joseph's second son by Asenath, Potiphar's daughter, Gen. 41 : 52. When Joseph took his two sons to receive his father's blessing, Jacob laid his right hand on Ephraim, and his left on Manasseh, prophesying that the youngest should be the greater, and his posterity more numerous, Gen. 48 : 13—20. The portion of the Ephraimites was between the Mediterranean westward and the Jordan eastward.

After the separation of the ten tribes from the two, the seat of their kingdom was a city in the

tribe of Ephraim, so that under this name sometimes the whole kingdom of Israel is intended, Hos. 5.

There was a city or town called EPHRAIM, towards the Jordan, John 11 : 54 ; and a wood or forest of Ephraim, mentioned 2 Sam. 18 : 6, situate beyond the Jordan.

2. EPHRAIM, a mountain or group of mountains in central Palestine, in the portion of the land which Ephraim's posterity possessed, and towards the possession of Benjamin.

EPH'RA-TAH. [See BETHLEHEM.]

EPHRON, a Hittite residing in Hebron, who sold to Abraham the field and cave of Machpelah as a family burial place, Gen. 23 : 8.

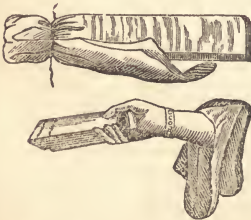
EP-I-CU'RI-ANS, a sect of philosophers, so called from Epicurus, an Athenian, who flourished about A. M. 3700. This sect maintained that as nothing can spring from nothing, the universe has always existed and will always continue ; that the universe consists of body and space, both of which are infinite ; that the world was formed by a fortuitous meeting of an infinite multitude of atoms, and by their action upon each other. The soul they consider to be a subtle corporeal substance, composed of the finest atoms extremely attenuated, and therefore able to pervade the whole body and adhere to all its parts. They allow that there are gods, but they imagine that they take no thought or concern for the government or the affairs of so changing a world as ours. Their excellent nature entitled them to reverence and worship, but they held no intercourse with men. All things, according to their



view, were governed by a blind necessity inherent in every atom, and impelling it to move in a certain direction.

For morals, the Epicureans considered that the great end of life is happiness; the enjoying of as much good, and the suffering as little evil, as possible. This happiness they defined as consisting in bodily ease and mental tranquillity; it could be procured only by a prudent care of the body, and a steady government of the mind. Temperance, fortitude, and justice, were their chief virtues. In a happy life, they said, pleasure and virtue can never be separated. Their system was less open to objection at first than when it came to be corrupted and degenerated into mere sensualism, which it is easy to perceive it soon would be. The sect is mentioned, Acts 17 : 18.

EPISTLES, or letters, are sometimes mentioned in the Old Testament, as in 2 Sam. 11 : 14; Ezra 4 : 15—17. They were commonly sent unsealed, but if to persons of distinction, they were placed in a valuable purse, tied, closed over with wax or clay, and then stamped with a signet, Isa.



29 : 11. The most ancient epistles had neither salutation nor farewell, but under the Persian

monarchies these matters of form were exceedingly prolix. Ezra, 5 : 7, is an abridged specimen. The apostles in their letters or epistles followed in these matters the custom among the Greeks, except that instead of the usual close, *health*, they adopted a benediction more conformable to the spirit of Christianity. Paul dictated his epistles mostly to others who wrote for him, Rom. 16 : 22; but the benediction he in some cases wrote himself, 2 Thess. 3 : 17. The epistles, emphatically so called, are twenty canonical books of the New Testament, being letters written by the apostles, or first teachers of Christianity, to certain churches or persons, on particular occasions or subjects; of which thirteen, or including that to the Hebrews fourteen, are by Paul, one is by James, two are by Peter, three are by John, and one is by Jude. The last seven have been distinguished by the epithet catholic, or general, whether from the contents, or from the parties addressed in them, may be doubted. Paul's epistles, with one only exception, that to the Romans, were occasioned by particular circumstances. Most of the twenty other epistles certainly were not so occasioned. There are spurious epistles purporting to be from Paul and Peter, and there are epistles of ecclesiastical fathers, the latter of which are of value in ecclesiastical history.

E-RASTUS, chamberlain, or treasurer of the city of Corinth, an officer of great dignity and influence, a disciple and intimate friend of Paul, whose salutation he sends from Corinth to the church at Rome, Rom. 16 : 23. He was sent with Timothy from

Ephesus, where he had been assisting the apostle, into Macedonia, whence he returned again to Corinth, Acts 19: 22; 2 Tim. 4: 20.

E'RECH, one of the cities which formed the beginning of the kingdom of Nimrod, in the plain of Shinar, Gen. 10: 10. Its site is supposed to be indicated by mounds of ruin called Irak, lying some miles east of the Euphrates, about midway between Babylon, and its junction with the Tigris.

E-SAR'AS. [See ISAIAH.]

E'SAR-HAD'DON, son of Sen-nacharib, and his successor in the kingdom of Assyria, which, upon his accession to the throne, he found in a very ruinous state. He made war with Manasseh, king of Judah, took Jerusalem, and carried the king to Babylon, 2 Chron. 33: 11. Of Babylon, it is supposed, he had made himself master by force, and so united the two empires. He is said to have reigned twenty-nine years at Nineveh, from A. M. 3294 to 3336; besides which he reigned thirteen years at Babylon, in all forty-two years. He died A. M. 3336. Sir Isaac Newton supposes Esar-haddon to be the same with Sardanapalus, the name Sardana-palus being derived from Asser-Haddon-Pul. Esar-Haddon is called Sargon or Saragon, Isa. 20: 1.

E'SAU, son of Isaac by Rebekah, and twin-brother to Jacob. The brothers were greatly unlike each other. Esau delighted in field sports; Jacob was quiet and domestic: the one was the favorite of Isaac, the other of Rebekah. Fatigued and hungry, Esau sold his birthright to Jacob for pottage which he was preparing; thus showing an unbelief respecting

the promised patriarchal blessing, or a disesteem of it. Hence Paul calls him a *profane person*, Heb. 12: 16, supposing that the patriarchal blessing was the birthright of the eldest son. By some of his marriages Esau greatly displeased and afflicted his parents. Still Isaac wished to bestow the blessing on him. This, however, was prevented, by fraud on the part of Rebekah and her son Jacob, for which the history shows they both suffered, but yet in accordance with the divine purpose which had determined that the elder should serve the younger. When Esau found that he had been deceived, he was exceedingly wroth, and determined on killing Jacob, who consequently fled. Some years afterwards the brothers met; both had in the mean time become wealthy. Esau probably intended at first the execution of his former revenge, but suddenly, almost miraculously, his resentment was subdued and the brothers were friends—in which two things are observable; 1. The entire control that God has over the minds of men; Esau intended evil to his brother, but is held back by God; and, 2. The power of prayer. Jacob spent the night previously to meeting with Esau, in earnest supplication to God. He had power and prevailed with him. After this, we hear little more of Esau than that returning to Mount Seir he dwelt prosperously there. How he died we know not.

The history of Esau illustrates, among other things, the sovereignty of God. He was the first-born, but God had determined that the rights of primogeniture should be enjoyed by Jacob. This does not

indeed exculpate the unworthy means taken by Rebekah and Jacob to obtain the blessing, but it shows that in dispensing his favors, the Most High does as he pleases without giving account to any.

ESH'BA-AL. [See ISHBO-SHETH.]

ESH'COL, one of Abraham's allies in the pursuit of the confederated kings, Gen. 14 : 24.

2. ESHCOL, the name of a valley and brook, Num. 13 : 24 ; from which the Hebrew spies brought a large bunch of grapes, as a specimen of the fertility of the land. It lay in the south part of Judah's inheritance, near Hebron. Its vineyards are still very fine, and produce the finest and largest grapes in all the country.

ESH'TA-OL, a town belonging at first to Judah and afterwards to Dan, mentioned in the history of Samson, as the place near which the spirit of the Lord first moved him, and where he was buried, Judges 13 : 25 ; 16 : 31.

ESH-TEM'O-A, a city of Judah given to the priests, Josh. 21 : 13, 14.

ESPOUSE'. [See BETROTHING.]

[ES-SENES'], or ES-SE'NI-ANS, one of the principal sects amongst the Jews at the birth of Christ. They were an enthusiastic sect, but small and little known ; the opposites of the Pharisees, in their scrupulous regard to the ceremonial law, and in their reliance upon tradition ; but they equally pretended to great sanctity of manners. Paul is supposed to allude to them in Col. 2 : 18—23, and our Lord in Matt. 19 : 12. They were divided into two classes, one of which denominated *practi-*

*cal*, lived in society, and engaged in such employments as they deemed lawful ; the other, denominated *contemplative*, separated themselves from society, and were devoted principally to meditation and devotional exercises. All the Essenes were exceedingly abstemious, exemplary in moral deportment, averse from profane swearing, perhaps from oath-taking altogether, though on this point Josephus, in his account, is scarcely consistent with himself ; they were also rigid in the observance of the Sabbath. From Philo and Josephus we learn that they believed the immortality of the soul, that they were predestinarians, that they held the Scriptures in the highest reverence, but regarded them as mystic writings, and expounded them allegorically ; that they sent gifts to the temple, but offered no sacrifices ; that they admitted none into their brotherhood till after a trial of three years ; that they lived in a state of equality, having all things common, excepting only that the aged and the priests had a larger measure of respect than other persons ; that they considered all secular employment, except agriculture, as unlawful ; that they were industrious, quiet, and free from vice, holding celibacy and solitude in very high esteem ; that they allowed of no parade in dress, and abstained from wine ; that they ate only with persons of their own sect : that the food of each was allotted in very sparing proportions : they ate not moreover *except they washed oft*. The austere and retired life of the Essenes is thought to have given rise to monkish superstition.

ESTATES', properly, possessions; in the New Testament, principal men or officers of state, Mark 6 : 21.

ESTHER, or HA-DAS'SAH, daughter of Abihail, Mordecai's uncle, of the tribe of Benjamin. When Vashti, queen of Ahasuerus, was divorced, she was fixed upon to succeed her. It has been much disputed whether the book of Esther be entitled to be regarded as a canonical book. High authorities are quoted against it, and among them Luther's, though it may be fairly questioned whether Luther's decision be against it. Certainly, parts of the book as given in the Septuagint are apocryphal, but in the authorized English version these parts are not inserted. The book as we have it does truly, as Luther said, "judaize" a good deal, but it is a history of the Jews while one of their nation was in an exalted condition, and it illustrates the providence of God in respect of that people in a late period of their history, as other books illustrate the same providence at an earlier period. It is important to remark that the history the book contains is of a kind not likely to be forged, and received as true if it were not so. The exact period when the book was written nowhere appears ; but it is probable that the time was the reign of Artaxerxes Longimanus, whom Dean Prideaux supposes to be the Ahasuerus of history.

ETAM, a town in the tribe of Judah, about six miles south of Jerusalem, beautified, according to Josephus, with gardens and fountains by Solomon, and fortified by Rehoboam, near to which, as is supposed, was the rock Etam,

to which Samson returned after the slaughter of the Philistines, 1 Chron. 4 : 3, 32 ; Judges 15 : 8, 11.

ETER'NITY, an attribute of God, Deut. 33 : 27, denoting duration, without beginning, and without end, Isa. 41 : 4. It is involved in his necessary self-existence, which, being dependent on nothing external, admits of no decay or cessation. Eternity rejects the idea of succession, which is included in the notion of time, in which one thing begins and another ceases. It is a permanent now, so that it follows that all things with God are simultaneous. *One day is with the Lord as a thousand years, and a thousand years as one day.* Jesus Christ, to whom the attribute belongs, and who is therefore God, describes himself indeed as that *which was, is, and is to come*, Rev. 1 : 8 ; but this is in condescension to our weakness. The difference between past, present, and to come, respects us, and things temporal, not God. The eternity of God is not merely immortality, though it includes it, for he not only cannot cease to be, he never began to exist. There never was a moment when he was not, Psalm 90 : 2—4. The words *eternal, everlasting, forever*, are not always to be understood in a literal sense ; for sometimes they signify only a long time, Gen. 17 : 8 ; 49 : 26.

ETHAM, the third station of the Israelites, after they quitted Egypt, on the edge of the wilderness, Num. 33 : 6.

ETHAN, the Ezzrahite, a man so eminent for wisdom and learning, that Solomon alone excelled him, 1 Kings 4 : 31, supposed to be the person referred to in 1 Chron. 15 .



17, as one of the conductors of the Temple music, and to whom the eighty-ninth Psalm is ascribed.

ETH'A-NIM, *streaming rivers*, a Hebrew month, answering to parts of our September and October. After the Jews returned from captivity it was called Tisri, 1 Kings 8: 2. The festivals of Atonement and Tabernacles occurred in this month, the season of autumnal rains.

E-THI-O'PI-A, an extensive country of Africa. There were three countries called by the name of Cush, generally translated Ethiopia. One of them was a district bordering on the Red Sea, where that sea joined Egypt. From hence Zipporah, wife of Moses, was taken; she is called a Cushite, or Ethiopian. A second was the district through which the Gihon flowed, Gen. 2: 13; and the third was a part of Africa, situate above Thebais and the Upper Egypt. From hence it is generally supposed the eunuch came, Acts 8: 27.

[EUCHARIST], properly the act of giving thanks; a word frequently, but improperly applied to the sacrament of the Lord's supper.

EU-NICE, mother of Timothy, 2 Tim. 1: 5. She was a Jewess who had received the Christian faith, Acts 16: 1.

EU'NUCH, *one who guards the bed*, because in the courts of eastern kings, the care of beds and apartments belonging to princes and princesses, was committed to eunuchs. The designation is often used in the sacred page for an officer of the inner part of the palace, whether a real eunuch or not. Eunuchism was forbidden by the law, Deut. 23: 1. There is mention made of those who made

themselves eunuchs, Matt 19: 12, understood of such as from religious motives abstained from marriage, in order that they might be less incumbered with the cares of the world, and that they might more fully devote themselves to the service of God.

EU-O'DI-AS, a female member of the church at Philippi, who had been of great service to Paul in preaching the gospel, and between whom and another female, named Syntyche, there was a difference of feeling or opinion which the apostle was anxious to remove, Phil. 4: 2, 3.

EU-PHRA'TES, a river of Asiatic Turkey; its source is in the mountains of Armenia, from whence it flows in two streams to a little south-west of the city of Erzeroum, where the streams unite, and, flowing on in the same direction, receive the Morad, near the high range of mountains at Semisat, the ancient Samosata. From thence it proceeds south and south-easterly, receiving the Tigris, and falling into the Persian Gulf. Moses says it was the fourth river of Paradise, Gen. 2: 14. In scripture it is called the Great River, and assigned as the eastern boundary of the promised land, Deut. 1: 7; Josh. 1: 4. The Euphrates is a sluggish stream, flowing about three miles an hour, except at flood time, when it approaches five miles an hour. Its breadth varies from about eighty to four hundred yards; its depth is about eight feet, and its course is exceedingly tortuous.

EU-ROCLY-DON, *an eastern tempest*, a wind which at the eastern end of the Mediterranean blows from all points between the north-east round by the north to

the south-east, Acts 27 : 14. It was a dangerous whirlwind, which frequently caused ships to founder at sea. The same wind is now called a Levanter.

EUTY-CHUS, a young man, who, going to sleep while Paul was preaching, fell down and was killed, but by the apostle he was soon restored to life, Acts 20 : 5—12.

EVANGELIST, one who publishes glad tidings, a messenger or preacher of good news, Isa. 41 : 27 ; Eph. 4 : 11. The persons denominated evangelists were next in order to the apostles, their assistants. They were sent by them, not to settle in any particular place, but to travel among the infant churches, to ordain officers, and to finish what the apostles had begun. Of this kind were Philip the deacon, Timothy, Titus, Mark, Silas. The title of evangelist is now almost confined to the four inspired writers of our Saviour's life and death.

EVE, the name of the first woman, taken from a Hebrew word which signifies *to live*, because she was the mother of all living, Gen. 3 : 20. She was formed from a rib of Adam, whose wife she became. Deceived by the serpent, she was first in the transgression. Soon after the expulsion of our first parents from Paradise, she bare a son whom she imagined to be the promised seed. *I have gotten a man, even Jehovah.* She afterwards gave birth to Abel, to Seth, to daughters, and indeed to many children.

EVIL is either *natural*, what disturbs the perfection of natural beings, as blindness, sickness, death ; or *moral*, a violation of the rule by which rational agents

ought to be governed. When a mere rule of fitness and propriety between man and man is violated, we call the evil a fault. When God's law is broken, we call it a sin. How moral evil entered into the universe, is a question much more calculated to perplex than to instruct and benefit our minds and character. Liberty of action was of course necessary to the perfection and happiness of all creatures. This God gave to the angels who kept not their first state ; this also he gave to our first parents, but liberty is abused, sin is committed, and, by a just course of things, natural evil or punishment is inflicted. We cannot pretend to explain this subject. The Scriptures do not. All we can say is, in the permission of evil God is wise and just, and in providing a remedy against it, as he has done in the death of his Son, he has declared his infinite mercy.

EVIL-MER-ODACH, son and successor of Nebuchadnezzar, B. C. 562. He treated Jehoiachin with a kindness and distinction which other captive kings did not enjoy, 2 Kings 25 : 27 ; Jer. 52 : 31, 34. The latter half of his name is supposed to be that of some Babylonian deity ; the first half, EVIL, is thought to signify *the first*, or *prince*.

EXCOMMUNICATION, an ecclesiastical censure among the Jews, whereby persons, guilty of crime, were separated from the synagogue, and deprived of all the advantages of social worship at that place, Matt. 18 : 15—17 ; 1 Cor. 5 : 5. This is what the evangelists call *being cast out of the synagogue*, John 9 : 22 ; Luke 6 : 22. Selden says that there were two excommunications, the greater

and the less ; the former a total excision, the latter a separation for a limited time. In the Christian church, excommunication is identical with withdrawing from, 2 Thess. 3 : 6.

EX'O-DUS, *the departure*, a canonical book of the Old Testament, so called, because it narrates the departure of the Israelites from Egypt, A. M. 2514. It is the second book of the Pentateuch, comprising the transactions of about 145 years, that is, from the death of Joseph, A. M. 2369, to the erection of the tabernacle, 2514. Here we have a description of Pharaoh's tyranny, the bondage of the Israelites, their prodigious increase, the plagues inflicted on Egypt, the departure and miraculous passage of the Israelites through the Red Sea, and the overthrow of the Egyptian host ; the miraculous preservation of the Israelites in the desert, the solemn promulgation of the law on mount Sinai, and the erecting of the tabernacle by the direction of God. The book points out the accomplishment of the divine promises and prophecies concerning Abraham's posterity, and foreshadows the state of the church in the wilderness of this world, till its arrival at the heavenly rest, prefigured by Canaan, 1 Cor. 10 : 1 ; Heb. 4. In the book many types of Christ may be traced. *Aaron*, Heb. 5 : 4, 5 ; *the Paschal lamb*, Ex. 12 : 46 ; John 19 : 36 ; 1 Cor. 5 : 7, 8 ; *the manna*, Ex. 16 : 15 ; 1 Cor. 10 : 3 ; *the rock*, Ex. 17 : 6 ; 1 Cor. 10 : 4 ; *the mercy seat*, Ex. 25 ; Rom. 3 : 25 ; Heb. 4 : 16.

EX'ORCIST, one who professed to have power to expel demons from possessed persons. The

apostles and many of the disciples of Christ were enabled to cast out devils through his name, Mark 9 : 38 ; Luke 10 : 17 ; Acts 16 : 18 ; but there were many false pretenders to this power among the Jews who undertook to deliver the afflicted by magical arts, and by the use of the name of Jesus, among whom were the sons of Sceva, who were assaulted and beaten by the man whom they attempted to relieve, Acts 19 : 13—16.

EXPERIENCE, generally denotes the knowledge we have of those objects which are present to the mind, or a knowledge of our feelings, or the changes happening in it ; to acquire which, presence of mind, or much attention, is required. Thus a man unacquainted with the changes in the mind which are mentioned in Scripture, can form no notion of them ; for instance, of regeneration, faith, sanctification, &c., which are all spiritual changes. He may have some idea of the possibility of such changes, but he does not understand their nature. This is the meaning of the expression, that no unregenerate person can truly understand the Scriptures, which will appear the less strange when we consider that in other things, which have no relation to spiritual knowledge, many notions are acquired only by experience ; that is, by a change which happens in ourselves ; as many virtues, for instance, of which we then only have a just notion when we experience them, or the changes accompanying them. Whims, flights, raptures engendered by the warmth of animal passions, or the vividness of imagination, must not be confounded with ex-

perience, which involves the exercise of the understanding, and the sanctifying power of divine truth upon the heart. Experience is found in Scripture, Rom. 5 : 4, in connection with patience. In this passage, however, *experience* properly means proof by experiment. Tribulation puts character, and truth, and promise, to trial, and so produces experimental evidence of their value ; yet it is true that the afflictions of this life call into exercise Christian principles ; they strengthen confidence in the divine promises, attachment to the truth, and submission under suffering. They thus detach us from the love of this present world, and conform our character to that of Christ. The Holy Spirit sheds abroad the love of God in our hearts, and we know from the effect which the gospel has upon us, that we are disciples of the Redeemer ; thus experience contributes to make our calling and election sure to our own minds, and we rejoice in hope of the glory of God.

EXPIATION, the act by which satisfaction or atonement is made for the commission of some crime. It is the doing away of guilt, or cancelling the liability to punishment. Expiation among the Jews was effected by the offering of certain sacrifices prescribed for that purpose, Ex. 30 : 12—16 ; Lev. 5 : 15, 16 ; 16 : 30—34. Our sins are expiated, by the blood of Christ, John 1 : 29—36 ; 2 Cor. 5 : 21 ; Eph. 5 : 2 ; Heb. 1 : 3 ; 1 Pet. 3 : 18 ; Rev. 1 : 5 ; 7 : 14. To these, and many other similar passages, must be added the argument of the Epistle to the Hebrews, in which the apostle, by proving at length that the sacrifice of Christ was

superior in efficacy to those under the law, unequivocally assumes that his death was a sacrifice and sin offering. No martyr's death is compared with these sacrifices, none is spoken of as taking away sin ; this is exclusively attributed to the death of Christ, the Lamb slain from the foundation of the world.

EXPIATION, DAY OF. [See ATONEMENT.]

EYE, the organ of sight. The Hebrews by a bold figure called fountains eyes, Deut. 11 : 12 ; *the eyes of the Lord* mean copious, ever-flowing fountains. By *an evil eye* is meant envy, jealousy, grudging, or parsimony. *To turn the eyes to any one* is to regard him and his interests. *To find grace in any one's eyes or sight*, Ruth 2 : 10 ; Esther 2 : 17, is to obtain his favor and goodwill, Psal. 123 : 2. *As the eyes of servants*, &c., is illustrated by the custom still prevalent among servants in the East. The servants in Turkey, Maundrell observes, stand round their master and his guests in deep silence and perfect order, watching every motion. De la Motraye says that the eastern ladies are waited on even at the least wink of the eye, or motion of the fingers, and that in a manner not perceptible to strangers.

Women painted their eyes with a black substance called *kohol*, 2 Kings 9 : 30 ; Jer. 4 : 30. Large black eyes were greatly esteemed ; to obtain this element of beauty, therefore, the females with an ivory bodkin or probe smeared with *kohol*, blacked the inside of the eyelids, so that when the eye was open, a narrow black rim would be seen around it. These



bodkins are referred to, Isa. 3 : 22 ; Ezek. 23 : 40.

Criminals sometimes were punished by sealing up their eyes, Isa. 44 : 18, or by stupefying and benumbing all their faculties by the use of opium. Is there an allusion to this practice in Isa. 6 : 9, 10 ? Sometimes the eyes of criminals, especially of chieftains, whom it was desirable not to slay, were put out, Jer. 52 : 11. Eyes were much used in the metaphorical language of Scripture. Ascribed to God, they signify his wisdom and knowledge, whereby he observes the actions of all his creatures, and perceives their motives, Psa. 11 : 4 ; Prov. 15 : 3. His being of *purser eyes than to behold iniquity*, imports that he cannot think evil good, or good evil, or view sin with indifference, Hab. 1 : 13. His setting of his *eyes on the temple*, denotes his delight therein, 1 Kings 8 : 29. The *setting of his eyes on his people*, imports his delight in, love to, and bestowing blessings on them, Psa. 34 : 15 ; Jer. 24 : 6. He guides them with his eye set upon them ; he directs them in the paths of duty, Psa. 32 : 8. He has not eyes of flesh, that see outward things only, and may be full of envy and malice, Job 10 : 4. His *hiding of his eyes*, denotes hatred and abhorrence of wicked works, Isa. 1 : 15. Christ's eye is a flame of fire, and may denote how pure, penetrating, and terrible to his enemies, his knowledge and wrath are, Rev. 1 : 14 ; and his *having seven eyes*, denotes the perfection of his knowledge and wisdom, Rev. 5 : 6.

To be instead of eyes to any one, Num. 10 : 31, is to be a guide. Caravans in the East employ guides, who not only know

the route, but the wells, the situation of enemies, the spots visited by the Simoon, the moving sands, and the nature of the seasons. Such experienced men are esteemed of great importance. To see eye to eye, Isa. 52 : 8, is an expression indicating the mutual joy which the citizens of Zion will feel, when they meet together, and read in each others' eyes their common happiness and unanimity of sentiment.

Blindness and diseases in the eyes always have been exceedingly common in the East, and still are so ; insomuch, indeed, that the astonishment of travellers has always been excited by their frequency. Various causes are assigned for it, such as the suspension of fine dust and saline particles in the atmosphere ; the prevalent custom of sleeping on the roofs of houses and exposed to air ; injurious winds, bad diet, neglect, &c. A disease of this kind in Egypt is regarded as contagious. Blindness was occasionally a punishment among the Jews of disobedience, Deut. 28 : 28 ; Zeph. 1 : 17 ; John 9 : 2.

E-ZE-KI-EL, *God will strengthen or prevail*, son of Buzi, a priest, Ezek. 1 : 1. He was carried captive to Babylon by Nebuchadnezzar. During his captivity he was favored with many visions, concerning the present and future state of the Jews. He is the third in order of the greater prophets ; he foretold the captivity of the Jews, and the destruction of Jerusalem ; then the reestablishment of the people and temple, the reign of the Messiah, and call of the Gentiles. The Jews forbid the reading his visions and comparisons before thirty years of age.

The principal scene of his predictions was some place on the river Chebar, which flows into the Euphrates, about two hundred miles north of Babylon; though in vision he was sometimes conveyed to Jerusalem. The principal events of his life, after his call to the prophetic office, are interwoven with the detail which he has given of his predictions. The chief design of his prophecies is to comfort his brethren in captivity, when they lamented their heedlessness of Jeremiah's exhortations to submit to the Chaldees, and his promises in case they did so. He predicts calamities to be soon afterwards inflicted upon Judea and Jerusalem, on account of the idolatry and wickedness of their inhabitants, together with the judgments that would be executed on the false prophets and prophetesses, who deluded the Jews and hardened them in their rebellion against God. He also describes the miseries that were to fall upon the Ammonites, Edomites, and Philistines, for their hatred of the Jews, and for insulting them in their distresses; the destruction of Tyre, the conquest of Egypt, and the future restoration of Judah and Jerusalem from their dispersion, with their happy state under the government of the Messiah, when they shall have received him as their ruler.

In his predictions certain leading divisions or circles may be traced. Thus to ver. 21, of chap. 3, the prophet describes his call to the prophetic office, and his commission, with the instructions and encouragements given to him for executing it. To the end of chap. 24, his denunciations of the Jewish people are continued.

Chaps. 25—32, contain his prophecies against various nations, foes to the Jews. And from chap. 33, to the end, he conducts a series of exhortations and consolatory promises to the Jews, of future deliverance under Cyrus, but principally of their final restoration and conversion under the kingdom of the Messiah. These predictions are commonly assigned to about the twelfth year of Jehoiachin's captivity. Considerable difference of opinion, however, obtains as to the date of Ezekiel's prophecies. He probably began to prophesy at the commencement of the reign of Nebuchadnezzar's father, which some take to be about the eighteenth year of Josiah. He was cotemporary with the latter part of Jeremiah's predictions, and with the early part of Daniel's. He was eminently qualified as the rebuker of the *people of stubborn front and hard heart*, to whom he was sent. The latter part of his prophecy has always been regarded as exceedingly obscure, probably for the reason which renders almost all unfulfilled predictions obscure. It awaits the light which accomplishment will throw upon it.

E'ZL-ON-GE'BER, an ancient city situated not far from Elath, on the eastern arm of the Red Sea. It was one of the stations of the Israelites in their journeying in the wilderness, Num. 33: 35. It was the port from which Solomon sent vessels to Ophir for gold, 1 Kings 9: 26. And here Jehoshaphat built and equipped a fleet in connection with Ahaziah, the wicked king of Israel, for the same purpose, which was destroyed by a storm, 1 Kings 22: 48; 2 Chron. 20: 35—37.

EZRA, *help*, son of Seraiah, and evidently of the priesthood, in a direct line from Aaron, Ezra 7 : 1. Others think that Ezra was Serai-ah's grandson, or great grandson, who, returning from the captivity in the reign of Artaxerxes, had a commission to settle the church and state of the Jews : he was zealous in rectifying all the disorders which had crept into their affairs during their captivity, Ezra 9. He is said to have restored and published the Holy Scriptures, correcting the errors which had arisen from the negligence of transcribers, collecting them together, adding what was necessary, changing the obsolete names of places for the names then used ; and lastly, writing out the whole, as some think, in the Chaldee character, that language having grown wholly into use among the people after the Babylonish captivity. The book of Ezra was written at the latter end of the author's life, and comprehends the transactions of about eighty years, including the history of the Jews, from the edict of Cyrus

for their return out of exile in Babylon. The history has been ranged thus : Seven years of the reign of Cyrus are included ; seven years and a half, nearly, of Cambyses ; half a year of Smerdis, a usurper ; thirty-six years of Darius Hystaspis ; twenty-one of Xerxes, and eight of Artaxerxes. Part of the book was written in the Chaldee language, viz., from chap. 4 : 8 to chap. 8 : 27, and all the rest in Hebrew. The opinion that Malachi and Ezra were the same person, is maintained not only by Jerome and some of the rabbis, but by some modern commentators. Calmet, in his preface to that prophet, has brought several reasons to support this conjecture. It is certain that Malachi may be taken for an appellative noun, signifying *my angel* or *messenger*. In Ezra's time prophets were frequently called by this appellative, *angels of the Lord*. See Hag. 1 : 13 ; and Mal. 3 : 1. And the ancient Christian writers have often cited Malachi under the name of angel, or one sent from God.

## F.

FABLES, fictions, relations destitute of truth. They were much in vogue among the heathen priests and devotees, and usually related to the exploits of gods and heroes. The Jews, in the apostolic age, were not far behind the heathen in the use of fables, having respect, however, to things supposed to be said to Moses in addition to what his writings contain. To these Jewish fables in all probability Paul refers in 1 Tim. 4 : 7 ; Titus

1 : 14. Christ calls them *doctrines of men*, Matt. 15 : 9. Some fables are also apologues, or instructive tales, commonly known as parables, and by their means important instruction was often conveyed. Jotham's, Judg. 9 : 7—15, is the oldest extant.

FACE, the visage or countenance, the index of the heart : whatever affection lies concealed there, is delineated on the visage. By the face one man is distin-

guished from another. Amidst the variety of faces, there are not two to be found which perfectly agree—a wise appointment of Providence, to avoid confusion amongst mankind. The face sometimes denotes the whole person, Gen. 48 : 11. *To accept one's face* is to show favor, Gen. 19 : 21. *Face*, applied to God, denotes his love and favor, Psal. 31 : 16 ; sometimes his anger, Psal. 34 : 16 ; his glory or presence, Exod. 33 : 20. *God's speaking face to face*, signifies a clear and distinct manifestation of himself. Face likewise signifies the difference between our present and future knowledge, as the apostle, 1 Cor. 13 : 12, says, *Now we see through a glass, darkly ; then face to face* ; that is, now through some interposing medium, which being removed, we shall see face to face. The Roman glass was not transparent like ours, but dull and clouded, as see the glass vessels taken from Pompeii. When Moses begs of God to let him *see his face*, he evidently expressed his desire that God would in some way manifest his glory. No man could see the face of God, Exod. 20 : 19 ; 33 : 20.

FAIR HAVENS, a harbor or roadstead of Crete, a little to the north-east of cape Matala, mentioned in the account of Paul's voyage to Rome, Acts 27 : 8.

FAITH, assent to a proposition, or that act of the mind by which testimony is received as true. According to the nature of the thing to which the testimony pertains, the effects produced by faith will vary. If it pertain to a favor, a thing to be desired, and if the testimony offer reason

to expect the bestowment of that favor, faith will manifest itself in trust, hope, &c. ; if it pertain to loss or suffering, creating the expectation of its infliction, faith will discover itself in painful emotions, such as apprehension, sorrow, &c. Faith *works by love*, producing love when the testimony it embraces relates to the love of God in giving Christ, and spiritual blessings through him. Hence to those who believe Christ *is precious* ; and they who accept him *rejoice with joy unspeakable and full of glory*. *Devils also believe and tremble*. They receive the testimony respecting divine justice, and the certain punishment of apostasy and crime. The mediatorial work of Christ contemplated no salvation for them ; the tidings of mercy are not addressed to them ; in the gospel testimony there is no ground for them to expect pardon. They will receive the just reward of their transgressions, and the belief of this must necessarily induce terror and trembling. The faith of which the Scripture says so much, includes confidence or reliance. In my sickness, I am told of a physician who can heal me ; but, though I do not question the statement, I make no application. I do not disbelieve or deny what is told me, but my faith does me no good. In my sin and misery I am told of a Saviour, Jesus Christ ; I go to him — place my soul in his hands, rely upon his power and mercy : this is faith, the faith which lays hold of the righteousness of Christ, by which a sinner is justified ; it is the faith which *works by love and purifies the heart*, receiving God's prom-



ises, and expecting the mercy they describe ; it awakens love and gratitude to him, and constrains us to obey his will.

The gospel, in presenting the scheme of man's salvation, declares that he has violated God's holy law, and is therefore under sentence of death. Upon this fact the mind rests, it muses, it is filled with grief, it turns to God with contrition and earnest entreaty for mercy. This is repentance, and by a mind in such a state Christ is welcomed as having suffered in place of the guilty. He is exhibited as the object of trust, the promise being annexed that *who-soever believeth in him shall not perish, but have everlasting life*. Nothing is required, in order to salvation, but this actual trust in Christ, this personal apprehension or taking hold of Christ's death, as a sacrifice for sin. Such a faith undoubtedly is obligatory on every man to whom the gospel comes ; it is attained by all whom God by his Spirit has instructed and made wise unto salvation.

The nature of the testimony believed has led to a distinction in defining the faith which believes it. Faith is called historical, legal, saving. Historical faith receives the testimony as true, so far as to regard the thing testified as a fact, a truth of historical record. Legal faith receives those matters which pertain to law, such as the authority of the lawgiver, the rewards and punishments of obedience and disobedience. Saving faith, including both these, embraces the testimony concerning Christ and his salvation, and looks to him for pardon and life. There is a false faith, or the faith which receives false statements as if they

were true ; there is the faith of the hypocrite, or the profession of belief when either the testimony is not understood, or it is not really admitted. This last, however, might more properly be termed unbelief. I tell a man there is danger in the path he is pursuing. A current flows across the path so strong that he will be inevitably carried away if he ventures into it. He professes to believe my representation, mourns over the evil which threatens him, but does not turn aside to seek a safer way. He did not believe me. He was not the subject of a hypocritical faith ; he had no faith at all. The faith of miracles is the persuasion of being able, by the divine power, to effect a miracle on another, Matt. 17 : 20 ; 1 Cor. 13 : 2 ; or to become the subject of a miracle from another, Acts 14 : 9. Such a faith obtained only in the times of Christ and the apostles ; or in the times near to them, when miracles were performed. Faith, viewed as an act of the mind, is in itself the same, whatever may be the thing it embraces, or the testimony on which it relies. Its efficacy will depend upon the nature of the testimony, and the extent to which the thing testified is understood and embraced. Justifying and saving faith embraces the testimony given concerning the substitutionary character of Christ, his work, obedience, suffering, and death. They who believe this, or trust to it, or, in Scripture phrase, *believe on Jesus Christ our Lord*, are said to be *justified*, Acts 13 : 39. *Being justified, they have peace*, &c., Rom. 5 : 1. The genuineness of such a faith is shown, or it is justified, as a living and not a

dead faith, by the effects it produces, which is James' meaning, James 2: 17—24. The unfeigned fruits of faith, or good works, justify the faith, or show it to be genuine. Faith sometimes denotes the faithfulness of God, Rom. 3: 3; it is also the persuasion of the lawfulness of a thing, Rom. 14: 22, 23; it is the doctrine of the gospel, the object of faith, Acts 24: 24; the profession of the gospel, Rom. 1: 8; and it is used for fidelity in performing promises and discharging duties, Gal. 5: 22.

FAITHFUL, those possessed of saving faith, or who may be depended upon to execute a trust, 1 Tim. 6: 2; 2 Tim. 2: 2. *A faithful saying* is one that cannot prove false, 1 Tim. 1: 15; 2 Tim. 2: 11.

FALL OF MAN, the loss of those perfections and that happiness which man had by creation, through transgressing a positive command, given both for the trial of his obedience and as a token of his holding everything from God. The account of the fall is given in Gen. 3 with great simplicity and brevity, and has been differently viewed by different expositors of holy writ. Some have denied the literal sense of the relation; some take it to be partly literal and partly allegorical; and others, literally interpreting every part of the history, consider some of the terms employed and some of the persons introduced as conveying a meaning more extensive than the letter; they regard them as symbols of spiritual things and beings.

The narrative of Moses is however simple, continuous, didactic prose; if fiction be here, we cannot help asking where is reality? The facts detailed in the account are

quoted and reasoned upon in other parts of Scripture. See Job 20: 4, 5, "*since man,*" (Adam); 31: 33. *Eden and the garden of the Lord*, may be figures in the prophets, as may be also the *tree of life*, but they can scarcely be so regarded in the history.

Some have cavilled at the supposed disproportion between the sin of Adam and its alleged consequences. We cannot, however, measure the sin. It was but momentary, a slight gratification, the breaking of a positive command; but these things all go, in our view, to augment the wickedness of the act. Much was granted to Adam; could he not have refrained from this forbidden indulgence? The command was positive, and therefore clear; there could be no mistake; and its violation was a direct insult to God. Adam knew what would be the result of transgression, and yet transgressed. Thus was brought death into our world and all our woe. Primeval holiness was lost, communion with God was interrupted, spiritual life was sacrificed, and "*in Adam all die.*" It may, however, be fairly argued, from the terms of the covenant with Adam, that his obedience would have involved the obedience and happiness of all his posterity. Men judge of the arrangement from contemplating its disastrous issue only; its possible blessing should be taken into account; and when it is, the whole arrangement is evidently merciful as well as wise; an arrangement in which there is quite as much of love as there is of authority. How much more likely was it that Adam, with his powers, knowledge, motives and character, should obey than that he should

disobey! The trial was an easy one, and on that account is full of grace.

**FALLOW DEER**, a well-known animal, clean according to the Levitical law, and good for food, Deut. 14 : 5 ; 1 Kings 4 : 23.

**FALLOW GROUND**, land untilled, or ploughed and not sown, hence unfit to receive seed until again broken up and prepared. The expression is used figuratively for the human heart, which must be broken up and prepared to receive the word of God, Jer. 4 : 3.

**FAMILIAR**, a word applied to spirits of divination, Levit. 19 : 31 ; also to intimate friends, Job 19 : 14.

**FAMILY**, properly those who dwell together in one house, Gen. 47 : 12 ; but sometimes the word denotes a whole kindred or nation, Levit. 25 : 49 ; Am. 3 : 1.

**FAMINE**, a failure of food. We read of several famines or dearths in Scripture history, chiefly affecting Palestine and the adjacent lands. Gen. 12 : 10, is the earliest record we have of a famine. It is called the first, Gen. 26 : 1, to distinguish it from another of which that chapter makes mention. Egypt, fertile as it was, did not entirely escape from famine, Gen. 41 : 30. In after ages they were somewhat frequent ; they were employed by God for purposes of discipline, Ezek. 6 : 11 ; Matt. 24 : 7. Amos speaks of a worse famine than a failure of food, Am. 8 : 11.

**FAN**, an instrument for winnowing grain, Isa. 30 : 24.

**FARTHING**, a small coin, invaluable about half a cent, Matt. 5 : 26.

**FASHION**, a model or pattern, Exod. 26 : 30.

**FAST**, abstinence from food,

total during a certain time, or partial. Fasts were either religious, or the natural result of mourning and affliction. We meet with no examples of fasting prior to Moses, who enjoins no other than that on the day of expiation. After the time of Moses instances of fasting are frequent. The common way of fasting among the Jews was, to take neither meat nor drink from evening till after sunset the day following. The fastings of Moses, Elijah, and our Saviour, were miraculous. Our Saviour did not institute fasting ; he left it to the option of his followers, Matt. 6 : 16—18. The Jews observed very strictly the fast of the day of atonement, and they were accustomed also to fast when undertaking any arduous work, or when enduring any signal expression of the divine displeasure, Esther 4 : 16 ; Neh. 9 : 1, 2 ; Dan. 9 : 3. The Jews have been accustomed from time immemorial to observe fasts, in mournful remembrance of the overthrow of their state and nation, Zech. 8 : 19. Fasts were sometimes enjoined for particular occasions, Jud. 20 : 26 ; 1 Kings 21 : 9. In later times they were exceedingly frequent, Luke 18 : 12. The Christian church also seems to have adopted a similar custom, Acts 13 : 3 ; and doubtless it will continue. Fasting is especially suited to relieve the spirits when oppressed by either an overwhelming conviction of sin, or by indications of God's righteous displeasure ; it serves too to fix and entirely engage attention on those extraordinary exertions or sufferings for the sake of Christ and his cause, to which sometimes divine providence especially calls.

FAT, FATNESS, properly the oily part of animal bodies. The fat of animals offered in sacrifice was forbidden as an article of food, because it was consecrated to the Lord, and partly, perhaps, because it was unwholesome in a warm climate, Levit. 2 : 17. The words are used metaphorically for the richness of the earth, Gen. 27 : 28 ; Ezek. 45 : 15 ; for the enjoyments of God's house, Psal. 36 : 8 ; for the prosperity of the liberal, Prov. 11 : 25 ; for God's blessing upon the labors of the husbandman, Psal. 65 : 11 ; for the privileges of the converted Gentiles, Rom. 11 : 17.

FATHER. Besides the common acceptance for an immediate earthly parent, this word is likewise taken, in Scripture, for grandfather, great grandfather, or the author and first father of a family, how remote soever he may be. The Jews called Abraham, Isaac and Jacob, their fathers. By father is likewise understood the instructor, the master of those who are of a certain profession, Gen. 4 : 20, 22. Father is also a term of respect, often used by inferiors to superiors, as by servants to their masters. The pupils of the prophets were called sons of the prophets, and Naaman's attendants addressed him *My father*, 2 Kings 2 : 12, 5 : 13, 6 : 21. A man is said to be a father to the orphan and the needy, when he sympathizes with and helps them, Job 29 : 16. Thus God is the *father of the fatherless*, Psal. 68 : 5. When we believe in Christ, God becomes our Father in a new and most endearing sense, John 1 : 12 ; Rom. 8 : 15, 16. God is the *God and Father of our Lord Jesus Christ*, a relation which we cannot adequately conceive of or

explain, Eph. 1 : 3. *To sleep with fathers*, to go to them, or be gathered to them, to die, and be buried with our ancestors, Judg. 2 : 10 ; 1 Kings 2 : 10.

The authority of the father in patriarchal times was very great. Moses somewhat restricted this authority, Deut. 21 : 18—21. Still the father was the owner of the family estate ; the power of judgment in many matters, all civil rights indeed, belonged to him only. This is still common in the East.

FATHERS, a term applied to ancient writers in the Christian Church, both Greek and Latin. Chrysostom, Basil, &c., are among the first ; Augustine, Ambrose, &c., among the latter. No author who wrote later than the twelfth century has this title. The works of the fathers are valuable in many respects, but by no means worthy of the confidence which is sometimes reposed in them. They are very far from being correct standards in theology or biblical criticism, many of their speculations being extremely wild and absurd. Besides, their writings have not been preserved incorrupt, many things having been expunged, and others interpolated, so that their real opinion cannot in all cases be certainly known.

FATHOM, a measure of length, equal to six feet, Acts 27 : 28.

FEAR, the uneasiness arising from the prospect of an approaching evil. *Fear of God* is an anxiety to avoid whatever would displease him, or bring on an evil. It is either filial or servile, Jer. 32 : 40 ; Acts 24 : 25. *Fear of man* is, either a reverential awe and regard of them, as of masters and magistrates, Rom. 13 : 7 ; 1



Pet. 2 : 18 ; or a slavish dread of them, and what they can do, Prov. 29 : 25 ; or a holy jealousy and care, lest they should be ruined by sin, 2 Cor. 11 : 3. Fear likewise denotes the object of fear, viz., God, Gen. 31 : 42 ; the law and word of God, Psal. 19 : 9. It is used also for the whole worship of God, Psal. 34 : 11, and is synonymous with practical godliness, Acts 9 : 31.

FEASTS, days of rejoicing, instituted in memory of some happy event. The Sabbath commemorated the creation ; the passover, the departure from Egypt ; the pentecost, the giving of the law at Sinai. These appointments were designed to retain the Israelites under the influence of the religion which God had given them, to convey spiritual instruction and especially to keep alive the expectation of the Messiah, and of his more perfect dispensation ; to secure times of rest and rejoicing ; to render the people familiar with the law, which was read and explained in their assemblies ; and to facilitate the acquaintance, correspondence, and friendship of their tribes and families, who were directed to assemble from all parts of the land, at their holy city, three times in the year.

The most ancient and sacred festival was the *Sabbath*, Gen. 2 : 3. The *passover*, another feast, was instituted in memory of the kindness of God to the Israelites, in sparing them on the night when he slew the first-born of Egypt, Exod. 12 : 14. Fifty days after the passover the *pentecost* was celebrated, in commemoration of giving the law at Sinai, fifty days after the departure from Egypt. The Hebrews called it the *feast of weeks*. The *feast of trumpets*

ushered in the civil year of the Jews ; and the *feasts of the new moons*, connected with these, were held at the first appearance of the new moon, 1 Sam. 20 : 5-18. The day of the feast of trumpets was religiously observed ; the new moons were not. The *feast of expiation or atonement* was held on the tenth day of Tisri, the first month of the civil year, Lev. 23 : 27, 28. The *feast of tents or tabernacles* was held five days afterwards, and lasted eight days : the first and seventh day of this feast were very solemn. On the other days work might be done, Num. 29 : 12, 13. During this feast the people dwelt in tents of branches, in memory of the similar sojourn of their fathers forty years in the wilderness. At the beginning of the feast, two vessels of silver were solemnly borne to the temple, one filled with water, the other with wine, which on the seventh day were poured out at the foot of the altar of burnt offerings. In this feast thanks were returned to God for the fruits of the earth then gathered in ; and in the time of greatest abundance the people were reminded that they were pilgrims dependent on the divine bounty.

Besides these feasts divinely appointed, the Jews of later days observed some others, as the feasts of lots, or Purim, and that of the dedication, John 10 : 22, commemorating, one, the deliverance of the Jews from Haman's cruelty, Esther 9 : 20-32 ; and the other, the purifying of the temple by Judas Maccabeus, after it had been profaned during the captivity.

Love feasts were used in very early ages of the church, as indi-

cations of the unity prevailing among Christians, but they have been greatly abused, as were the feasts held in apostolic days, whether under the name of love feasts or under any other name, 1 Cor. 11: 21, 22, 34. The Lord's supper is the only feast enjoined by divine command upon the Christian church; though superstition has invented many. Christmas Day, Good Friday, Easter, Whitsuntide, &c., are of this number.

**FEATHERS**, properly the plumage of birds. God promises to cover his people with his feathers, Psa. 91: 4. The Hebrew word signifies a strong wing, like that of an eagle, covering largely, and striking powerfully. The image is that of efficient protection and defence.

**FELIX**, a Roman governor of Judea, called **CLAUDIUS FELIX**, who found means to marry Drusilla, a Jewish lady, who was at the time the wife of Azizus, king of the Emessenians. Paul was placed a prisoner before him; and very unjustly, and with sordid views, he detained the apostle in custody, though his conduct towards him was not without some mixture of lenity, Acts 23: 26; 24: 1—3, &c. While thus detained, Felix and Drusilla sent for Paul to have the religion of Christ explained to them, but the wicked man trembled at the apostle's discourse. Weary of his extortions and violence the Jews complained to the emperor against Felix, so that he was recalled, and Festus succeeded to his place.

**FELLOWSHIP**, communion, society, participation, familiar acquaintance, conversation; spo-

ken of the intercourse between God and his people, 1 John 1: 3. Also of the relation which Christians sustain to each other, who have communion in the same blessings, labors, sufferings and hopes, 1 John 1: 7.

**FERRET**, supposed to have been a species of lizard, Levit. 11: 30.

**FESTUS**, the governor of Judea who succeeded Felix, A. D. 60. He found Paul a prisoner, as Felix had left him, and was entreated by the Jews either to give judgment against him, or to send him up to Jerusalem, that they might assassinate him on the way, as many of them had conspired to do. Festus refused this on the ground of its not being customary with the Romans to condemn any man unheard, at the same time appointing to hear the cause at Cæsarea. When there, Paul appealed to Cæsar, or referred the cause and his defence to the personal hearing of the Roman emperor, which, as a free citizen, he had the right to do. He was thus rescued from the machinations of his adversaries.

**FETTERS**, chains for confining prisoners, 2 Kings 25: 7; Psa. 105: 18.

**FIGTREE**, a very common tree in Palestine. It grows to a large size, and from its numerous and broad leaves it affords an agreeable shade. Hasselquist, journeying from Nazareth to Tiberias, rested with his companions under the shade of a fig-tree, where a shepherd and his herd had their rendezvous; there was neither house nor hut. The fruit is too well known to need description. That portion which first ripens is still called *boccere*, its

ancient name, Jer. 24 : 2. It is gathered in June ; the fig, properly so called, is rarely ripe before August. The boccore was reckoned a great dainty, dropping from the tree as soon as it was ripe, Nahum 3 : 12 ; Isa. 28 : 4. Objection has been taken against the account of our Lord's denunciation, Matt. 21 : 19 ; Mark 11 : 13. 1. How could Christ expect fruit on the tree when the *time of figs was not yet* ? The time of fruit, Matt. 21 : 34, plainly signifies the time of gathering in ripe fruits. This was the *time*, the *season* mentioned by Mark and Luke, Mark 12 : 2 ; Luke 20 : 10 ; so that it was natural to expect fruit on trees that were not barren, if that time had not passed over, and it was then that our Lord came to the fig-tree ; or if this interpretation of the expression *the time of figs was not yet*, be not received, might there not be some of the boccores on the tree, though the season for figs was not come ? 2. What right had Christ to take of the fruit, had he found any, and, finding none, to blast the tree by his curse ? The tree was by the wayside in the common road, probably the property of no person in particular, excepting only the timber which was as good, though the tree were barren, as if it had been productive. No injury was done, therefore, and by the miracle Jesus intended to give an instructive lesson to by-standers. The promising but fruitless fig-tree was a just and striking emblem of a degenerate nation, whose pretensions were hypocritical and flattering. The judgment denounced on the fig-tree prefigured that which, if they repented not, would come ere long on

them. It may be proper to add, that some have supposed this tree



to be the *figus sycamorus*, which is always green, and bears fruit several times in a year, without observing any certain seasons. The fruit, though not so pleasant as that of the common fig-tree, is yet palatable.

FIGURE, in theology, a type, representative, or resemblance, Rom. 5 : 14.

FILLET, in architecture, an ornament surrounding the top of a column, Exod. 27 : 10, 17. Also a band for the head.

FILTH of the world, an expression used by Paul to describe the contempt in which he and his fellow apostles were held, 1 Cor. 4 : 13. The word filth, in the original, is the same as the name given to those miserable wretches, taken from the dregs of the people, who were offered as expiatory sacrifices to the infernal deities among the gentiles, and loaded with curses, insults, and injuries on the way to the altars on which they were to be offered.

FINE, to separate dross from

gold and silver; to render them pure by melting them in a furnace, Job 28 : 1 ; Prov. 25 : 4.

FINGER OF GOD signifies his power and operation, Exod. 8 : 19 ; 31 : 18. Our Saviour says he cast out demons by the finger and Spirit of God, which he intimates was a sign that the kingdom of God was come; or that he was setting up his spiritual and universal reign. *To put out the finger*, is to banter and insult, Isa. 58 : 9.

FIR, an evergreen tree which grows to a great height, and abounds with a gum called resin. Its fruit resembles that of the pine tree, but is not good for food. The fir-tree was formerly used for musical instruments, building and furniture of houses, and for materials in ship-building. The cedar, the pine, the juniper, and the cypress, all common in Palestine, are all of them trees of similar character to each other, and they were put probably to similar uses. Christ is compared to a green fir-tree, Hos. 14 : 8. His saints are likened to fir-trees, for their high, towering profession and perseverance in truth, Isa. 55 : 13 ; 60 : 13.

FIRE, the symbol of the divine presence, Exod. 3 : 2 ; 19 : 18 ; of the divine approbation, Gen. 4 : 4. God's acceptance of Abel's sacrifice was probably testified by fire from heaven descending to consume it. See also Lev. 9 : 24 ; 1 Kings 18 : 38 ; 2 Chron. 7 : 1. Fire is the emblem of the holiness and wrath of God, Deut. 4 : 24. Our Saviour is compared to a refiner's fire, to purify his people, Mal. 3 : 2. Fire is an emblem of the torments of hell, Mark 9 : 44. It denotes persecution, dis-

sension, and division, Luke 12 : 49 ; vain, delusive hopes of men's devising, Isa. 50 : 11 ; the slanders of ungodly men, Prov. 16 : 27. There was a perpetual fire kept up on the altar of burnt offering, at first kindled by fire sent down from heaven. To use any other fire, called strange fire, was forbidden. This custom of preserving a perpetual fire in the temples of their gods was common among the heathen. Fire, one day, is to consume the world, 2 Pet. 3 : 7—12.

We read in several passages of the Old Testament of children being made to *pass through the fire*, which some have interpreted of their being made to pass between two fires without danger to life, and only for purposes of purification. Many passages, however, obviously mean more than this, Jer. 7 : 31 ; Ezek. 16 : 21 ; 23 : 37. Perhaps the victims were sometimes slain before they were burned.

FIRKIN, a measure containing about seven and a half gallons, John 2 : 6.

FIRMAMENT, Gen. 1 : 7. God made the firmament to divide between the waters, separating the inferior from the superior. The word signifies expansion, and denotes the atmosphere which encompasses the globe, and separates the waters of the clouds from those of the earth.

FIRSTBORN, the eldest male child. Before the time of Moses, the father might transfer the rights of the first-born by one wife to a younger child by another, but as thus contention was occasioned, Gen. 25 : 31, 32, Moses enacted a law forbidding it, Deut. 21 : 15—17. The priv-



ileges of the first-born were, 1. A double portion of the father's estate. 2. The office of priest of the whole family. In Jacob's family the honor was transferred from Reuben to Levi; and the whole tribe of Levi was taken for the offices of the priesthood instead of the first-born of the other tribes, who were redeemed, Numb. 18 : 15, 16 ; Luke 2 : 22—24. 3. Authority over the younger children in the family, like that of the father, 2 Chron. 21 : 3. This authority in Jacob's family was transferred from Reuben to Judah, Gen. 49 : 8—10. The word first-born sometimes expressed great dignity, sometimes the highest, Exod. 4 : 22 ; Psalms. 89 : 27 ; Jer. 31 : 9 ; Rom. 8 : 29 ; Heb. 12 : 23.

*The first-born of the poor*, Isa. 14 : 30, signifies the poorest ; *the first-born of death*, Job 18 : 13, the most terrible of deaths. The first-born, if male, both of man and beasts, were to be offered to the Lord. The children were presented in the temple, and might afterwards be redeemed ; the firstlings of clean beasts were sacrificed ; of unclean, either redeemed or killed. What could be more calculated to show the people that they and all they had were not their own, but the Lord's ?

FIRST-FRUIT, presents of part of the harvest made by the Israelites to God, to express submission, dependence, and gratitude. The first-fruits of trees were the fruits of the fourth year, before which time whatever fruit might be borne was to be left to fall to the ground, and not to be used in any way. The fruit of the fourth year was either given to the priests, Numb. 18 : 12,

13, or eaten by the owner *before the Lord in Jerusalem*. The first-fruits of the field were offered at the temple before the crop was gathered, and before any part of the corn was used. There were two such offerings, one at the beginning of the harvest, the other at its end, Lev. 23 : 10, 17. In Numb. 15 : 19, 20, another offering of the first-fruits is ordered. The first-fruits and tenths were the chief revenue of priests and Levites.

As the first-fruits were earnest to the Jews of the succeeding harvest, so, 1 Cor. 15 : 20, Christ is the first-fruits of the resurrection, or the earnest of a future resurrection ; that as he rose, so shall believers also rise to happiness and life.

FIRST-FRUIT OF THE SPIRIT, Rom. 8 : 23, signifies the assurance which the spirit of adoption gives believers of their inheritance in heaven.

FISH, Matt. 7 : 10 ; Luke 5 : 6 ; John 21 : 6, 8, 11. The word is of frequent occurrence. Fish was very abundant in Egypt, and some think Numb. 11 : 5 denotes the flesh of fish, which was more relishing than either the beef or mutton of those regions, which, except when young, is dry and unpalatable. As fish was the common food of the Egyptians, except the priests, who held fishes sacred, the plague which turned their waters into blood, and destroyed their fish, must have been exceedingly distressing. " Their sacred stream became so polluted as to be unfit for drink, for bathing, or for other uses of water, to which they were superstitiously devoted, and themselves obliged to nauseate what was the usual

food of the common people, and held sacred by the priests."

There are but few Hebrew names, if any, for particular fishes. Moses permits the eating of all fish, except only such as may be without fins and scales, Lev. 11: 9—12.

The Greek word for fish is composed of the initials of five words, which signify *Jesus Christ, Son of God, Saviour*. Hence superstition soon sculptured that word upon monuments for the dead, struck it on their medals, and engraved it on their seals, as a kind of symbolical confession of their faith.

**FITCHES.** There are two Hebrew words so rendered. One, in Isa. 28: 25—27, is the name of the seed of a plant growing in gardens, about a cubit in height, with small leaves like fennel leaves, a blue flower with an ovary like that of the poppy, divided into partitions, and enclosing a black pungent seed, used in bakehouses to give a grateful seasoning to bread. It is thought to be the *sesanum* so well known in the East. The other word translated fitches in Ezek. 4: 9, is the word which, in Exod. 9: 32, and Isa. 28: 25, is translated rye. Some think it was what was formerly called *the spelt*. Dr. Shaw thinks it may signify rice. The Arabic translator uses a word denoting oats, or rye.

**FLAG**, a kind of rush that grew by the Red Sea, and the river Nile, called Sari, Exod. 2: 3, 5. Perhaps it was the sedge or long grass growing in the meadows of the Nile, and grateful to cattle, especially in arid regions, where green herbage and grass must

have been scarce. The word for flag is translated a meadow, Gen. 41: 2, 18.

**FLAG'ON**, a cake made of figs or raisins, pressed into a particular form and dried, 2 Sam. 6: 19; 1 Chron. 16: 3; Hos. 3: 1; Sol. Song 2: 5. Also a vessel for holding wine or other liquor, Isa. 22: 24.

**FLAX**, a well-known vegetable, of which linen is made. The word is of frequent occurrence. Egypt has always been celebrated for the production and manufacture of flax. Wrought into garments it constituted the principal dress of the inhabitants; the priests never put on any other kind of clothing. The manufacture is still carried on in that country, many writers taking notice of it. It was common also in Palestine, Prov. 31: 13. Feeble saints are likened to smoking flax, Isa. 42: 3. The threads of flax were used for the wicks of lamps, to which, when they were just about to expire, the prophet in all probability alludes.

**FLAY**, to strip the skin from an animal, 2 Chron. 35: 11.

**FLEA**, a small and very troublesome insect; figuratively, an insignificant person, 1 Sam. 24: 14.

**FLESH** is understood different ways. 1. The whole body considered as animated, Matt. 26: 41. 2. The human race, Luke 3: 6. 3. Kindred collectively considered, Rom. 11: 14. 4. What is external and ceremonial, opposed to what is internal and moral, Gal. 3: 3. 5. The sensitive part of our nature; the seat of appetite, 2 Cor. 7: 1. 6. Any principle of vice and moral pravity, Gal. 5: 19—21.

**FLINT**, a hard stone, a species of quartz, used figuratively for fortitude and courage, Isa. 50: 7.

**FLOAT**, a raft for conveying timber, or other material, from place to place, on rivers, sometimes constructed of empty jars fastened together with a platform over them, for holding the articles to be transported, 1 Kings 5: 9.

**FLOCK**. [See SHEPHERD.]

**FLOOD**. [See DELUGE.]

**FLOOR, or THRESHING-FLOOR**, a place open to the air where corn was threshed, either by passing carriages over it, or treading it out with the feet of cattle made to go round. Sometimes threshing was performed by beating the ears of corn with a staff, in some such manner as is common in our own country. These floors were formed by mixing lees of oil with clay so as to form a kind of paste or mortar which, when well soaked, was beaten and smoothed; and when it was dry, neither rats, ants, nor water, could penetrate it, nor weeds grow upon it, Gen. 50: 10, 11; Judg. 6: 37. Threshing-floors were sometimes near the gates of cities and towns, 2 Chron. 18: 9. Dr. Lowth, in a note on Isa. 28: 27, 28, observes that four methods of threshing are mentioned in the passage, — that by the flail, that by the drag, that by the wain, and that by the treading of cattle. The flail was used for the more tender sorts of grain. The drag was a frame of strong planks made rough at the bottom with hard stones or iron, and drawn by oxen or horses over the sheaves of corn to be threshed. The wain was something like the drag, only furnished with wheels

with sharp teeth, or edges like a saw. The last method of threshing is well known; it is referred to by Moses, Deut. 25: 4.

**FLUTE**, a musical wind instrument, commonly of reeds, furnished with holes, and played by blowing into it at the end, Daniel 3: 5.

**FLY**, an insect abounding in warm, moist countries, as Egypt, Chaldea, Palestine, and some parts of Africa. They are exceedingly troublesome. Seven kinds are mentioned in the Hebrew Scriptures. 1. The dog-fly, Exodus 8: 21. 2. The zebub, whether a distinct kind, or swarms of all kinds, is doubtful, Eccles. 10: 1. 3. The bee, Psal. 118: 12. 4. The hornet, Deut. 7: 20. 5. *Saravin*, Ezek. 2: 6. 6. The gnat, Matt. 23: 24. 7. *Lice*, Exod. 8: 16. The Egyptians worshipped several sorts of flies and insects, so that the plagues of these insects were exceedingly painful and determinate. Their gods were dishonored by Jehovah, the God of the Hebrews. The dog-fly is exceedingly terrible. As soon as its buzzing is heard, the cattle forsake their food and run wildly about the plain, till they die of fright, fatigue, and pain inflicted by these insect monsters; and even the inhabitants of large districts of country are often obliged once, at a certain season in the year, to change their abode till the danger of this fly's coming is past. How intolerable, then, must have been the judgment referred to, Isa. 7: 18! Many of the heathen had deities whose office it was to defend them against the fly — Baal-zebub, the fly-god of Ekron, to wit. Hercules and Ju-

*under the feet* is to be in a state of great subjection, like a vanquished man to his conqueror, Psa. 8 : 6 ; 18 : 38 ; 110 : 1. It is akin to the expression, *lick the dust of the feet*, Isa. 49 : 23, and is taken from the custom either of prostrations, which were so low that the saluting person might seem to lick the dust, or of the conquered person lying on the ground, while the conqueror placed his feet upon his neck. In Deut. 11 : 10, the land of Canaan is said to be not like Egypt, *watered with the foot*. Rains were rare in Egypt, to water the fields and gardens ; therefore trenches were cut to receive and distribute the water of the Nile through the towns, villages, and fields, by means of a wheel turned by treading upon it. The several compartments of a garden would be watered by little rills from the trenches opened and closed at pleasure with the foot. *Nakedness of feet* is a sign of mourning, Ezek. 24 : 17. *Kissing the feet* was a mark of affection and reverence, Luke 7 : 38, 45. To be *light of foot*, 2 Sam. 2 : 18, is to be swift in running. Swift-ness of foot was reckoned a great accomplishment among the heroes of antiquity. The swift-footed Achilles is an epithet which Homer gives to that hero no less than thirty times in the course of the Iliad.

**FOOTMEN**, Jer. 12 : 5, runners employed by kings and great men to carry messages. They were trained for the exercise, and could weary out a horse with great ease. Compare 1 Samuel 8 : 11. In Persia they are employed to this day as expresses. They have been known to run, without inter-

mission, one hundred and twenty miles in fourteen hours.

**FORBEAR'ANCE**, command of temper, lenity in the treatment of others ; applied to God, signifies the delay of his judgments upon the world on account of sin, and his long-suffering under numerous and great provocations, Rom. 2 : 4.

**FOREHEAD**, *a mark on*, Ezek. 9 : 4 ; Rev. 7 : 3. The Asiatics anciently marked their servants in the forehead. In India the different religious sects have a distinguishing mark on their foreheads, made either with the slime of the Ganges, with sandal wood, with the ashes of cowdung, or with turmeric. The mark differs according to the deity worshipped.

**FOREIGNER**, the designation of all persons not native Hebrews, who were excluded from many privileges enjoyed by the covenant people, Exod. 12 : 45.

**FORE-KNOWLEDGE**, foresight, or knowledge of what is to come to pass, the exclusive attribute of God, eternal, infallible, and incapable of being falsified, since he governs all things according to his own will, Acts 2 : 23 ; Rom. 8 : 29.

**FORE-ORDAIN'**, to determine beforehand ; spoken of God's purpose or decree, according to which Christ came into the world to be the Redeemer of men. 1 Pet. 1 : 20. [See DECREE.]

**FORE-RUN'NER**, a messenger sent before kings to announce their approach, and to prepare their way ; applied to Christ, who has gone to heaven to prepare a place for his disciples, Heb. 6 : 20 ; John 14 : 2, 3. The title has been properly given, though not



pter, among their titles, had those of Expellers of flies.

Solomon, Eccles. 10 : 1, refers to a well-known fact. In all insects there is an acrid volatile salt, which, mixed with sweet or alkaline substances, excites them to a brisk intestine motion, thus inducing fermentation and putrescence. The fact is adduced as an illustration of the concluding statement of the preceding chapter, and it is exceedingly pertinent. 2 Kings 20 : 13, shows us that ointment was regarded as very valuable, and to this a good name is compared, Eccles. 7 : 1 ; Sol. Song 1 : 3. A diminutive fly may taint much precious ointment ; so one fault, though deemed small, will destroy much excellence.

FOD'DER, dry or mixed food given to cattle, Job 6 : 5.

FOLD, an enclosure for sheep, Num. 32 : 16. Spoken figuratively of the whole body of Christians gathered together as a flock under the care of Christ, the great Shepherd, John 10 : 16. Also a doubling, or plait in cloth, Heb. 1 : 12. Also, the same quantity added, as ten-fold, ten times as much, Matt. 13 : 8.

FOLLY, FOOL, and FOOLISHNESS. These words are sometimes to be taken in their plain, literal meaning ; but they are often used figuratively, Psal. 38 : 5 ; 69 : 5. In Psal. 14 : 1, by the fool is intended an impious sinner. So also 2 Sam. 3 : 33 ; 13 : 13 ; Prov. 14 : 9. Our Lord employs the word fool in a somewhat unusual sense, as an expression of bitter reproach and contempt, Matt. 5 : 22. The word in the original is the same as

Moses and Aaron use, Num. 20 : 10, when they speak reproachfully of the people, and with manifest and indecent passion. Dr. Campbell translates it *miscreant*.

FOOD. The taking of food and religious services have been connected from a very early period of the world's history — perhaps to remind men of the source whence every blessing comes ; perhaps to render more close and endearing the social relations of life. Bread was the most common article of food ; dressed or roasted flesh was also used at table from a very early period. Locusts were eaten, Lev. 11 : 22 ; sheep, goats, oxen, doves, and fish, such as had fins and scales, were all used for food. The animals pronounced unclean and unfit for food, were generally those whose flesh, especially in hot countries, would be pronounced unwholesome. The posture at table among orientals has been described. [See article BOSOM.] None of the instruments we now use in eating, such as knives, forks, spoons, &c., were used. Flesh was taken with the fingers from a dish in the centre, and bread was dipped in savory messes, Ruth 2 : 14 ; John 13 : 26.

FOOT, the lower part of the body. The Hebrew priests performed their service barefooted, and Moses and Joshua approached the divine presence with their feet bare, Exod. 3 : 5 ; Josh. 5 : 15. Feet are often used metaphorically for inclinations or actions, Eccles. 5 : 1 ; Psal. 36 : 11 ; 119 : 59. *To be at the feet of any one* is to love, serve, or follow him, 1 Sam. 25 : 24 ; Deut. 33 : 3 ; Acts 22 : 3 ; Luke 10 : 39. *To be*

in Scripture, to John the Baptist, Matt. 3 : 3.

**FOREST**, a region covered with trees. Palestine is not at present so well wooded as in former times. Several forests are mentioned in the Scripture. 1. The forest of cedars on Mount Lebanon, 1 Kings 7 : 2. 2. The forest of oaks on the mountains of Bashan, Zech. 11 : 2. 3. The forest or wood of Ephraim, where Absalom was slain, 2 Sam. 18 : 6—14. 4. The forest of Hareth, in the south of Judah, to which David withdrew when he fled from Saul, 1 Sam. 22 : 5. The house of the forest of Lebanon, 1 Kings 7 : 2, 10 : 27, was a palace built by Solomon near Jerusalem, so called, probably, on account of the quantity of cedar wood used in its construction. Forest is used metaphorically for a city, kingdom, &c., Ezek. 20 : 46 ; Isa. 10 : 17.

**FORGIVENESS**, properly, the cancelling of a debt, or the remission of a penalty. Spoken of the act by which God pardons and saves sinners from the penalty of his law. God only can forgive sin, Mark 2 : 7 ; hence the absolution of the Roman Catholic church is an impudent assumption of a divine prerogative. Sins are forgiven only through the atonement of Christ, Acts 5 : 31. Repentance is necessary as one of the conditions of forgiveness, Acts 8 : 22. In order to hope for forgiveness, men must forgive each other, Matt. 6 : 12, 14, 15.

**FORKS**, agricultural implements, similar, probably, to our pitchfork. The Hebrews used no table forks in eating, 1 Sam. 13 : 21.

**FORNICATION**, a word, like adultery, often used in the Scrip-

tures figuratively for idolatry, 2 Chron. 21 : 11.

**FOR-TU-NATUS**, one of the first converts to Christianity in Achaia, highly commended by Paul, 1 Cor. 16 : 17.

**FORSWEAR**, to swear falsely, to commit perjury, Matt. 5 : 33.

**FOUNTAIN**, a well or spring. Dr. Chandler, in his travels in Asia Minor, says : "The reader, as we proceed, will find frequent mention of fountains. Their number is owing to the nature of the country and the climate. The soil, parched and thirsty, demands moisture to aid vegetation, and a cloudless sun, which inflames the air, requires for the people the verdure, with shade and air. its agreeable attendants. Hence fountains are met with not only in the towns and villages, but in the fields and gardens, and by the sides of the roads, and of the beaten tracks on the mountains. Many of them are the useful donations of humane persons while living, or have been bequeathed as legacies on their decease." The value of fountains would render them apt figures of the choicest spiritual blessings, Psa. 16 : 11 : 36 : 9 ; Jer. 2 : 13 ; Joel 3 : 18 ; Zech. 13 : 1 ; Rev. 7 : 17. The most noted wells we read of in Scripture, were Abraham's at Beersheba ; Hagar's at Beer-lahairoi ; Isaac's wells at Sitnah, Ezek, and Rehoboth ; Laban's at Haran ; Jacob's near Shechem ; those of Elim, &c. That called Joseph's well in Egypt, is about two hundred and seventy-six feet, or forty-six fathoms deep, and the water is drawn up by a curious engine wrought by oxen.

**FOUR**, one of the symbolical numbers denoting the universality

of the things comprised, Isa. 11 : 12 ; Jer. 49 : 36 ; Ezek. 7 : 2. "Four," Philo says, "is a number of universality in nature." Restitution *four-fold*, that is, complete, Luke 19 : 8.

FOWLER, properly, one expert in the ensnaring and taking of birds, Proverbs 6 : 5 ; figuratively, a deadly enemy, Psal. 91 : 3 ; 124 : 7.

FOX, an animal of the canine species, resembling the common dog. It is a native of most north-



ern countries, and is remarkable for its cunning. By this term, in Scripture, jackals are most frequently intended, which are a small gregarious animal, found in great numbers, especially about Gaza, Judg. 15 : 4. Some such an action as that of Samson, and probably the party acting with him, is alluded to by Ovid, Fast. l. iv., v. 681, and by Apthionius, fable 38. To be a portion for foxes, Psal. 63 : 10, is to have possessions rendered desolate and ruinous, such places being the resort of the jackal. In Sol. Song 2 : 15, the foxes are mentioned as destroying the vines. These animals are fond of grapes, and make great havoc in the vineyards. Theocritus, Idyl. Ecl. v. 112, says :

"I hate those bushtailed foxes that each night  
Spoil Mycon's vineyards with their deadly bite."

Tyrants and wicked men are likened to foxes, Luke 13 : 32.

FRANKINCENSE, an odoriferous gum, formerly burned in temples, but now principally used in medicine, Exod. 30 : 34 ; Matt. 2 : 11 ; Rev. 18 : 13. The saints and their religious services are likened to frankincense, Sol. Song 3 : 6 ; 4 : 14.

FRAY, to scare or frighten away, Deut. 28 : 26.

FRIEND, one whom we chiefly love and esteem, with whom we more freely communicate than with other persons. Thus David and Jonathan were friends. Friends and friendship, with their design, are described, Prov. 17 : 17 ; 18 : 24 ; 27 : 6, 19. The company and conversation of a friend have an effect similar to that of steel upon an edged tool, Prov. 27 : 17. Abraham was called the *friend of God*, Isa. 41 : 8 ; James 2 : 23. God conversed familiarly with him, and revealed to him his secrets, Gen. 18 : 17. Believers are the friends of God, Psal. 25 : 14 ; John 15 : 15. *Friend*, however, was a word of ordinary salutation, Matt. 22 : 12 ; 26 : 50. It was also used for neighbor, Luke 11 : 5. It is a calumny to affirm that the gospel does not recommend a virtuous friendship. Was there ever a greater, a more exalted, a more disinterested instance of friendship, than that of our blessed Saviour ?

FROG, a small amphibious animal, having a short body without tail, and four legs. They are strong-breathed ; they delight in pools and fens, and are much given to croaking. When God

made use of them to plague the Egyptians, they swarmed in such numbers as to cover the whole



land ; and when they died, the country stank with their putrid carcases, Exod. 8. Large numbers of these creatures frequented the Nile and, though they were harmless, they were exceedingly loathsome. During the plague they got into the bed-chambers and ovens, and kneading-troughs of the Egyptians, who did not sleep in upper rooms, as we do, but in recesses on the ground floor ; their ovens were holes in the ground, where earthen vessels were placed, on the heated out-sides of which their bread or cakes were spread as a thick paste or dough, so as to be baked in a very short time. To find such places full of frogs must have been extremely disgusting.

FRONTLET, a square piece of hard calf's skin, including four pieces of parchment, upon which the Jews wrote four passages of the law, one on each piece, and put them on their foreheads, Exod. 13. These passages were, Exod. 13 : 1—10 ; also verses 11—16 ; Deut. 6 : 4—9 ; 11 : 13—21. The more devout wore these frontlets both at morning and noon-day prayer ; but the generality of the Jews put them on only at morning prayer. No one, in their opinion, but the chanter of the synagogue is obliged to wear them at noon as

well as in the morning. It is a question whether the use of frontlets and other phylacteries was ordained by Moses as an observance to which the Jews were obliged, and such as required a literal compliance, and opinions are much divided upon the point. Those who believe the use of them to be rigorously binding, ground their persuasion on the text of Moses, Exodus 13 : 16. They were commonly used in our Saviour's time, not only in Judea, but also among the Indian Jews, the Persians, and the Babylonians.

FRUIT, whatever is produced from any cause. The fruits of the earth are grass, corn, trees, herbs, and the fruit of animals is their young ones, Deut. 28 : 4. The Hebrews had three generic terms to denote fruits of various kinds, somewhat like our English expressions, *corn fruit*, *vintage fruit*, and *orchard fruit*. This distinction of terms should be remembered as we read of fruit in the Old Testament. A fourth term is used in Jeremiah, 40 : 10, 12, for a species of fruit under the last of the three kinds mentioned above, such as was suited only for immediate consumption.

The fruits of the Spirit are the gracious influences of the Holy Ghost on the minds of men, Gal. 5 : 22—24. *Fruits meet for repentance* are such as mark the sincerity of that repentance, Matt. 3 : 8. Prov. 12 : 14 seems to mean that a good man shall receive abundant blessings from God as the reward of the good his pious and profitable discourses have done. Fruit is taken, Rom. 15 : 28, for charitable contribution. *Uncircumcised fruit*, Lev. 19 : 23, is the fruit of a newly-planted



tree, deemed unclean, unfit for use, for three years ; because till after that time none was produced fit to be offered up to God, which must be done with the fruit of every tree before any was eaten ; because it was serviceable to the trees themselves not to have their fruit gathered till they had acquired their growth ; and because till then the fruit was waterish, indigestible, and unwholesome. Men were thus taught to bridle their appetites.

FU'EL, food for the fire, as wood, coals, &c., Isa. 9 : 19 ; Ezek. 21 : 32. In eastern countries wood was extremely scarce, so that cow-dung and similar substances had to be used for firing. This was not unfrequently laid in heaps in or near the streets to dry. Intolerable therefore was the misery of the Jews, as mentioned in Lam. 4 : 5. A dunghill was one of the common retreats of the mendicant. Hence the beauty of Hannah's acknowledgment, 1 Sam. 2 : 8. In the absence of more solid fuel, thorns and light twigs were used, which of course were speedily consumed, Psa. 58 : 9 ; Eccl. 7 : 6. The figure of a brand plucked from the burning, Amos 4 : 11 ; Zech. 3 : 2, derives great force from the kind of fuel of which these brands were, not battens or large branches, but light vine twigs, or other brushwood likely to be consumed in a moment. How seasonable the deliverance described ! Again, Isa. 7 : 4, the remains of two small twigs, burning fiercely at one end, as might be seen from the smoke at the other, how soon are they reduced to ashes ; so should Syria and Israel, combining in opposition to Judah, be consumed.

The scarcity of fuel led to the people's using anything to burn that could be obtained. Withered stalks of herbs and flowers, the tendrils of the vine, small branches of myrtle, rosemary, and other plants, in fact herbage generally, were all used in heating their ovens and bagnios, or baths. Matt. 6 : 30.

FU'GITIVE, a criminal who endeavors to escape justice ; or a vagabond who has no settled dwelling-place, and no permanent employment, Gen. 4 : 12.

FULL'ER, a name for the conductor of one of the processes in repairing cloth for use, Mal. 3 : 2 ; Mark 9 : 3. The process adverted to was probably that of cleansing the cloth that was being manufactured, and thickening its texture. We have, however, no knowledge of these processes as they were conducted by Jewish manufacturers.

FULNESS. The fulness of Christ is the abundant grace with which he was filled, John 1 : 16. Believers all receive from him. The church is called, Eph. 1 : 23, *the fulness of Christ* ; as Mediator he is not full and complete without his mystical body, as a king is not complete without his subjects. The *fulness of time* when Christ came, Gal. 4 : 4, was the time when the prophets had foretold, when the Jews were expecting, and all the faithful were longing for his advent, when, moreover, every expedient having been tried, it was fully ascertained that there was no other means of recovering man from ignorance the most degrading, and misery the most hopeless.

FUR'BISH, to polish ; to brighten, Jer. 46 : 4.

FURLONG, a measure of

length, about one-eighth of a mile, Luke 24 : 13.

FURNACE, the fire-place for melting gold and other metals, Prov. 17 : 3. It is used figuratively for the bondage and oppression of the Israelites in Egypt, by which they were tried and purged, Deut. 4 : 20 ; Jer. 11 : 4 ; for afflictions and judgments generally, Ezek. 22 : 18. Nebuchadnezzar's fiery furnace is not the only thing of the kind with which we are acquainted. Chardin says of the punishment of criminals in Persia, "But there is still a particular way of putting to death such as have transgressed in civil affairs, either by causing a dearth, or by selling above the tax by a false weight, or who have committed themselves in any other manner ; they are put upon a spit and roasted over

a slow fire, Jer. 29 : 22. Bakers, when they offend, are thrown into a hot oven. During the dearth in 1668, I saw ovens heated in the royal square in Ispahan, to terrify the bakers, and to deter them from deriving advantage from the general distress." [See HEBREW MARTYRS, by Mass. S. S. Society.]

FURNITURE, necessary utensils, appendages, equipage, &c., applied to articles of domestic use, Nah. 2 : 9 ; to the arrangements of the tabernacle, Exod. 31 : 7 ; to the equipage of a camel for a journey, Gen. 31 : 34.

FURY, properly, violent anger. When ascribed to God, it means not a vindictive, but a just indignation. To pour out fury, is to inflict severe judgments upon sinners, Jer. 10 : 25.

## G.

GA'AL, *miscarriage, disappointment* ; son of Ebed, probably a Canaanite, descended from Hamor, anciently king of Shechem, who raised a revolt in Shechem against Abimelech, son of Gideon, but, being defeated by Abimelech, he was compelled to fly, Judg. 9 : 26, 40, 41.

GA'ASH, a hill in Ephraim, on the north side of which Joshua was buried, Josh. 24 : 30.

GAB'BA-TIA, a place in Pilate's palace, where he pronounced sentence of death upon Jesus Christ, John 19 : 13 ; most probably an eminence, terrace, or gallery, with a mosaic or tessellated pavement.

GA'BRIEL, *the mighty one, or hero of God* ; one of the principal angels in heaven. He was sent to Daniel to explain his visions, Dan. 8 : 16 ; 9 : 21 ; he also announced the birth of John the Baptist, Luke 1 : 11 ; and of Christ, Luke 1 : 26.

GAD, son of Jacob and Zilpah, Leah's handmaid. At his birth Leah said *a troop cometh*, and therefore named him Gad. He had seven sons, all of whom were the progenitors of numerous families, Gen. 46 : 16 ; Numb. 26 : 15—18. When the Israelites came out of Egypt, this tribe amounted to 45,650, but it decreased 5,150 in the wilderness. Jacob, Gen. 49 :

19, and Moses, Deut. 33 : 20, 21, in their respective prophetic blessings on the tribes, both celebrate the prowess of Gad. The tribe of Gad had its allotment beyond the Jordan, between Reuben south, and Manasseh north, with the mountains of Gilcad east, and the Jordan west.

2. GAD, the name of a prophet, David's friend, who adhered to him during his misfortunes. David, after numbering the people, had the choice of three scourges offered to him, in the name of God, by the ministry of Gad ; who, after the ceasing of the plague, advised David to build an altar in the threshing-floor of Ornan, or Araunah, 2 Samuel 24 : 18. He was author of a life of David, 1 Chron. 29 : 29. There was a valley of Gad, and Gad was the name of a heathen deity, Isaiah 65 : 11, translated *a troop*.

GAD'A-RA, a city beyond Jordan, about five miles from the junction of the Hieromax or Yermuck with that river. It was built on a steep hill, and became the capital of Peræa, or the country beyond the Jordan. This city gave its name to the country of the Gadarenes. From Gerasa or Gergesa, another considerable city in the neighborhood, the country was also called that of the Gergesenes. See Matt. 8 : 28. and compare with Mark 5 : 1. Gadara was of considerable note in the time of Josephus, celebrated for hot baths. Mr. Buckingham says of Gadara, "The accounts given of the habitation of the demoniac from whom the legion of devils was cast out, here struck us very forcibly, while we ourselves were wandering among rugged moun-

tains, and surrounded by tombs still used as dwellings by individuals and whole families."

GA'TUS, a companion of Paul in his travels, and his host at Corinth, Acts 19 : 29 ; Rom. 16 : 23. The third epistle of John is addressed to the well-beloved Gaius.

GA-LA'TIA, a province of Asia Minor, bounded on the west by Bithynia and Phrygia, on the east by Pontus and Cappadocia, on the north by Bithynia and Paphlagonia, and on the south by Lycaonia. Its name denotes it to be a region in which Gauls had settled, *Gaul-Asia* or *Galatia*. They had been called in to assist a king of Bithynia against his enemies, and having expelled them, they seized upon and divided their territories among themselves. Paul preached the gospel, and founded Christianity here, Acts 16 : 6 ; 18 : 23. Scarcely had he left the country, when some judaizing teachers stirred up the people to despise him, and follow a different course from that which he had taught, whereupon he wrote an epistle to them, the subject of which is like that addressed to the Romans, namely, justification by faith alone. The epistle to the Galatians proves this doctrine against Jews, and to the exclusion of the works of the law of Moses, or ceremonial observances ; that to the Romans proves it against both Jews and Gentiles. None could be justified by works of law ; that is, works enjoined by any law, whether ceremonial or moral. The epistle to the churches in Galatia, written with great energy, was designed to establish them in the faith of the gospel. Paul shows first the independence

and divine original of his mission, next that he had always maintained the doctrine which he now defended. He exhibits the design of God in giving the ceremonial law, from which it follows, since that design had been accomplished, that that law is of no force or obligation. He reprobates yielding to it as a departure from the faith of the gospel; in conclusion he points out how freedom from the law should operate. The Galatians *lived in the Spirit*; they were also *to walk in the Spirit*.

GAL/BA-NUM, a sweet, unctuous gum, the thickened sap of an umbelliferous plant, called *metopion*, growing in Syria, Persia, and in some parts of Africa. It was used by the Jews as one of the ingredients of their sacred perfumes, Exod. 30 : 34.

GAL-I-LE/ANS, a political sect of the Jews, who sprang up in Judea about the time of our Saviour's birth. Judas, of Galilee, or Gaulonitis, as that district was sometimes called, and some others, maintained, on occasion of the taxing mentioned Luke 2 : 1, that the Jews having no king but God, ought not, according to the law of Moses, to pay tribute, except to him or his ministers. Tumults were at first occasioned by this doctrine, Luke 13 : 1, 2, but they were suppressed, Acts 5 : 37. Still the sect increased, and by degrees swallowed up almost all other sects. They were the occasion of the wars which overthrew the Jewish state. The odium in which Galileans were held by the Romans might be one reason for calling Christ's followers by that name, Acts 2 : 7, though unquestionably the name had respect to

the district in which the doctrine that Christ taught was first and chiefly promulgated.

GAL/I-LEE, the northern province of Palestine, divided sometimes into three parts, most commonly, however, into two, the Upper and Lower Galilee; the former was called Galilee of the Gentiles, either because it was chiefly possessed by Gentiles, or because it bordered upon Gentile nations. It was an exceedingly mountainous country. Lower Galilee was called the great field—the champaign, Deut. 11 : 30. The whole country was fruitful, and well inhabited; bounded on the north by Lebanon and Syria, on the west by Phœnicia, on the south by Samaria, and on the east by the Jordan and the sea of Galilee. Its principal towns were Tiberias, Chorazin, Bethsaida, Nazareth, Cana, Capernaum, and Nain. In Galilee, Christ and most of his disciples were educated; and here he chiefly preached and wrought his miracles. Here he was transfigured; and afterwards seen of five hundred followers after he had arisen from the dead.

GAL/I-LEE, SEA OF. This inland sea or lake has the names also of Tiberias and Gennesaret, from the territory bordering upon it. It was from eleven to twelve geographical miles in length, and from five to six in breadth. "The situation of the lake," says Mr. Buckingham, "lying as it were in a deep basin between the hills which enclose it on all sides, excepting only the narrow inlets and outlets of the Jordan at either end, protects its waters from long-continued tempests; its surface is in general as smooth as that of the Dead Sea. But the same local



features render it occasionally subject to whirlwinds, squalls, and sudden gusts from the mountains, of short duration ; especially when the strong current formed by the Jordan is opposed by a wind of this description from the south-east, sweeping from the mountains with the force of a hurricane, it may easily be conceived that a boisterous sea must be instantly raised, which the small vessels of the country would be unable to resist." Such a storm is described, Luke 8 : 23, 24.

GALL, the juice of an exceedingly bitter herb or root, supposed to be poisonous. Mingled with vinegar it was given to Christ to drink while on the cross, Psa. 69 : 21 ; Mark 15 : 23 ; the vinegar or wine is said to have been mingled with myrrh, also a very bitter herb, so that the word rendered gall may intend any bitter herb or plant. Also, a bitter fluid secreted in the gall-bladder of animals, usually called bile, Job 16 : 13 ; 20 : 14. See Deut. 29 : 18 ; 32 : 32 ; Jer. 8 : 14 ; Lam. 3 : 19 ; Hos. 10 : 4 ; Amos 6 : 12 ; Acts 8 : 23.

GALLEY, a kind of boat propelled by oars, Isa. 33 : 21.

GALLIO, brother of Seneca the philosopher, and proconsul of Achaia. His original name was Marcus Annæus Novatus, but being adopted by Lucius Junius Gallio, he assumed his name. Paul was dragged by the Jews before Gallio's tribunal, who as proconsul resided at Corinth. They accused him of teaching men to worship God contrary to the law, Acts 18 : 12, 13, but Gallio told them, as the dispute was only concerning their law, *he would be no judge in such matters.* This con-

duct was right enough, it was a noble refusal to abet a religious persecution ; though strangely his name has passed into a reproachful epithet denoting an utter carelessness on religious matters. In suffering Sosthenes, verse 17, to be beaten by the Jews, he neglected his duty as a magistrate.

GA-MA'LI-EL, an eminent doctor of the law, of the sect of Pharisees, at whose feet Paul was brought up, Acts 22 : 3. After Christ's ascension, the Jewish councils sought to take away the lives of the apostles, but Gamaliel advised them against this intention, Acts 5 : 34—40. Would that magistrates calling themselves Christians, had all been as enlightened, sound, and upright, as this Jewish counsellor !

[GAMES], the contests and sports instituted in honor of the heathen deities ; the most renowned heroes, legislators and statesmen, readily engaged in them. To carry away the prize was deemed one of the highest attainable honors. That prize, however, was nothing more than a wreath of laurel, wild olive, pine, or parsley, with which the victor was crowned in presence of a large concourse of spectators of the country where the games were celebrated, 1 Cor. 9 : 25.

One object of these games was to prepare youth for the profession of arms ; to improve their strength, vigor and activity ; to inure them to fatigue, and to render them intrepid in close fight, where formerly, as in the games, muscular force decided the victory. Hence the allusions which Paul frequently makes to them. The games were regulated by the strictest laws. No one could en-

gage in them who had committed any crime himself, or who was nearly related to a criminal. The candidates for honor frequented from their earliest years academies maintained for that purpose, at the public expense, where they were submitted to a hard and severe regimen, fed with a coarse but salubrious fare, denied the use of wine and indulgencies of every kind, and inured to all sorts of fatigue. Ten months previously to the celebration of the games for which they desired to prepare, they were obliged to repair to the public gymnasium, and enter upon a course of prescribed continual exercises. No unfairness was allowed in the contest: certain persons were appointed to take care that everything was done according to custom, to decide controversies arising among the antagonists, and to adjudge the prize to the victor. To these circumstances the apostle refers, 2 Tim. 2: 5; 1 Cor. 9: 27. The last passage Dr. Doddridge renders, *lest after having served as a herald, I should be disapproved.* The herald proclaimed the laws of the contest, exhibited the prizes, and excited the combatants to courage and resolution. How apt a description of the business of the Christian minister! But if, after doing this, he himself does not contend lawfully, how deeply is he disgraced! *A castaway* is one of whom the judge of the games has disapproved as not having fairly deserved the prize.

The principal of the games was the foot-race, and to this accordingly the apostle chiefly makes his allusions. The *athletæ*, or combatants, disencumbered themselves of every article of clothing

likely to incommode them, Heb. 12: 1. The course was of a defined length; its most remarkable parts were the entrance, the middle, and the extremity. Through its whole length, on either side, innumerable spectators were seated on benches raised for that purpose. The Christian course is *compassed about with a great cloud of witnesses*, Heb. 12: 1. The prizes were placed in a conspicuous situation, some say in the middle, others at the end of the course, so that the competitors might have them in sight. Those who held the prizes up to view, called the racers by their names, and encouraged them to hold on and exert themselves to the utmost. The effect of this Paul beautifully alludes to, Phil. 3: 12—14. To deviate ever so little from the prescribed course was to lose the prize irrecoverably, 1 Tim. 6: 11—16.

GAMMA-DIMS, brave, valiant soldiers, placed in the towers of Tyre, Ezek. 27: 11.

GARDEN, an enclosed highly cultivated place, for the nourishing of herbs, flowers, and fruitful trees; used also for purposes of worship, John 1: 48; 18: 1, 2, which worship, in degenerate times, gave place to idolatrous practices, Isa. 65: 3; Jer. 3: 6; Ezek. 20: 28. Many gardens are mentioned in Scripture. Gardens were often fenced with the wild pomegranate and other thorny shrubs and bushes, of which they had many in Palestine, Prov. 15: 19; Hos. 2: 6; Micah 7: 4. To have to do with the princes and magistrates of whom the prophet speaks, is to involve one's self in painful perplexities, just as a man who tries to get through such a

fence, 2 Sam. 23 : 6, 7. Sometimes the gardens were fenced with walls of mud or loose stones, forming a retreat for venomous reptiles, Eccles. 10 : 8 ; Prov. 24 : 30. These fences were insufficient as a protection of the gardens from predatory incursion ; hence they were watched by a person stationed on a mount in the centre, with a small hut on the top, than which few situations can be more unpleasant, exposed as the watcher was, for three or four months, to all sorts of weather, Isa. 1 : 8.

GARLANDS, wreaths of flowers, with which the annual sacrifices were decorated, Acts 14 : 13.

GARLIC, a plant mentioned Numb. 11 : 5, where it is coupled with leeks and onions, so that we may be tolerably certain what plant is intended. Garlics were plenteous in Egypt, where they were both eaten and worshipped. They grew them in great abundance, as some natural historians assert. Others, however, and Hasselquist among them, say, that garlics used in Egypt were brought thither from the Archipelago.

GARMENT. [See DRESS.]

When the church began to be superstitious, persons baptized were clothed immediately afterwards with new white robes. Hence they were called "candidates," from the Latin word signifying *white*, "*candidus*." This arose probably from a stretching of such passages as Gal. 3 : 27 ; Eph. 4 : 22—24. Garments of sackcloth were skins of animals not dressed, sacks being made of such materials. Hair garments, 2 Kings 1 : 8 ; Heb. 11 : 37. Clean

garments indicated honor and prosperity ; filthy garments the opposite, Rev. 19 : 8, 14 ; Zech. 3 : 3. *To bestow garments*, a great honor and mark of favor. The highest mark of favor is to bestow garments from one's own body, 1 Sam. 18 : 4.

GARNER, a storehouse in which the fruits of the earth are laid up ; used figuratively for the blessedness of the righteous, Psa. 144 : 13 ; Luke 3 : 17.

GARNISH, to decorate with ornamental appendages, spoken of the manner in which the Jews pretended to express their veneration for the characters of their great and good men, Matt. 23 : 29 ; 2 Chron. 3 : 6.

GARRISON, a fortified place filled with soldiers ; or a company of soldiers placed in a fortified town to defend it, 1 Sam. 10 : 5 ; 2 Sam. 8 : 6.

GATE, the entrance into a house, court, or city, Judg. 16 : 3. Formerly the courts of justice were held at the gates of cities, because they were the places of most concourse and resort, Gen. 23 : 10—18 ; Ruth 4 : 1 ; Deut. 17 : 8. In this manner David sat between the two gates, 2 Sam. 18 : 24, and Absalom, 2 Sam. 15 : 2. The Arabians still call the court of justice the gate of judgment. *Gates mourn*, when people do not frequent them, and when judges are destroyed, Isa. 14 : 31 ; Jer. 14 : 2. The gates of God's house are called *gates of righteousness*, Psa. 118 : 19. *The gates of hell*, that cannot prevail against Christ's church, are the power and policy of wicked men, Matt. 16 : 18. The *gates of death* are sore troubles, Psa. 9 : 13 ; Isaiah 38 : 10. The *everlasting doors*,

mentioned *Psa. 24 : 7, 9*, are the gates of heaven, which angels were invited to open for the reception of our Lord at his return to heaven. This agrees admirably with the ascension of Jesus Christ. *A lofty gate* is the indication of power and royalty. For a private person to *exalt his gate*, was to tempt the lawless cupidity of the wandering robbers, *Prov. 17 : 19*.

GATH, a city of the Philistines, and one of their five principalities, *1 Sam. 6 : 17*. Goliath was born in this city. It seems to have stood at one of the extremities of the Philistine territory, as Ekron did at the other, *1 Sam. 7 : 14*. Several places of this name are mentioned as in different parts of Palestine.

GATH-HEPHER, a place belonging to Zebulun, the birth-place of the prophet Jonah, lying not far from Sepphoris, on the road to Tiberias, *Josh. 19 : 10, 13 ; 2 Kings 14 : 25*.

GATH-RIMMON, a city of the Levites in the territory of Dan, *Josh. 19 : 45*. One or two other places of this name seem to be referred to in the Scriptures, *Josh. 21 : 25 ; 1 Chron. 6 : 69*.

GAULAN, GAULON, or GOULAN, a city beyond the Jordan, whence the small province Gaulonitis had its name. This place was given to the trans-Jordan Manasseh, *Deut. 4 : 43*. It was a city of refuge, *Josh. 21 : 27*.

GA'ZA, a city of the Philistines, made part of the tribe of Judah by Joshua, *Joshua 15 : 47*. It was one of the five principalities to the south of Canaan. Samson carried away the gates of this city. Being very advantageously situated, it was frequently

contended for and gained by different parties. The Philistines possessed it, then the Hebrews. In the three reigns of Jotham, Anaz, and Hezekiah, it changed hands. It was a place of great strength, withstanding for two months the efforts of Alexander the Great to possess himself of it. In this city it was that Samson died, *Judg. 16 : 21—30*. The house or temple which Samson pulled down was probably a vast quadrangular building round a court within. In this court Samson probably had been made to exhibit for the amusement of the Philistine lords and people, crowding on the flat roof and galleries of the building. Having been thus degraded for a considerable time, he laid hold of two of the principal pillars by which the whole pile was supported, pulling them down as the text relates. Sir Christopher Wren says, on the kind of building thus pulled down, "One pillar would not be sufficient to unite the ends of at least one hundred beams that tended to the centre ; therefore there must have been a short architrave resting upon two pillars, upon which all the beams tending to the entire centre might be supported. Now, if Samson, by his miraculous strength, pressing on one or both of these pillars, moved it from its basis, the whole roof must of necessity fall."

GE'BA, or GA'BER, a town belonging to the tribe of Benjamin, and assigned to the priests, lying in the north of the kingdom of Judah, *Josh. 18 : 24 ; 21 : 17*. It was rebuilt by Asa with stones taken from Ramah, *1 Kings 15 : 22*. "From Geba in the north to



Beersheba in the south," expressed the whole extent of the kingdom of Judah, as "from Dan to Beersheba" included the whole length of Palestine, 2 Kings 23 : 8.

GE'BAL, a district south of Judea in the land of Edom, now called Djebal, *Psa.* 83 : 7.

2. GEBAL, a city and district in Phenicia, on the shore of the Mediterranean, under mount Lebanon, between Tripoli and Beyroot, assigned to the Israelites in the original distribution of the country, but never actually possessed by them, *Josh.* 13 : 5. The Giblites were in close connection with Tyre, and employed upon her shipping, *Ezek.* 27 : 9. The city was celebrated for the birth and worship of Adonis, the Syrian Thammuz, who was believed to have been killed by a boar on Mount Lebanon.

GED-A-LI'AH, son of Ahikam, made governor of Palestine by Nebuchadnezzar after the destruction of Jerusalem and the removal of many of the principal Jews, and murdered by Ishmael, son of Nethaniah, of the royal family of Judah, at his own table, 2 Kings 25 : 22 ; *Jer.* 41 : 1, 2.

2. GEDALIAH, son of Amariah, and grandfather of the prophet Zephaniah, *Zeph.* 1 : 1.

GE'DER, an ancient fortified town of the Canaanites, in the plain country of Judah, *Josh.* 12 : 13 ; the same probably as Gederah, *Josh.* 15 : 36, and Bethgader, 1 Chron. 2 : 51.

GE-DE'ROTH, a city in the plain country of Judah, which the Philistines took from Ahaz, *Josh.* 15 : 41 ; 2 Chron. 28 : 18.

GE'DOR, an ancient city in the mountains of Judah, some of

whose inhabitants joined David at Ziklag, *Josh.* 15 : 58 ; 1 Chron. 12 : 7.

GE-HA'ZI, *vision, valley*, servant of Elisha, who almost continually attended his master, 2 Kings 4 : 14, 31, till, being overcome by avarice, he went in the prophet's name, and obtained money and raiment of Naaman, which Elisha had refused. This crime he aggravated by another, that of falsehood. He was punished by the infliction of Naaman's leprosy upon himself and his seed forever, 2 Kings 5 : 20—27 ; from that time he quitted Elisha's service. His history teaches, among other lessons, these three : 1. One sin leads on to another. 2. No iniquity can be concealed from God. 3. Dishonesty and falsehood efface at once the remembrance of the most diligent and trustworthy services.

GEM-A-RI'AH, the son of Shaphan, and a counsellor of Jehoiakim, before whom Baruch read the prophecies of Jeremiah, and who reported them to the king, *Jer.* 36 : 10—26.

2. GEMARIAH, son of Hilkiyah, sent by Zedekiah with tribute money to Nebuchadnezzar, together with a letter from Jeremiah warning the captive Jews against those false prophets who predicted their speedy return to Judea, *Jer.* 29 : 3, 4.

GENEAL'OGY, a list of ancestors. No people were more careful than the Hebrews to preserve their genealogies, because of succession to inheritance and to offices, especially ecclesiastical, *Ezra* 2 : 62. They were the more particular because of the promises of God concerning some future deliverer to arise in the tribe of Ju-

dah, and of the family of David. In their sacred writings, genealogies are carried on for above 3500 years, 1 Chron. 1, 3, 6. Matthew gives one of 2000 years, from Abraham to Christ; and Luke one of 4000 years, from Christ to Adam. These genealogies somewhat differ from each other; it is, however, a remarkable fact that neither Jew nor Gentile objected to these genealogies, or their supposed discrepancy with each other, during the first century. Jews were the parties most likely to object, if any just ground of objection could have been taken. Paul's appeal to the genealogy of Jesus, 2 Tim. 2: 8; Heb. 7: 14, was conclusive. It may, however, be remarked, to lessen the difficulty that has been felt, that Matthew, who wrote chiefly for Jews, did not propose to give a full pedigree of our Lord, but to notice only the most remarkable among his ancestors, as appears from his three series of fourteen generations, each of which is deficient. Luke's genealogy was intended for Gentiles as well as for Jews, and was therefore the more particular and full. The genealogies set down by Ezra and Nehemiah vary in some particulars, which Dr. Prideaux thus accounts for: "For the true settling of these genealogies, search was made by Nehemiah for the old registers; and having among them found a register of the genealogies of those who came up at first from Babylon with Zerubbabel and Joshua, he settled this matter according to it, adding such as afterwards came up, and expunging others, whose families were extinguished: and this hath caused the difference that is between the accounts which we

have of these genealogies in Ezra and Nehemiah: for, in the second chapter of Ezra, we have the old register made by Zerubbabel; and in the seventh of Nehemiah, from the sixth verse to the end of the chapter, a copy of it, as settled by Nehemiah, with the alterations I have mentioned." CONNECT., Part i. B. vi. The genealogies condemned by Paul, Tit. 3: 9, are supposed to be the Sephiroth of the rabbins, or the Æons of the Gnostics. He condemns the affectation of knowing old genealogies when used only for ostentation.

GENERATION, besides its common meaning, is taken in the same sense as genealogy, Gen. 5: 1; Matt. 1: 1, or for a history of anything, Gen. 2: 4. The Scripture frequently computes by generations, Gen. 15: 16. See in comparison with this passage ver. 13, a little higher, and Exod. 12: 40; Deut. 23: 2. Some of the ancients fixed a generation at one hundred years, some at one hundred and ten, and others at thirty-three, thirty, twenty-five, and even at twenty years; so that there was nothing fixed and determinate in this way of computation, only the further back we go, the generations are so much the longer. *This generation shall not pass away until all this is fulfilled*, Matt. 24: 34; that is, all those who are at present living would not be dead before the evils foretold by the evangelist should be accomplished. *The men of this generation*, Luke 11: 31, means, the men who are now alive. *O faithless and perverse generation!* Luke 9: 41; and, *Save yourselves from this untoward generation*, Acts 2: 40, from these perverse men. *To*

*generation and generation*, or to *all generations*, denotes future ages, Psa. 33 : 11. In Isa. 53 : 8, *generation* is used in the sense of *manner of life*; the allusion in the passage is to the practice in judicial courts of a herald's proclaiming in the court before a criminal, ere he is sentenced, the crime alleged, the punishment to be inflicted, with its place and time, that if any would come forward and vindicate his character, they might then do so. Christ had none when he was condemned to plead for him.

GEN'E-SIS, a canonical book of the Old Testament, and the first of the Pentateuch, or five books of Moses; called *Genesis* by the Greeks, because containing the genealogy of mankind, and their history from Adam down to Jacob's grandsons, including the space of 2369 years, or thereabouts. Besides the history of the creation of the world, the book contains an account of the original innocence and fall of man, the propagation of mankind, the rise of religion, the invention of many of the arts, the general defection and corruption of the world, the deluge, the restoration of the world, the division and peopling of the earth, the origin of nations, the history of the first patriarchs down to Joseph, at whose death it ends. The sacred character of this book is established by the internal proofs of its inspiration, by the predictions which it contains which were afterwards accomplished, and by the evidence of the New Testament, where no less than sixty-five passages from it are cited either verbally or according to the sense. Besides which, it was

easy for Moses to be satisfied of the truth of what he delivers in this book, because it came down to his time through a very few hands: for from Adam to Noah there was one intervening man, Methuselah, who lived to see them both; in like manner, from Noah to Abraham, Shem conversed with them both; as Isaac also did with Abraham and Joseph, from whom these things might easily be conveyed to Moses by Amram, who was cotemporary with Joseph. Historical writers commonly go back as far as possible. Moses goes to the origin of all things. Without this history the world would not know from whence it came, nor whither it goes. With it a child may learn more in an hour, than philosophy could ever have learned without it.

GEN-NES'A-RET. [See GALILEE, SEA OF.] [See THE JORDAN AND THE DEAD SEA, chap. 4, by Mass. S. S. Soc.]

GENTILES, all who were out of covenant, or unacquainted with the true God; the whole world, excepting only the Jewish people, were so called. The apostle Paul generally comprises the Gentiles under the appellation of Greeks; and the whole of mankind under the expression, Jews and Greeks, Rom. 1 : 14, 16 ; 2 : 9, 10 ; 10 : 12 ; 1 Cor. 1 : 22—24 ; Gal. 4 : 28. Luke also, Acts 6 : 1 ; 11 : 20 ; 18 : 4. Paul is called the apostle of the Gentiles because his mission was chiefly to them. The Jews evidently did not understand those predictions and promises which declared that the Messiah should be a *blessing to all nations, a light to lighten the Gentiles*. Hence their bitterness against such of the apostles espe-

cially as ministered to them. Paul was persecuted chiefly on this account, Acts 22 : 22 ; Eph. 3, and hence also the reluctance of the apostles themselves to go and preach to the Gentiles. A special revelation had to be given to send them forth, Acts 10. That Christ was preached unto the Gentiles is said to be a part of the great mystery of godliness, 1 Tim. 3 : 16. It was wonderful, whether we consider the former dispensations of divine mercy, the prejudices of the Jewish people, or the very deplorable state to which the Gentiles had been brought, Eph. 4 : 17—19. The effects of the gospel among them in particular, illustrate the divine power of the word of truth, and the amazing depths of the mercy of God, Rom. 1 : 16 ; Eph. 2.

[GEOG'RAPHY], the science of the earth and its several parts or divisions. Scripture geography must be studied by all who are anxious to understand and usefully explain many passages of holy writ. The events recorded in Scripture invest the places where they occurred with the deepest interest. A knowledge of it will confirm and establish our faith in the divine authority of revelation ; and in not a few cases such knowledge is absolutely essential to a clear understanding of what we read. Christ's discourses and parables, for instance ; many of them cannot be thoroughly understood without some knowledge of the places where they were delivered ; and who can tell anything about Paul's labors without some acquaintance with the countries through which he travelled, preaching the gospel ?

GE'RAH, a Jewish coin, equal

to two and a half cents, Exod. 30 : 13.

GE'RAR, a city of the Philistines, not far from Gaza, in the south of Judea, near which Isaac dwelt for many years, and with whose king he sustained friendly relations, Gen. 20 : 1 ; 26 : 1.

GER-GE-SENEŠ'. [See GADARA.]

GERT-ZIM, a mountain near Shechem, in Samaria, whereon the Samaritans, in the time of Sanballat, built a temple, which remained in our Saviour's time. The Samaritans maintained that this was the place where God desired chiefly to be adored, corrupting the original text, which reads Ebal instead of Gerizim, John 4 : 20. See Deut. 11 : 29 ; 27 : 12. They said that Abraham and Jacob erected altars on Gerizim, and that there Abraham prepared to sacrifice his son Isaac, Gen. 12 : 6, 7 ; 13 : 4 ; 22 : 20. For the connection of this mountain with Ebal, see EBAL. [See SCRIPTURE MOUNTAINS, p. 56, by Mass. S. S. Soc.]

GER'SHOM, son of Moses and Zipporah, Exod. 2 : 22.

GER'SHON, son of Levi, and chief of a family of Levites consisting of 7500, whose duty it was to carry the curtains, &c., of the Tabernacle during a march, Exod. 6 : 16 ; Num. 3 : 25.

GE'SHEM, the Arabian, who ridiculed Nehemiah for attempting to rebuild the walls of Jerusalem, and endeavored to draw him from the city, for the purpose of destroying him, Neh. 2 : 19 ; 6 : 1, 2.

GER'SHUR, a district in Syria, lying on the eastern side of Jordan, between Bashan, Maacha, and Mount Hermon, within the



limits of the Hebrew territory ; but never actually possessed by the Israelites. David married the daughter of Talmai, king of this country, by whom he had Absalom, 2 Sam. 3 : 3. There was also a people called Geshurites in the south of Palestine, 1 Sam. 27 : 8.

GETH-SEM'A-NE, a garden in the mount of Olives, whither Jesus Christ sometimes retired in the night time, Matt. 26 : 36. And here his agony was endured, Luke 22 : 44. [See GETHESEMANE and CALVARY, by Mass. S. S. Society.]



GEZER, a royal city of the Canaanites, in the west of Ephraim, from which the original inhabitants were not expelled by the Israelites when they took possession of it, Josh. 10 : 33. It was conquered by Pharaoh, king of Egypt, and given by him as a present to his daughter, wife of Solomon, who afterwards rebuilt it, 1 Kings 9 : 15—17.

GHOST. [See SPIRIT.]

GIANTS, persons of an enormous size of body ; called in Hebrew, *nephelim*, *invaders*, *freebooters*, Gen. 6 : 4. They misap-

plied their strength to acts of violence and oppression. They are also called *Rephaim*, Gen. 14 : 5, from their striking beholders with terror, and *Emim*, Deut. 2 : 10, 11, from some of the ancient inhabitants of Canaan, who were of gigantic stature. The antediluvian Rephaim are said, Job 26 : 5, *to groan under the waters*, to denote their being swept away by the flood. That there really have been giants cannot well be denied without contradicting history both sacred and profane ; and we have sometimes modern instances of

an extraordinary size and strength of body. Calmet conjectures that the first men were all of a strength and stature superior to those of mankind at present, since they lived a much longer time. The text, however, does not say this. Several of the ancient Christian writers, guided by the apocryphal book of Enoch, have asserted that giants were the production of a marriage between angels and the daughters of men. This opinion they founded likewise upon the text of the Septuagint, which in some copies stands thus: *The angels of God saw that the daughters of men were beautiful and fair, and they took them wives of all which they chose*, Gen. 6 : 2. But the passage means no more than that the men of Seth's family, which was the family of the righteous, and the sons of God, were corrupted by their affection to the women of Cain's race, who are here described under the name of the daughters of men. The common notion that men have gradually degenerated in size from early times is without foundation. The catacombs of ancient Egypt and Palestine, the supposed cenotaph in the great pyramid, the tomb of Alexander the Great, and, what is still more decisive, the mummies brought from Egypt, are all of the ordinary size. Implements and ornaments obtained from the most ancient tombs, from bogs, mosses, and cities overwhelmed by volcanic eruption, sustain a similar remark. And further evidence is furnished by the pieces of ancient armor which have been preserved; many of them being actually too small instead of being too large for men of the present time.

**GIB'BE-THON**, a city of the Philistines, included in the territory of Dan, and allotted to the Levites, where Nadab, the son of Jeroboam, while besieging it, was killed by Baasha, one of his own officers, Josh. 21 : 23 ; 1 Kings 15 : 27.

**GIB'E-AH**, a city of Benjamin, about seven miles north of Jerusalem, 2 Sam. 23 : 29, memorable as the birthplace of Saul, 1 Sam. 15 : 34, and as the scene of an act of atrocious wickedness which produced a war in which the city and nearly the whole tribe of Ephraim were destroyed, Judges 19 and 20. Also the name of a place in the mountains of Judah, Josh. 15 : 48, 49.

**GIB'E-ON**, a city on an eminence about five miles north of Jerusalem ; the capital of the Gibeonites, who deceived Joshua into an alliance with them, Josh. 11 : 19. Saul, through a mistaken zeal, destroyed a great number of this people, 2 Sam. 21 : 1—3, but God, as a punishment for the cruelties inflicted upon them, sent a famine upon the land of Israel, which continued till the Gibeonites obtained satisfaction by putting to death seven of Saul's sons. From this time, the Gibeonites are not mentioned separately in the sacred history, but they are thought to be the slaves in the temple service mentioned in Ezra 2 : 58 ; 8 : 20 ; Neh. 3 : 26 ; 10 : 28 ; 11 : 21, and given to the Levites for that purpose by David and Solomon.

**GID'E-ON**, surnamed Jerubbaal, son of Joash, of Ophrah, in the tribe of Manasseh. After the Hebrews had been oppressed by the Midianites for seven years, they prayed earnestly to the

Lord, that he would assist them, and deliver them from the hands of their cruel persecutors. Gideon was accordingly commissioned by God, and miraculously enabled to overthrow the Midianites, Judg. 6: 7, 8. His history is related very circumstantially in the sacred narrative; its latter part furnishing one of the many evidences of the imperfection and weakness of even a good man's character, Judg. 8: 24—27.

GIER EA'GLE, the white carrion vulture of Egypt, Lev. 11: 18; Deut. 14: 17. It is a bird somewhat larger than a raven, standing much higher than that bird on its legs. From the nature of its food it was especially unclean, "offensive to the eye and nose." In Egypt it was protected by law, on account of the services it rendered in clearing away putrefying and noxious substances. It extended to Palestine only in the summer season, and then but rarely to the northern part of the land.

GIFT OF TONGUES, an ability, miraculously conferred on the apostles and others, to speak fluently in a variety of languages which they had never learned. It was intended: 1. To prepare them for readily preaching the gospel wherever they might come; and, 2. As a decisive evidence that they were commissioned by God to declare his will, Acts 2. Some were endowed with this gift to a greater extent than others, 1 Cor. 14: 18. The gift of tongues, with other gifts, and especially with those of interpretation, was largely conferred on the Corinthian church, 1 Cor. 12. The apostle considers it greatly inferior in value to Christian graces,

ch. 13; and even to such gifts as enable the possessor to speak to the understanding and heart of the assemblies.

GIFTS, the practice of making presents is very common in eastern countries. Kings and rulers, perhaps from the weakness and insecurity of their situation, received gifts rather than attempted to levy taxes, 1 Sam. 10: 27. Kings and other persons of influence were commonly approached with presents, Prov. 19: 6. They sometimes conferred gifts upon their equals, or their inferiors whom they wished to honor, 1 Kings 15: 19; 2 Kings 16: 8; 18: 14; Isa. 36: 16. In public triumphs, the conqueror frequently threw money among the crowd. To this practice the apostle seems to allude, when he speaks of the triumphal ascension of Christ, and the distribution of the gifts of his Spirit among his people, Psa. 68: 18; Eph. 4: 8. Prophets anciently received gifts, except from persons against whom they wished to express disapprobation, 2 Kings 5: 15; 8: 9; but when false prophets yielded to bribery, the true never received a gift or reward, 1 Sam. 9: 7, 8; Dan. 2: 48; 5: 17. Gifts were considered rather an honor to the giver than to the receiver; hence if they were not received, great disrespect was shown; but when kings gave, the recipient was honored. Garments were often given, Gen. 14: 22, 23; Esther 8: 15. One of the choicest gifts a king could bestow, was a robe he had himself worn, 1 Sam. 18: 4; but the receiver must promptly pay his homage, clothed in this garment, or he ran the hazard of displeasing the monarch, Matt

22: 11, 12. Presents were formerly, and indeed still are commonly borne with great pomp on some beast of burden, or by a man supporting it, no matter how small and light they might be, with both his hands, Judg. 3: 18; 2 Kings 8: 9. Such gifts must be distinguished from bribes, always justly reprobated, Exod. 23: 8; Psa. 15: 5; Isa. 5: 23. Sacrifices, when spontaneous, are sometimes called gifts, Matt. 5: 24.

GĪ'HON, the name of one of the four rivers, the head whereof was in Paradise, Gen. 2: 13. Some think this river was the Araxes, which rises in the mountains of Armenia, and falls, after a rapid course, into the Caspian Sea.

2. GĪ'HON, the name of a fountain to the west of Jerusalem, where Solomon was anointed king, 1 Kings 1: 38, 39; 2 Chron 32: 30. It gave its name to a valley, 2 Chron. 33: 14. The waters from this fountain were conveyed into Jerusalem by subterraneous channels, and could be distributed among the reservoirs and artificial fountains of the city, which was thus enabled to hold out for a long time against a siege.

GIL'BO-A, a mountainous tract, lying between the great plain of Esdraelon, or the valley of Jezreel, and the Jordan, memorable as the battle field where the Israelites were defeated by the Philistines, and where Saul and his three sons were slain, 1 Sam. 28: 4; 31: 1—8; 2 Sam. 1: 6—21. It is said to be a region extremely dry and barren, as indicated in the Elegy of David. [See SCRIPTURE MOUNTAINS, p. 87, by Mass. S. S. Society.]

GIL'E-AD, part of that ridge

of mountains which runs from Mount Lebanon southwards, on the east of Canaan, giving its name to the whole country lying on the east of the sea of Galilee, and including the mountainous region called Trachonitis in the New Testament. It took its name from the heap of stones raised as a memorial of the covenant entered into by Jacob and Laban, Gen. 31: 21, &c. These mountains were covered with a sort of trees abounding with gum, highly commended as the balm of Gilead, Jer. 8: 22; 46: 11; 51: 8. What this balm was commentators are not agreed; probably it was a very fine sort of turpentine, much used in the cure of wounds and other diseases. The Ishmaelites traded in it, when Joseph was sold to them by his brethren. [See SCRIPTURE MOUNTAINS, p. 71, by Mass. S. S. Society.]

2. GILEAD, a name supposed to be applied to a city, though the text may describe the whole district so called, as like a city polluted as the prophet mentions, Hos. 6: 8.

GIL'GAL, *rolling*, a place lying to the west of Jordan, where the Israelites first encamped and remained some time after their passage over that river, under Joshua, who, by circumcising the people, and *rolling* away their reproach, gave the name to the spot, where a city was afterwards built, Josh. 5. Idolatrous worship was probably instituted at this place by Jeroboam and others of the rulers of Israel, Hos. 4: 15; Amos 4: 4; Judg. 3: 19. Instead of *the quarries*, our marginal reading is, *the graven images*, the sight of which, it is thought, stirred up Ehud to maintain the



cause of the God of Israel. At Gilgal, the kingdom of Israel was confirmed to Saul, and there also he received the sentence of rejection for his disobedience, 1 Sam. 11 : 14, 15 ; 15 : 12. There was another GILGAL, Josh. 12 : 23.

GIN, a snare or trap, Isa. 8 : 14.

GIRDLE, a kind of zone or belt, an indispensable part of oriental attire, used for the purpose of tucking or fastening up the long flowing robes that were worn. The Jews wore two, one inner, the other the outer or upper girdle. This last was sometimes made of leather, but usually of worsted, curiously wrought ; one end of it was doubled back, and sewn at the edges, so as to serve for a purse, Matt. 10 : 9 ; Mark 6 : 8. The Turkish secretaries carry their ink-horns suspended to their girdles, Ezek. 9 : 2.

To loose the girdle and give it to another was a token of great confidence and affection ; sometimes girdles were given as honorable rewards, 1 Sam. 18 : 4 ; 2 Sam. 18 : 11. To *gird up the loins*, is to prepare for a journey, or for vigorous exercise, Luke 12 : 35 ; Eph. 6 : 14 ; 1 Kings 18 : 46 ; 2 Kings 4 : 29 ; Acts 12 : 8 ; 1 Pet. 1 : 13.

GIR'GA-SHITES, one of the tribes of the Canaanites, which occupied that part of the country lying east of the Lake of Genesareth. They are enumerated among the seven nations which were to be expelled or destroyed by the Israelites, but omitted in the list of those that were utterly rooted out. They seem to have been spared, and to have been permitted, contrary to the divine command, to intermarry with the

Israelites, Josh. 3 : 10 ; Deut. 20 : 17 ; Judg. 3 : 1—6.

GITTAH-HEPHER. [See GATH-HEPHER.]

GITTITES, inhabitants or natives of Gath, Josh. 13 : 3, six hundred of whom were in the service and pay of David, and were among his best soldiers, 2 Sam. 15 : 18.

GITTITH, the title of Psalms 8, 81, and 84, supposed by some to come from a word that signifies a *wine-press*, and to denote an instrument or a melody used in the season of the vintage ; by others that it indicates an instrument or a tune brought from Gath.

GLASS. In the Old Testament there are references to glass, though in early ages the art of making it was but little known. Exod. 38 : 8 ; Job 37 : 18, refer to the mirrors which, however, some say were not then made of glass, but of polished metal. In the New Testament glass is mentioned, Rev. 4 : 6 ; 15 : 2 ; 21 : 18, 21 ; as also 1 Cor. 13 : 12 ; James 1 : 23. In the last of these passages the apostle undoubtedly refers to the mirrors then in use. In 1 Cor. 13 : 12, the reference is probably to the dull, cloudy substance known among the Romans as glass ; specimens have been dug up at Pompeii, which forcibly illustrate the apostle's words, *Now we see through a glass darkly*. It has been thought that the *glass* of Scripture was in fact the substance which we now know as talc, and of which anciently windows were sometimes made.

GLEAN, to gather the scattering fruit or grain that had been left by the reapers, Ruth 2 : 2. For the law respecting gleanings, see Levit. 19 : 9, 10 ; Deut. 24 : 19—21

GLEDE, a species of kite, or vulture, one of the unclean birds forbidden to be eaten by the Israelites, Deut. 14 : 13.

GLO'RIFY, to make glorious or honorable, or to cause to appear so. God glorifies his house, Isa. 60 : 7 ; his people, Jer. 30 : 19 ; and Jesus Christ, John 17 : 5, in his resurrection and ascension, John 7 : 39 ; 12 : 16. He will glorify his saints at their resurrection and ascension to heaven. Saints glorify God in praising him, Psal. 50 : 15 ; Rom. 15 : 6 ; in their subjection to his authority, 1 Cor. 6 : 20 ; in their submission, &c.

GLO'RY OF GOD, denotes the manifestation of the divine perfections, which is God's supreme end in all his works, either of nature or grace, Psal. 19 : 1 ; 2 Cor. 1 : 20. The Shechinah or bright cloud, which was the symbol of his presence in the tabernacle and temple, is often called the *glory of the Lord*, Exod. 24 : 9, 10, 16, 17 ; 16 : 7—10. The ark is called the *glory of Israel*, and the *glory of God*, 1 Sam. 4 : 21, 22 ; Psal. 26 : 8. Upon it the Shechinah rested. GLORY is often used for lustre, Exod. 28 : 2, 40 ; Matt. 6 : 29. The *glory of the Lord* is sometimes the knowledge of God which shall fill the earth. The Hebrews, when they required an oath, said, *Give glory to God*. Acknowledge that he is intimately acquainted with everything in your heart, Josh. 7 : 19 ; John 9 : 24.

GNASH, to snap or strike the teeth together, an act expressive of rage or despair, Job 16 : 9 ; Matt. 8 : 12.

GNAT, a minute and very troublesome winged insect which abounded in Palestine ; referred

to in a proverbial expression, Matt. 23 : 24, and which was descriptive of the scrupulousness of the Pharisees with respect to small and unimportant things, while they were regardless of the most weighty matters. The passage should have been translated, "Strain out a gnat, and swallow a camel," a figure taken from the custom of straining wine.

[GNOSTICS]. Though this name is not to be met with in Scripture, yet the characters of those who were afterwards known by the appellation of Gnostics are given, 1 Tim. 1 : 3, 4, and 6 : 20, 21 ; 2 Tim. 3 : 2, 3, &c. ; 2 Pet. 2 : 10, &c. ; 2 John 7 ; Jude 10, &c. They derived their name from the Greek word *gnōsis*, knowledge, mixing as they did with the simple truths of the gospel the ancient doctrine of the orientals concerning man, the world, and the origin of evil, both that in the world in general, and in man in particular, and the genealogy of the Creator, who, according to them, was not the supreme God. Matter they regarded as intrinsically evil. God therefore could not have produced it. According to them he dwelt alone from all eternity in a *pleroma*, or fulness of inaccessible light, till by an operation purely mental, or upon himself, he produced two other beings of different sexes, from whom several pairs proceeded, called *æons*, or *emanations*. These are said to have dwelt for countless ages with their first father in his *pleroma*, beyond which existed matter inert and powerless, though coëternal with God. At length one of the *æons* passed the limits of the *pleroma*, and meeting with matter, created the world according to a

form and model existing in the mind of the Supreme Deity. The names of several of these *æons* were said to be found in the gospel, as *Logos*, the word; *Monogenes*, the only begotten; *Zoë*, life; *Ecclesia*, the church. Christ and the Holy Ghost are considered as two of the last *æons* that were put forth. Christ, they say, was sent into the world to remedy the evil produced by the creating *æon* or *Demiurgus*, by emancipating men from the tyranny of matter, and by revealing to them the true God, hitherto unknown; to him, therefore, they contended a material body did not belong; or, granting that there was a man called Jesus, the son of human parents, they say that the *æon* Christ quitted the *pleroma*, and descended upon him at his baptism.

The God of the Jewish economy, the Gnostics maintained, was not the Supreme God, but a being of vengeance and cruelty. The prophets were inspired by the creative *æon*; and the apostles, since they teach the doctrine of a final resurrection and judgment, were worthy of but little credit. They could not conceive how matter in any form could enter into heaven. The morals of the Gnostics were such as the doctrines they taught might be expected to produce. Profligacy was not unlawful; it was the necessary result of the incarceration of mind in matter, yet it were best to keep the body in subjection by self-denial and virtue. Knowledge, or *science falsely so called*, was with them everything; the moral law, given not by the Supreme God, but by an inferior *æon*, or a principle of evil who had allied himself to matter, was nothing. If they were depraved, it was

on principle; if virtuous, it was for interest.

This monstrous, contradictory, and absurd system seems to have taken something from every form of error, Jewish and heathen, that preceded it. Its disciples were not so much a sect, as the *illuminati* of all sects. Forsaking the simplicity of divine truth, they sought to be wise above what was written, explained the sacred volume by the dogmas of philosophers, and derived from it mysteries which it never contained. The best and fullest account of Gnosticism is to be found in Professor Burton's Bampton lectures.

GOAT, a well-known quadruped about the size of a sheep, having a long beard. Under the ceremonial law, goats were esteemed clean, and were often sacrificed instead of lambs, Num. 7: 29. The goat is mentioned also, Job 39: 1; 1



Sam. 24: 2; Psa. 104: 18; and Bochart thinks the *ibex* or *rock goat* is intended, the word signifying to ascend. The rock goat is remarkable for climbing and leaping on craggy places. The horns of this animal, which were valuable articles of traffic, are said to be re-

ferred to Ezek. 27 : 15. There were several kinds of goats known in Palestine, such as the domestic Syrian goat, with long pendulous ears, with horns small and variously bent, with long hair, often black ; the Angora or Annadoli breed of Asia Minor, with long hair more or less fine ; the Egyptian goat with small spiral horns, long brown hair, and very long ears ; and another Egyptian breed, without horns, with elevated and almost sharp nose, with lower jaw protruding the incisors or front teeth. There were probably others, since the species are very numerous. SCAPE-GOAT, the goat which was set at liberty upon the day of solemn expiation, bearing the sins of the people, Lev. 16 : 8. This text speaks of one of the two goats as for Jehovah, the other for Azazel. Qu. ? Was the latter name intended for a personal being, as the former was ? So many have thought, understanding by Azazel the evil spirit, who was supposed to reside in the desert. Both goats were first offered to Jehovah, to indicate their both belonging to him, and being in fact a sacrifice to him. Ver. 21 mentions the sins of the people as laid upon the head of this goat, ere he was sent away into the wilderness. The whole proceeding was a beautiful type of the remission of sins, after the sacrifice has been made, even that of Christ, who *takes away the sin of the world*. [See CHILD'S COMMENTATOR, vol. i., p. 292, by Mass. S. S. Soc.]

GOAD, a stick about eight feet long, armed at one end with a sharp point, and at the other with a small iron spade, used by ploughmen to urge forward their oxen, and to clear their plough of

the dirt that adhered to it. It was with such a weapon that Shamgar slew six hundred Philistines, Judges 3 : 31. The words of the wise are said to be "as goads," penetrating and urging to mental activity, Eccl. 12 : 11. To kick against the pricks, Acts 9 : 5, is a figure taken from the use of the goad, meaning that resistance would be hurtful, as the ox kicking against the sharp point of the goad would only injure himself.

GOD, the Creator of all things. The name is Saxon, signifying good, and is very properly appropriated to him who is the only perfect Being, holy, and just, and good. The word has however by some, Mr. Hallenberg for instance, been thought to flow from the Hebrew word for unity.

In Gen. 1, and the Old Testament scripture generally, the name of God is written in the plural number, and, says Bishop Horsley, "Whoever will suppose that this plural appellation of God thus constantly used in the language of the law, which of all languages should be the most precise and accurate, used too in laws asserting and upholding the single deity of the God of the Israelites [as in Exod. 20 : 2, 5, 7 ; Deut. 6 : 4 ; 5 : 6], has no reference to the plurality of persons in the Godhead, should be able to demonstrate some other plurality in the Godhead to which the expression may refer." Ancient and modern heathenism, both retaining fragments of traditional divine revelation, seem to recognize a trinity in unity in their chief God.

The principal names of the Supreme Being used in Scripture, are *Elohim*, translated God, and



*Jehovah*, translated Lord. The former name is the abstract expression for absolute Deity. It is a philosophical rather than a devotional name; the latter name indicates the perfections of the Deity, and points him out as the object of trust, affection, worship, &c. *Elohim* is sometimes applied to angels, magistrates, and even idols. It marks the relation of God to man as Sovereign, Lord, and Judge. *Jehovah* is expressive of the eternity and the independence of God. It is his name considered as he is in himself, and without respect to creatures. It is formed from a Hebrew verb signifying to be, and partakes, in its formation, of the present tense, the past, and the future. Other names of God are employed in the divine word, indicative of the perfections of his nature, by which he describes himself when he would reveal his name, Exodus 34: 6, 7.

In the Bible, no attempt is made to prove the existence of God, perhaps chiefly on two accounts: 1, That proof was written so abundantly and so legibly on all the works of his hands, that further evidence was unnecessary; and, 2, Men erred, not in denying the being of a God, but in admitting too many gods. One great object of the Scriptures is to demonstrate that there is but one God. They do this, however, not by metaphysical arguments, but by the facts recorded in the history of the Jews, and by the principles involved in prophetic remonstrance and exhortation. The names, actions, and attributes of God are described; and probably this is all that is to be expected from teachers sent from God, and enabled by undeniable

facts to substantiate and enforce their instructions.

God is a Spirit, John 4: 24; from everlasting to everlasting, Psalms 90: 2; 102: 12; incomprehensible, Job 37: 23; 11: 7; Isaiah 40: 28; unchanging, omnipresent, and omniscient, James 1: 17; Psalm 139: 7—12; Hebrews 4: 13. To him all things belong, and by him they are governed. He is of infinite purity and holiness; he is perfectly just, of unsearchable wisdom, and of boundless goodness and mercy, Isaiah 66: 1; Psalm 89: 11; 115: 16; 24: 1; 50: 12; Daniel 4: 34, 35; 2 Chronicles 19: 7; Psalm 97: 2; 145: 9; Romans 11: 33; Ephesians 2: 4, 5; 2 Corinthians 5: 19; 1 John 5: 11. [See THE ATTRIBUTES OF GOD, by Mass. S. S. Soc.]

The names, the perfections, and the works of God are without hesitancy or explanation given to Jesus Christ throughout the New Testament, so that there ought to be no question as to his true and proper deity, especially when it is remembered that this volume was written for the instruction of common people, and in an age when the tendency to idolatry was strong. Christ is called God, 1 John 5: 20; John 1: 1—14; Romans 9: 5; Hebrews 1: 8; 2 Peter 1: 1; Titus 2: 13. He is called by the name that is equivalent to *Jehovah*, Luke 1: 16, 17; Hebrews 1: 10; Matthew 22: 41—46. He is described as eternal, the I AM, of Moses, John 8: 24, 28, 58. As almighty, Revelation 1: 8. See also Isaiah 9: 6. As omnipresent, Matthew 18: 20; 28: 20; John 3: 13. As omniscient, Revelation 2: 23, especially as compared with 1 Kings 8: 39; Jeremiah 17: 10; John 2: 24, 25; 21: 17. Christ is the Creator of all things, John 1:

3; Col. 1: 16, 17; Heb. 1: 10, 11. He governs the universe, Matt. 28: 18; Acts 10: 36; Rom. 14: 9; Eph. 1: 20—22; and he will judge the world, Rom. 14: 10; 2 Cor. 5: 10; Acts 17: 31; John 5: 22, 23, 27; Acts 10: 42; 2 Tim. 4: 1; Matt. 25: 31—46. We cannot wonder therefore that worship should be addressed to Christ, Rom. 10: 11—13; 1 Thes. 3: 11—13; 2 Thes. 2: 16, 17; 2 Cor. 12: 8, 9; Eph. 6: 23; 2 Cor. 13: 14; 2 John 3; Acts 7: 59, 60; Rev. 7: 9—14. [See CHARACTER OF CHRIST CONSIDERED, by Mass. S. S. Soc.]

A similar observation might be made and sustained by abundant proof, as to the Holy Ghost. He is God, in evidence of which see Acts 5: 3, 4; 1 Cor. 3: 16; 2 Cor. 6: 16; 1 Cor. 2: 9—11; 12: 11; Heb. 9: 14; Rom. 15: 18, 19; Acts 1: 8; Matt. 12: 28; 1 Peter 3: 18—20; Romans 8: 11; Rev. 1: 4, 5; Matt. 28: 19.

Still, we do not plead for three Gods; but one, who has been pleased to reveal himself under the characters of Father, Son, and Holy Spirit. These divine persons are distinguished from one another; by their names, by their order of subsistence, by their different order of operation; the Father acts from himself, through the Son and by the Spirit; the Son acts from the Father and by the Spirit; and the Spirit acts from both Father and Son. They are further distinguished by the stations which they have voluntarily assumed, in the work of our redemption, the Father as devising the plan of that redemption, the Son as achieving it, and the Holy Ghost as applying and rendering effectual in each

particular instance the redemption, thus effected — [See Dr. SEWALL'S LECTURES ON THE HOLY SPIRIT, by Mass. S. S. Soc.] — and by their personal properties; the Father, first in order, begets the Son, and hath the Holy Ghost proceeding from him; the Son is begotten by the Father, and hath the Holy Ghost proceeding from him, so that the Holy Ghost proceeds from the Father and the Son, John 15: 26. These distinctions are not exclusively connected with the scheme of redemption, as some contend; they belong essentially to the divine persons of whom they are affirmed. How they exist, while yet there is but one God, we may not be able to understand; but there are many other things manifestly and palpably true, which also, as to their mode of being, surpass our comprehension. The Bible reveals the fact, not the manner of it; and when this book is silent, we ought to be silent too.

GODS, the heathen, were probably at first the sun, the moon, the stars — then, perhaps, fire as the emblem of these luminaries. In process of time, and by degrees, gods were multiplied almost to infinity, and there was scarce anything animate or inanimate which the weakness or caprice of some devotee did not elevate into the rank of deity. The elements, meteors, minerals, forest-trees, and plants; four-footed beasts, fishes, birds, and insects. Whatever excited either fear or desire; devils, men, the very passions and vices, as well as the virtues, of human beings; labor, rest, sleep, youth, age, laughter, silence, death, everything, has been deified, as if in melancholy illustration of the

apostle's language, *there are gods many and lords many—the world by wisdom knew not God.* [See CONQUEST OF INDIA BY THE CHURCH, sec. 4, by the Mass. S. S. Soc.]

GOG and MA'GOG, mentioned Ezek. 38 and 39, and Rev. 20, are by most interpreters taken in an allegorical sense for such princes and people as were enemies to the church and saints. They are thought to denote the heathen nations of Asia, more particularly the Scythians, of whom, at this time, the Jews of Palestine had obtained some vague notion. Gog was prince of Magog, according to Ezekiel, and Magog the country or people; Magog is said to be second son of Japheth, Gen. 10 : 2. Gog is not mentioned in the history. Rev. 16 : 14—16, 20 : 7—10, revive the prophecy of Ezekiel respecting these allegorical beings; their hosts invade the beloved city, but perish with an immense slaughter at Armageddon.

GO'LAN, or GAULON, a levitical town of Bashan, in the tribe of Manasseh, on the east of the Sea of Galilee, from which the province of Gaulonitis derived its name, Deut. 4 : 43.

GOLD, the most valuable of the metals, Gen. 24 : 22, and many other passages in the Old Testament, Matt. 23 : 16, 17, and several places in the New. In Job 28 : 15—19, gold is mentioned five times under four different names, which may signify gold in the ore, standard or stamped gold, wrought or highly polished gold, and probably gold in plate or vessels. It has been remarked that the Scriptures distinguish this metal, as, 1. Gold in general; 2. Good gold, Gen. 2 : 12; 3. Gold of

Ophir, 1 Kings 9 : 28; 4. The best gold, solid, pure, or wrought gold, 1 Kings 10 : 18; 5. Beaten gold, 2 Chron. 9 : 15; 6. Gold shut up, or in bullion, or fine gold, 2 Chron. 4 : 20, 21; 7. Gold of Pharvaim, 2 Chron. 3 : 6. Arabia formerly produced gold, Psa. 72 : 15. Sheba was the ancient name of Arabia Felix. The gold of Ophir also was procured in Arabia on the coast of the Red Sea. Job speaks of the ancient trade of the Phœnicians in this metal, 22 : 24.

GOL'GO-THA. [See CALVARY.]

GO-LI'AH, a giant of Gath, who defied the army of the Israelites, and was slain by David, 1 Sam. 17 : 4—11; 32—51. [See THE SHEPHERD BOY and GIANT, CHILD'S COMMENTATOR, vol. 2, pp. 172—182, and PROPHETIC SCENES, chap. 5, by Mass. S. S. Soc.]

GO'MER, eldest son of Japheth, Gen. 10 : 2, ancestor of the people of Galatia, according to Josephus; of Phrygia, according to Bochart, because the word in Greek signifies the same thing, namely, *a coal*, Calmet derives the ancient Cimbri, or Cimmerians, from Gomer, and thinks they peopled Gaul and Germany.

GO-MOR'RAH, one of the cities of the plain of Siddim, destroyed, together with Sodom, by fire from heaven, Gen. 19 : 24. [See SODOM.]

GOPHER WOOD, the wood of which Noah's ark was built, Gen. 6 : 14. The word *gopher* has been considered however not to mark any particular kind of tree, but to describe the timber used in the construction of that vessel as squared, pitched, or planed. Some take gopher to mark the

pine tree ; others the cedar, and some the cypress. A tree of the pine tribe probably was used, but whether the word gopher describes it may be questioned.

GOSHEN, a canton of Egypt, which Joseph procured for his father and brethren, when they came to dwell in Egypt, Gen. 47 : 6, and where they resided above 200 years. It was *the best of the land*, lying eastward of the most easterly branch of the Nile, between that and the gulf of Hierapolis. It is identified in Gen. 46 : 28, by the Septuagint translators, with Rameses or the district of Pithom. It was more favorable as the settlement of a nomadic people like the descendants of Jacob than the narrow valley of the Nile would have been. A city of Judah was called Goshen, probably because standing in an exceedingly fertile part of the country, Josh. 10 : 41.

GOSPEL, the history of the life, actions, death, resurrection, ascension, and doctrine of Jesus Christ. The word is Saxon, and signifies a *good saying*, or *good news* ; the history of our blessed Saviour being the best news ever published to mankind. This history is contained in the writings of Matthew, Mark, Luke, and John, who are thence styled the Evangelists. The Christian church never acknowledged any more than these four gospels as canonical ; but there were several apocryphal gospels which have been handed down to us, and others are entirely lost. It must be remembered that no one of the Evangelists has undertaken to give a perfect account of the history of Christ, containing all the miracles which he performed,

or all the instructions which he delivered. Their narratives are concise, intended to prove that Jesus was the promised Messiah ; dwelling therefore on the circumstances most likely to exhibit that proof to the respective parties at first addressed. An account of each gospel is given under the name of its author. It is a considerable advantage, says Michaelis, "that a history of such importance as that of Jesus Christ, has been recorded by the pens of separate and independent writers, who from the variations that are visible in their accounts, have uncontestably proved that they did not write with the view of imposing a fabulous narrative on mankind." Compare Matthew and Luke generally, or on particular facts, and it will be evident that they had not read each other's gospel. Mark also had never read Luke's, and though he is thought by some to have done little more than abridge Matthew's, a close comparison of the two histories will overturn this idea. John writes to supply what other Evangelists had omitted, pointing out those facts in the history of Christ, and giving those discussions between him and the Jews, as well as those discourses which were most likely to convince the Gentiles that he was the promised Saviour. "Thus," says the author above mentioned, "we have four distinct and independent writers of one and the same history ; and though there are trifling variations in their narratives, yet these admit of easy solutions ; and in all matters of consequence, whether doctrinal or historical, there is such a manifest agreement between them as is to be



found in no other writings whatever." The gospels were not written till after Christianity had made considerable impression; and let it always be borne in mind, as an argument for its truth, they were written and read in the very scene when the facts they relate would have been disproved, if they had not been true.

GOSPEL also signifies, in religious phraseology, the whole Christian doctrine. To preach the gospel is to inculcate this doctrine. The gospel is called the *gospel of the grace of God*, Acts 20: 24, because it emanates from God's free love and goodness, and is accompanied by the gracious power of his Holy Spirit. It is the *gospel of the kingdom*, Matt. 24: 14, because it treats of the kingdom of God, in this world, and points out the way to his eternal kingdom in heaven. It is the *gospel of Christ*, Rom. 1: 16, as he is its author and subject; of *peace and salvation*, as it confers peace now, and everlasting salvation hereafter. It is the *glorious gospel*, 1 Tim. 1: 11, as it displays God's glory and the glory of Christ, and as it assures believers of eternal glory. And it is the *everlasting gospel*, Rev. 14: 6, as developing the grace of God given us in Christ before the world began, and as producing happy results, which are to last forever. Beautiful summaries of the gospel are given, Acts 13: 16—49; John 3: 14—16; 1 Cor. 15: 1—5; 2 Cor. 5: 19—21; 1 Tim. 1: 15.

GOURD. Ancient and modern authors say that there is in Egypt, and in the East, a plant of rapid growth, called by a name, *kiki*, resembling the Hebrew name for the gourd of Jonah, *kikiun*,

which it is said the people of the East plant before their shops for the sake of the shade it affords. From a plant called among orientals by this name, according to Dioscorides, an oil is procured, unfit indeed for food, but useful for lamps and in medicine, intending probably what is now known as castor-oil. The plant spoken of as growing in Egypt rises with a strong stem to the height of ten or twelve feet, and is furnished with very large leaves. In five months, Niebuhr says, one that he saw at Basra had risen to eight feet in height, bearing at once flowers and fruit, ripe and unripe. He gathered some of the leaves and flowers, which withered in a few minutes, as do those of all plants of so rapid a growth. By the residents about Nineveh, however, Jonah's gourd is said to be a different plant from that which Niebuhr describes, which has very large leaves, very large fruit, and lasts but about four months. The language employed as to this plant, Jonah 4: 10, does not necessarily imply that it was the growth of a single night, but only that it was exceedingly rapid in rising to such a height as to afford shade to the prophet. See similar language used of a longer period, Ex. 13: 4; Deut. 9: 1; Rev. 18: 8. If however the expression do mean that the plant grew in a night, and withered in a night, we have an adequate cause assigned for what was so remarkable: *The Lord prepared a gourd*, and *God prepared a worm*, &c. Of the *wild gourd*, 2 Kings 4: 39, we have no certain knowledge what it was. Some say it was the *colocynth*, a plant with large leaves, and fruit somewhat like

our gourds, of the size of a large | viting in its appearance, but to  
apple, yellow, pleasant, and in- | the taste intolerably bitter, and a



drastic purgative. The fruit was a model for some of the carved work of the temple, 1 Kings 6 : 18 ; 7 : 24. [See JONAH'S GOURD, by Mass. S. S. Soc.]

**GOVERNOR**, a superintendent of a province. Judea having been reduced to a province by the Romans, they sent governors thither, who were subject not only to the emperors, but also to the governors of Syria, Judea being subordinate to that larger government. For the several governors

of this country, of whom there is any notice taken in Scripture, see their respective names.

**GO'ZAN**, a river of Media, supposed to be the same as the present Ozan, or Kizzel-Ozan, the principal river of the part of Persia which answers to the ancient Media, to the country bordering upon which the Israelites were transported by the king of Assyria, 2 Kings 17 : 6 ; 2 Chron. 5 : 26.

**GRACE**. This term is used in

several acceptations: 1. For the free and eternal love and favor of God, which is the spring and source of all the benefits we receive from him, Rom. 11 : 6 ; 2 Tim. 1 : 9. This free and unmerited love of God is the original spring of our salvation, and hath no cause above it to excite or draw it forth. It was this mercy or love of God that devised the plan of redemption for mankind, John 3 : 16. 2. Grace is taken for the free imputation of Christ's righteousness, by which we become righteous in the sight of God, Rom. 5 : 20. 3. For the work of the Spirit, renewing the soul after the image of God, and continually guiding and strengthening the believer to obey his will, to resist and mortify sin, and overcome it, Rom. 6 : 14 ; 2 Cor. 12 : 9. 4. For that excellent and blessed state of reconciliation, friendship, and favor with God, which he graciously bestows on his people, Rom. 5 : 2. 5. For the free love, favor, and bounty of Christ, 2 Cor. 8 : 9. 6. For the doctrine of the gospel, which proceeds from the grace of God, and wherein his grace is offered and bestowed upon all penitent believers, 1 Pet. 5 : 12. 7. For a liberal and charitable disposition wrought in the heart, by the grace of God, 2 Cor. 8 : 7. 8. For spiritual instruction and edification, Eph. 4 : 29. 9. For the office of apostleship, which was given of grace, together with ability and other qualifications necessary for the faithful discharge of that office, Rom. 15 : 15 ; Eph. 3 : 8. 10. For the love and fear of God dwelling in the heart, or for the assistance of divine grace, 2 Cor. 1 : 12. 11. For faith,

patience, and other graces, that enable us to bear and support under sufferings, Phil. 1 : 7. 12. For eternal life and final salvation, which God will graciously bestow on his people, at the appearance of Christ, 1 Pet. 1 : 13. 13. For something acceptable, beautiful, and graceful, Prov. 4 : 9. 14. For favor or friendship with men, Gen. 30 : 27.

From the scripture account of the grace of God, it will be found that, 1. It is sovereign. It is nothing that we can claim, nothing due to us on account of any feature or circumstance of our moral condition. It is spontaneous love, bestowed when and where and how God pleases, Eph. 1 : 11 ; Rom. 9 : 15, 16 ; Matt. 11 : 25, 26. 2. It is free. It is opposed to all works or merit in its objects, Rom. 11 : 6 ; 5 : 6, 10. Whatever men may exhibit of moral or spiritual excellence is the effect, not the cause, of the favor God bestows on them, Rom. 9 : 23, 24 ; Eph. 1 : 3 ; 2 Thess. 2 : 13 ; 2 Tim. 1 : 9 ; 1 Pet. 1 : 2. This favor is bestowed through the death of Christ ; but the death of Christ was not the cause of God's bestowing it, for the very sending of him into the world was itself an act of most surprising grace, John 3 : 16 ; 1 John 3 : 16 ; 4 : 9, 10 ; Rom. 5 : 8. His death did but provide that divine mercy might pour forth of its blessings without infringement on the holiness or justice of God, Rom. 3 : 26 ; 1 Pet. 3 : 18. 3. It is distinguishing. It is not extended to the whole human race indiscriminately, but it is conferred on some only. Some contend that because we can do nothing spiritually good without the grace of God

strengthening and enabling us, that therefore it must be bestowed on all, or those on whom it is not bestowed are under no obligation to do what is good. We question here both the premises and the inference: the premises, because however fallen and sinful man is, he can do what is right and good, though he will not; the inference, because it represents a gift in the light of a debt due to the recipient, so changing its very nature. The gospel is the grace of God, and this comes to every man. Rational powers are given by God's grace, and they are universally bestowed; but we speak of the grace which makes a man repent and believe the gospel of Christ, so as to attain everlasting life. This is distinguishing. See Rom. 9, throughout; Phil. 2: 13. 4. It is effectual. It never fails of its end; it issues in the salvation of all who receive it. See Rom. 8: 29—39; John 10: 27—29; 6: 37—40. We read indeed of resistance offered to the Spirit of God, and that with but too melancholy a result; but this resistance is offered not to the inward workings of God's Spirit on the heart, but to the messages sent again and again by that heavenly agent, Acts 7: 51; Heb. 10: 29. We read also of *falling from grace*, Gal. 5: 4: but here grace is used for the gospel, the gracious method of justification which it develops. *If ye seek justification with God through the medium of ceremonial observances, ye renounce or fall from the gospel which I preach.*

GRAFTING, properly, a well-known process by which a scion or branch of one tree is made to grow and bear fruit upon the stock

of another; used figuratively to denote the introduction of the Gentiles into the Church of God, Rom. 11: 17—24.

GRAIN. [See CORN.]

GRAPE, the fruit of the vine. There were abundance of fine vineyards and excellent grapes in Palestine. How large the clusters of this fruit often were in that country, may be judged by the bunch of grapes which was cut in the valley of Eshcol, and brought upon a staff between two men to the camp of Israel, at Kadesh-barnea, Num. 13: 23, 24. Travellers relate, that there were some



to be seen of a prodigious size. Daubdan assures us, that in the valley of Eshcol there were bunches of grapes to be found still, of ten and twelve pounds' weight. Moses commanded, that when the Israelites gathered their grapes, they should not be careful to pick up those which fell, nor be so exact as to leave none upon the vines. What fell, and was left behind, he ordered should be for the poor, Deut. 24: 21. The same legislator permitted people who were passing, to go into a vineyard, and eat what grapes they would; but did not allow



them to carry any away, Deut. 23 : 24. Some learned men are of opinion that the prohibition delivered by Moses against gleaning grapes after the vintage, Lev. 19 : 10, Deut. 24 : 21, signifies the whole of the second vintage, which was never so good nor so plentiful as the former. God requires that this second vintage should be left to the poor, as well as the grapes of the first which had escaped the gatherers. Scripture frequently uses the similitude of the vine stripped in such a manner, that there was not a bunch of grapes left for those who came to glean, to represent complete and total destruction, Isa. 24 : 13 ; Jer. 6 : 9 ; 49 : 9 ; Obad. 5. *The blood of the grape*, signifies wine. *He shall wash his clothes in the blood of grapes*, that is, his habitation shall be in a country where there are vineyards, Deut. 32 : 14. The vineyards of Sodom produced none but bitter grapes, ver. 32, probably because of the nitre and sulphur everywhere impregnating the soil. *The fathers have eaten sour grapes, and the children's teeth are set on edge*, Jer. 31 : 29, Ezek. 18 : 2, is a proverbial way of speaking, meaning that the fathers have sinned, and the children have borne the punishment of their crimes. In Isa. 5 : 2, 4, God complains of his people, whom he had planted as a choice vine and an excellent plant. He says that he expected it should bear good fruit, but it had brought forth only wild grapes ; in the Hebrew, *fruit of a bad smell and a bad taste*, like the grapes of Sodom. See also Jer. 2 : 21.

GRASS, a well-known vegetable, upon which flocks, herds, &c.,

feed, and which decks our meadows and refreshes our sight with its green color, Psa. 104 : 14. The Hebrew word translated grass means *green herbage* in general. Men are compared to grass, they being quickly withered by affliction and sorrow, or cut down by calamity and death, 2 Kings 19 : 26 ; Isa. 40 : 6, 8 ; 1 Pet. 1 : 24. *The glory of man*, his strength, vigor, beauty, is *like the flower of grass*, soon declining and perishing. Youth and vigor often fall, while age and decrepitude retain their standing. See also Psa. 90 : 6. Wicked men are like *grass on house-tops* ; they make flourishing appearances for a short time, and yet, when calamity comes, their condition is wretched, Psa. 129 : 6. The Greek term for grass, Matt. 6 : 30, is the term used in the Septuagint for herbage generally.

GRASSHOPPER, an insect of the locust kind, but small. Multitudes of them destroy the fruits of the earth, Amos 7 : 1. Grasshoppers under the law were clean, and might be eaten, Lev. 11 : 22. The grasshopper is a burden to the old man ; that is, the smallest annoyance is unbearable. Eccles. 12 : 5. The grandeur of God, and of everything reputed great in this world, are beautifully contrasted, by a reference to this insect, Isa. 40 : 22. "What atoms and inanities are they all before Him who sitteth on the circle of the immense heavens, and views the potentates of the earth in the light of grasshoppers wandering over the barren heath for sustenance, spending the day in insignificant chirpings, and taking up their contemptible lodging at night on a blade of grass !"

**GRAVE**, to cut or carve, Exod. 28 : 36. Also a place of burial. [See **BURIAL**.]

**GREAVES**, armor for the protection of the legs, 1 Sam. 17 : 6.

**GREECE**. This word is of very extensive signification in Scripture, and comprehends all the countries inhabited by the descendants of Javan, as well in Greece as in Ionia and other parts of Asia Minor, Isa. 66 : 19. The Greece of the New Testament was only a part of this country, not including Macedonia, Thessaly, and the Epirus. It includes Hellas, or Greece proper, and the Peloponnesus, or the Morea, which are sometimes called Achaia. The term *Greek*, however, was not confined to the inhabitants of those countries, but is of similar import to *Gentile*.

To Greece there are but few references till the time of Alexander, whose conquests raised the country into importance. Some intercourse with Greece was maintained by Jerusalem, as appears from 1 Kings 15 : 2—17. This intercourse was generally unfriendly, Zech. 9 : 13. Greece was symbolized by the prophet under the single-horned goat, Dan. 7. A part of the country inhabited by Greeks, perhaps chiefly the island of Cyprus, was known to the Hebrews under the name Chittim, Jer. 2 : 10.

**GRIND**, to bruise or reduce to powder, as corn in a mill. Anciently only hand-mills for grinding meal were used. Such mills are still used in many places of the East. [See **MILL**.] The phrase is used figuratively for oppression, Isa. 3 : 15. [See **THE JORDAN AND THE DEAD SEA**, pp. 226, 227, by Mass. S. S. Society.]

**GRINDERS**, persons whose business was to prepare grain for bread by grinding it in the common hand-mill. These were usually women; and as the work was laborious as well as menial, the lowest maid-servants, often slaves taken in war, were condemned to this employment, Matt. 24 : 41 ; Judg. 16 : 21 ; Lam. 5 : 13 ; Isa. 47 : 2. As plenty would be indicated by the noise of grinding in every family, so the silence of these machines, and the dispersion of the grinders, would be a sign of desolation and want, Jer. 25 : 10. This is used by Solomon as an illustration of the feebleness and desolation of old age, Eccl. 12 : 3, 4.

**GRIZZLED**, gray, or spotted, applied to cattle, Gen. 31 : 10, and to horses, Zech. 6 : 3.

**GROVE**, a plot of growing trees. Abraham planted a grove in Beersheba around his altar, that he might worship God with more privacy; a practice which heathenism adopted, and appropriated to idolatry. Hence the precept, Deut. 12 : 2, 3 ; 16 : 21. In their repeated relapses into idolatry, the Israelites worshipped their idols in groves, Judg. 3 : 7 ; 6 : 25 ; 1 Kings 14, 15. Why groves and high places, which seem to be pretty nearly the same, were selected as places of worship, does not appear; perhaps it was on account of their agreeable shade; perhaps because they invited the presence of the gods, Hos. 4 : 13; perhaps because their dark concealment suited best the lewd mysteries of idolatrous worship; perhaps it might be in deference to some traditionary remembrances of Eden. Burial-places were sometimes under trees

or in woods, Gen. 35 : 8 ; 1 Sam. 31 : 13. A notion prevailing among the heathen, that the souls of the deceased hover about their graves, or at least delight to visit their dead bodies, the idolaters, who paid divine honors to the souls of their departed heroes, erected images and altars for their worship in the same groves where they were buried ; and from thence it grew into a custom to plant groves and build temples and altars with groves and trees ; and hence too a grove and an idol would become convertible terms, 2 Kings 23 : 6, 15, 16. It is probable that there was a grove within the precincts of the temple at Jerusalem. Psa. 92 : 13—15, is thought to compare a good man strengthened by divine ordinances to the trees growing in such a grove.

GUARD'CHAMBER, the apartment in which the brazen shields which Rehoboam had provided in place of the golden ones made by Solomon, which had been carried away by Shishack, were kept, and where also the king's body-guard might have been stationed, 1 Kings 14 : 28.

GUEST. [See HOSPITALITY.]

GUIDE, properly one who shows another his way, Acts 1 : 16 ; used frequently for religious teachers, for a husband, Prov. 2 :

17 ; for God, because he shows to his people the way of life, and leads them in the paths which he has marked out for them, Psa. 48 : 14 ; Jer. 3 : 4.

GUILE, deception, either in *acts* where one thing is done and another pretended, 1 Pet. 2 : 1 ; or in *speech*, where one thing is said and another meant, 1 Pet. 2 : 22 ; or in the state of the heart, where a person is self-deceived, Psa. 32 : 2. To be without guile is to be sincere, upright, truthful, and sound in the faith. Paul, 2 Cor. 12 : 16, says, " Being crafty, I caught you with guile," but this is rather a question than an assertion, referring to what the Corinthians might possibly say ; as if he had said, you admit that I did not burden you by making any gain of you for myself, but will you say that, being crafty, I caught you with guile in making gain of you through those whom I sent to you ? Did we not all walk in the same spirit and in the same steps ?

GUTTER, properly, a trough for conveying water, used, 2 Sam. 5 : 8, probably for a sewer or underground passage, through which a few soldiers might possibly penetrate into the citadel, the taking of which was the object of David.

## H.

HAB'AK-KUK, one of the twelve minor prophets, the eighth in order in the English Bible. He prophesied, it is probable, at the same time with Jeremiah, in the reign of Jehoiakim, and foretold

the captivity and restoration of the Jews. His prophecy is divided into three chapters, in which he complains of the disorders he observed in Judah, and predicts that she would be punished by the

Chaldeans, ch. 1. He afterwards foretells the conquests of Nebuchadnezzar, his metamorphosis, and death, together with what would happen to the Chaldeans after his death. He confirms the promise of the Messiah, 2 : 2—4 ; asserts the overruling providence of God, and concludes by a prayer or hymn, chap. 3, which recounts what God had done for his people, and expresses the most perfect confidence in the fulfilment of all his promises. His style is highly poetical, and the hymn in chap. 3 is perhaps unrivalled for sublimity, simplicity, and power.

HA-BER'GE-ON, a piece of ancient armor for the protection of the upper part of the body, formed like a coat, and consisting of small iron rings linked together, or of metallic plates overlapping each other like the scales of a fish, Job 41 : 26.

HA'BOR, or CHA'BOR, a region or city upon the river Gozan, to which portions of the ten tribes were transported by the king of Assyria, 2 Kings 17 : 6 ; 18 : 11. [See GOZAN.]

HACH'L-LAH, a hill south of Jerieho, where David concealed himself from Saul, 1 Sam. 23 : 19.

HA'DAD, a name, which perhaps, like Pharaoh, was a patronymic used by monarchs of Edom, and perhaps Syria. Hadad, who defeated the Midianites in Moab, was king of Edom, Gen. 36 : 35.

2. HADAD, king of Syria, whose defeat is mentioned with that of Hadadezer, 2 Sam. 8 : 5 ; though his name does not occur in the sacred text, Josephus mentions it.

3. HADAD, a prince of Edom, who was carried into Egypt by his father's servants while yet a child, at the time when Joab, David's

general, extirpated all the males of Edom. He was well received in the court of Egypt, and married the sister of the queen. When informed of the death of David and Joab, he returned to his own country, and somewhat disturbed the reign of Solomon, 1 Kings 11. The Syrian kings were called Benhadad, or *son of Hadad*.

HAD-AD-E'ZER, or HAD-AD-RE'ZER, a powerful king of Zobah, a country extending from Libanus to the Orontes, who made war upon David, and was defeated in successive battles until his power was entirely destroyed, 2 Sam. 8 : 3 ; 10 : 16 ; 1 Chron. 18 : 3 ; 19 : 6—19.

HA'DAD RIM'MON, a place in the valley of Megiddo, where Josiah was slain in battle with the king of Egypt, an event which was greatly lamented by the people of Judah, and referred to for illustration of deep distress by the prophet Zechariah, 2 Chron. 35 : 20—27 ; Zech. 12 : 11.

HA-DASSA. [See ESTHER.]

HA'GAR, a *stranger*, an Egyptian woman, servant to Sarah. Abraham took her to wife, and she became mother to Ishmael. On Ishmael's mocking or ill-treating Isaac, see Gal. 4 : 29, Gen. 21 : 9—11, Sarah required that both mother and son should be expelled from Abraham's family, which, though grievous to the patriarch, was done under divine direction. God declared that of Ishmael he would make a mighty nation. When Hagar was dismissed, Abraham gave her and her son a small portion of bread, and a bottle of water, perhaps intending to send more provision after her. In going towards Egypt she lost her way in the wilderness of Beersheba. Her



water failed, and her son became faint. Unwilling to see him breathe out his last, she left him under a tree as she thought to die, while she herself withdrew to the distance of a bow-shot, and sat down and wept. The Lord called to her from heaven, comforted her, and showed her a well of water for their refreshment. After they had drank to satisfaction, she filled her bottle, and they went on, till they took up their residence in the desert of Paran, where she procured one of her countrywomen for a wife to her son, Gen. 16. God's promise to make the descendants of Ishmael great, has been remarkably fulfilled, even down to the present day, in the history of the Arabians.

HA-GAR-ENES'. Hagar's descendants were called HAGARENES, also called Ishmaelites, and Saracens; and more latterly, by the general name of Arabs. It is likely that a particular tribe of the Arabs or Ishmaelites bore the name of Hagarenes, Psa. 83: 6; and Hagarites, 1 Chron. 5: 19. [See CHILD'S COMMENTATOR, vol. 1, p. 51, by Mass. S. S. Society.]

HAG'GA-I, one of the minor prophets, who, after the return of the people from their exile in Babylon, prophesied for about two years, exhorting the Jews to finish the rebuilding of the temple, which had been interrupted for some fourteen years, by the influence of neighboring governors, Ezra 5: 1. His exhortations were successful, and the work was soon completed. His prophecy contains a remarkable prediction as to the Messiah, 2: 3—9, which is fulfilled, Luke 19: 47; 20: 1; 21: 38; John 18: 20.

[HA-GI-OG'RA-PHA], *sacred*

*writings*, a word not occurring in the Bible, but used as one of the divisions of the Old Testament. The books comprised in the division so called varied at different times. Jerome says that in his time the Jews divided the Old Testament into — 1. The law, or the five books of Moses. 2. Prophets, or the eight books; Joshua, Judges, and Ruth, one book, Samuel, Kings, the two books as one, Isaiah, Jeremiah, and Lamentations, one book, Ezekiel and the twelve minor prophets as one book. 3. The Hagiographa, Job, David, in five parts, Solomon, in three parts, Ecclesiastes, Canticles, Daniel, Chronicles, the two books as one, Esdras or Ezra and Nehemiah as one book, and Esther. "Some, however," he adds, "place Ruth and Lamentations among the Hagiographa, rather than among the prophetical books."

HAIL is evidently no other than drops of rain congealed into ice. Terrible hail was one of the Egyptian plagues, Exod. 9: 24, and by terrible hailstones did God discomfit the allied army of the Canaanitish kings, Josh. 10: 11. Hail, though uncommon, is not entirely unknown in Egypt. Volney mentions a storm of hail which he saw when crossing from mount Sinai into that country. God's judgments on nations are likened to a hail-storm, Isa. 28: 2; Rev. 8: 7; 11: 19; 16: 21. Also a word of salutation, Luke 1: 28.

HAIR, the natural covering of some parts of the body. The law forbids any razor to come upon the head of a Nazarite, during his separation, Num. 6: 5—9. The eastern females wear their hair very long, and divided into a

great number of tresses, 1 Cor. 11: 14. The men among the Hebrews did not, as among other orientals, shave off their hair; they wore it, but not of great length, and anciently cherished and beautified it with fragrant ointments, Exod. 30: 30—33; Ps. 23: 5; Eccles. 9: 8. Ladies, after plaiting and perfuming their hair, gathered it into an ornament covered with plates of gold or silver, perforated and engraven like lace, which plates may be the *moonlike ornaments* mentioned in Isa. 3: 18. *Cutting off the hair* was a sign of mourning, Jer. 7: 29; suffering it to grow long was also a similar sign. In ordinary sorrows they neglected their hair, in paroxysms of grief they plucked it off with their hands. A coarse camlet was made of camel's hair, and with this John Baptist was clothed, Matt. 3: 4.

HA'LAH, 2 Kings 17: 6. [See GOZAN and HABOR.]

HAL-LE-LU'JAH. [See ALLELUIA.]

HAL'LOW, to sanctify, set apart, dedicate, and regard as holy and sacred; spoken of things, Lev. 22: 2, of persons, Exod. 29: 21, of the Sabbath, Exod. 20: 11, of the name of God, Matt. 6: 9.

HAM, Noah's youngest son, Gen. 9: 24; who, for his indecency to his father, received his curse rather than his blessing. Dr. Hales says the name signifies burnt or black. The family of Ham peopled the hot southern regions of Asia, Palestine and Syria, as well as Egypt and Libya, in Africa, from a great part of which countries they were driven out by the descendants of Shem and Japheth, Gen. 9: 24

—27. The Ham mentioned in Gen. 14: 5, is entirely unknown now. Egypt is poetically called the land of Ham, Psa. 78: 51, and in other passages.

HA'MAN, son of Hammedatha, an Amalekite, of the posterity of Agag, Esther 3: 1, 2, favorite of Ahasuerus, king of Persia. Angry at the slight put upon him by Mordecai, he obtained an order to have all the Jews put to death in one day, which was providentially prevented, and he himself was afterwards hanged on the gallows he designed for Mordecai. This is supposed to have happened about A. M. 3496. His ten sons were likewise executed. Summary orders like that of the Persian monarch may be met with in more recent oriental history; the Greeks, the Druses, and the Maronites are among the most recent examples. [See PROPHETIC SCENES, chap. 19, and CHILD'S COMMENTATOR, vol. 3, pp. 228—250, by Mass. S. S. Soc.]

HA'MATH, one of the smaller kingdoms of Syria, lying south of Rehob beyond Hermon. It nearly corresponded with what was afterwards denominated Cœle-Syria. The capital of this small kingdom, the city of Hamath, lay upon the Orontes, Josh. 13: 5. It was assigned to Naphtali, Josh. 19: 35. When the kingdom of Israel declined, the kings of Assyria transplanted the inhabitants of Hamath into Samaria, 2 Kings 17: 24; 18: 34.

HA-NAME-EL, a kinsman of the prophet Jeremiah, to whom, before the siege of Jerusalem, he sold a field which he possessed at Anathoth, with all the forms of a legal transfer, for the purpose of showing the certainty of restora-

tion from the approaching captivity, Jer. 32 : 6—12.

HAN-A'NI, a prophet who was imprisoned by Asa, king of Judah, for announcing that from want of faith in God he had lost an advantage which he might have obtained over the king of Syria, 2 Chron. 16 : 7—10.

2. HANANI, a brother of Nehemiah, whose description of the wretched state of the Jews who had returned to Jerusalem, led to the mission of Nehemiah. On his return to Jerusalem with his brother, he was appointed to take charge of the gates, a post of great responsibility and of danger, Neh. 1 : 1—11 ; 2 : 1—6 ; 7 : 2, 3.

HAN-A-NI'AH, a false prophet of Gibeon, who, for contradicting the prophecies of Jeremiah respecting the destruction of Jerusalem, and the captivity of the people, was visited with a terrible expression of divine displeasure, Jer. 28 : 15—17.

2. HANANIAH, afterwards called Shadrach, one of the Hebrew youths carried captive with Daniel to Babylon, who is celebrated for his refusal to worship the golden image set up by Nebuchadnezzar, Dan. 1 : 7 ; 3 : 16—18.

3. HANANIAH, a trustworthy person who was associated with Hanani in the custody of the gates of Jerusalem, Neh. 7 : 2.

HAND, in Scripture, sometimes signifies the vengeance of God, 1 Sam. 5 : 6, 7. *To kiss one's hand* is an act of adoration, Job 31 : 27. *To fill one's hand* is to take possession of the priesthood, Judg. 17 : 5, 12. *A hand breadth*, about three and a half inches, is used figuratively to denote the brevity of life, Psal. 39 : 5. *To lean upon any one's hand* is a mark of familiarity, 2

Kings 7 : 17. *To lift up the hand* is a form of making oath, Gen. 14 : 22 ; likewise a posture of prayer, Lev. 9 : 22 ; also a mark of rebellion, 2 Sam. 20 : 21. *To give one's hand* is a token of peace or friendship, 2 Kings 10 : 15. *The right hand* denotes power, strength, Exod. 15 : 16 ; and thus *sitting at the right hand*, is the posture of authority, Mark 16 : 19. *To stretch out one's hand* signifies to chastise, to punish, Ezek. 25 : 7 ; though sometimes it denotes mercy, Isa. 65 : 2. Sometimes it is taken for the power and impression of the Holy Spirit felt by some prophet, 1 Kings 18 : 46. *The laying on of hands* signifies the ordination or consecration of priests and ministers, Num. 8 : 10 ; Acts 6 : 6 ; 13 : 3 ; 1 Tim. 4 : 14 ; sometimes it was used on the establishment of magistrates and judges, Num. 27 : 18. As the face of the Hebrews in their own land was towards the east, the *right hand* would be the south. *The south of Jeshimon*, 1 Sam. 23 : 19, is in Hebrew *the right hand of Jeshimon*. The accuser in a court commonly stood on the right hand of the accused, Psal. 109 : 6 ; Zech. 3 : 1. Sometimes to be *at the right hand* signifies to defend, support, protect, Psal. 16 : 8. The priest *stretched out his hands* when he recited the form of blessing, Lev. 9 : 22. The Israelites, when presenting sin offerings, *placed their hands upon* the victim, Lev. 1 : 4, as an acknowledgment that they deserved death, and that they transferred this desert to the victim, Deut. 13 : 9 ; 17 : 7.

"My faith would lay her hand  
On that dear head of thine,  
While like a penitent I stand,  
And there confess my sin."

For *laying hands* on any one, see IMPOSITION OF HANDS.

HA'NES, a city south of Memphis situated on an island formed by one branch of the Nile, Isa. 30 : 4.

HAN'NAH, wife of a Levite named Elkanah, and the mother of Samuel, 1 Sam. 1 : 1—28. [See PROPHETIC SCENES, chap. 2, and INFLUENCE OF RELIGIOUS PARENTS, pp. 7—24, by Mass. S. S. Soc.]

HA'NUN, son and successor of Nabosh, king of the Ammonites, who grossly insulted the ambassadors whom David sent to console with him upon his father's death, and thus involved himself in a destructive war with the Israelites, 2 Sam. 10 : 1—19.

HARA, one of the places to which the tribes of Israel beyond Jordan were transported by Tiglath-pileser, situated, as is supposed, in the northern part of Media, 1 Chron. 5 : 26.

HAR'AN, eldest son of Terah and father of Lot. He died before his father Terah, Gen. 11 : 28.

2. HARAN, or CHARRAN, a city of Mesopotamia, whither Abraham retired after leaving Ur, Gen. 11 : 31, 32 ; and where his father Terah died and was buried. The place retains its ancient name, and as it has a plentiful supply of good water, a few families of wandering Arabs dwell in it.

HA'RATH. [See FORESTS.]

HAR'LOT, a term often used in Scripture, not always, however, denoting what we mean by it now. There were harlots in the common sense of the term, as Gen. 38 : 15, 24, some of whom were devotees, consecrated to some heathen deity, Hos. 4 : 14. They were generally foreigners, or *strange women*, among the Jews. Rahab,

Josh. 2 : 1, and Jephthah's mother, Judges 11 : 1, 2, possibly were not harlots in a bad sense of the term, but only women of a foreign extraction. The word and kindred terms are used figuratively for forsaking God, and worshipping idols.

HAR'NESS, a set of defensive armor, 1 Kings 22 : 34. Also the furniture of a horse, Jer. 46 : 4.

HA'ROD, a well or fountain not far from Jezreel and Mount Gilboa, where Gideon encamped in his expedition against the Midianites, and where the most suitable men for his purpose were ascertained by their manner of drinking, Judges 7 : 5—7.

HAR'O-SHETH, a city in the north of Palestine, where Sisera, who commanded the forces of Jabin, was defeated by the Israelites under Barak and Deborah, Judges 4 : 2, 14—16.

HARP, a musical instrument much used among the ancient Jews. We are not, however, precisely acquainted with its form. It was invented by Jubal, Gen. 4 : 21. The Hebrew name signifies any stringed instrument. The harp was used both at religious service and at entertainments, &c.

HAR'ROW, a well-known implement of husbandry for breaking and pulverizing the earth, in a ploughed field, preparatory to the sowing of grain. The punishment inflicted by David upon the Ammonites, described in 2 Sam. 12 : 31, 1 Chron. 20 : 3, where reference is made to the use of harrows of iron, has been differently understood, some supposing that he tore in pieces or mutilated them with these instruments ; others that he enslaved them, and



subjected them to various kinds of labor.

HART, Deut. 12 : 15 ; 14 : 5 ; Psa. 42 : 1 ; Isa. 35 : 6 ; the stag, or male deer. Under the name stag, the fallow-deer and the roe are included. These animals are



held in high estimation in the East, for the beauty of their eyes, their elegance, and agility, 2 Sam. 2 : 18 ; Lam. 1 : 6 ; Hab. 3 : 19.

HARVEST, the time of reaping corn and other fruits, Gen. 8 : 22. Barley was harvested in May. The wheat harvest was a month afterwards. The corn was sometimes reaped with a sickle, but on light soils it was plucked up by the roots, the straw being needed for supporting the cattle. In Egypt, and probably in some parts of Palestine also, the reaping with a sickle was only the cutting off of the ears of the corn from the straw while it was yet standing. The reapers went to their work early in the morning, carrying provisions and leathern bottles, or dried bottle-gourds filled with water, and returned from the field early in the afternoon. They were accompanied by their children, or others, who gleaned after them, Ruth 2. The women rendered their help in

reaping. The Mosaic law contained a very merciful provision for the poor who gleaned, Lev. 19 : 9. Harvest is used for a people whose sins are ripe for judgment, Joel 3 : 13. In the parable of the sower, our Saviour calls

the end of the world, or the day of judgment, harvest, Matt. 13 : 39. *The harvest is past*, &c., Jer. 8 : 20, means that the season for the marching of armies was entirely gone by, and yet no deliverance was wrought for the complaining parties by their allies. Some take *harvest*, in Hosea 6 : 11, for a time of judgment, others for a time of mercy. Mede thus defines the harvest or the

time included in it. It includes three things, the reaping, the gathering in, and the grinding ; from whence it generally has a twofold meaning in parabolic writings, that of slaughter and destruction, equivalent to reaping and grinding ; that of restoration and safety under the image of gathering in. See Jer. 51 : 33.

HAURAN, a district north-east of the Holy Land, Ezek. 47 : 16 ; probably the same with the Iturea of Luke 3 : 1. Hauran anciently was a district of limited extent. The Romans enlarged it so as to make it include what is called Trachonitis, and the neighboring mountainous and rocky districts.

HAVEN, a sea-port, harbor, or safe place for ships, spoken of Zebulon upon the sea-coast, Gen. 49 : 13.

HAVI-LAH, son of Cush, Gen. 10 : 7. There were several of the name. A part of the numerous and wide-spread posterity of Cush. The name designates a part of

Arabia Felix, the eastern boundary of the Israelites, Gen. 25 : 18. Some understand by it, *Shen*, *Pelusium*, or *Sin*. The name is also taken to mark another land bordering on the Caspian Sea.

HA'VOTH-JAIR, *Jairs Hamlets*, the general name of a number of villages beyond the Jordan in the land of Gilead belonging to the half-tribe of Manasseh, Num. 32 : 41 ; Judg. 10 : 4.

HAWK, a remarkably quick-sighted bird, very ravenous and courageous. It was declared unclean by the law, Lev. 11 : 16 ; under this name the falcon was included. Dr. J. Mason Good translates Job 39 : 26,

"Is it by thy skill that the falcon taketh flight,  
That she stretcheth her wings towards the south ?"

HAY. In Judea hay was not made, and it will be clear to an attentive reader of Prov. 27 : 25, and Isa. 15 : 6, but especially the former passage, that hay was not intended, but the first shoots, the rising budding spires of grass. The word translated hay seems to have been employed for vegetables used for food, pretty much as we use the word *greens*. In 1 Cor. 3 : 12, hay and stubble denote the improper characters sometimes introduced into the church.

HAZ'A-EL, *vision of God*, prime minister and successor of Benhadad, king of Syria, 2 Kings 8 : 13. He caused trouble to Israel, and died A. M. 3165. His elevation, with the violence and crimes of which he would be guilty, were foretold by Elisha ; but though at that time he thought himself incapable of the cruelty described, his conduct soon verified each of the prophet's predictions.

HAZ'A-ZON-TAMAR. [See ENGEDI.]

HA-Z'EROTH, a station of the Israelites in their journey through the wilderness, not far from Sinai, Num. 11 : 35.

HA'ZOR, a city of Naphtali, near the waters of Lake Merom, the capital of Jabin, a powerful Canaanitish king, which was taken and destroyed by Joshua, after a great battle in which Jabin and his confederates were slain, Josh. 11 : 1, 10—13. It was afterwards rebuilt by the Canaanites, who oppressed the Israelites until they were delivered by Barak, Judg. 4 : 2—16. It was rebuilt or improved by Solomon, 1 Kings 9 : 15, and finally taken by Tiglath-pileser, who carried its inhabitants into captivity, 2 Kings 15 : 29.

HEAD, the uppermost and chief part of man. Sometimes it is taken for the whole man, Prov. 10 : 6. It signifies also life, Dan. 1 : 10. In Isa. 7 : 8, it is put for the capital city. In Isa. 9 : 14, 15, for the principal member of any society. *Bruising the serpent's head*, Gen. 3 : 15, is an expression alluding to the conqueror's trampling upon the neck of the vanquished, and means the overthrowing the works of the devil by Christ. The river of paradise was divided into four *heads* or *springs*, Gen. 2 : 10. *To shake the head* is a gesture of contempt and insult, Psa. 22 : 7. Head is taken for one that has rule. God is the head of Christ, who, as Mediator, is subject to the Father. Christ is the head of the church, and the husband is the head of the wife, 1 Cor. 11 : 3. The corner-stone, or the head of the corner, was the first stone in

the angle, placed either at the top to bind the building together, or to adorn it, or at the bottom to support it. Christ is the beauty and strength of the church.

HEART, according to the Hebrews, the source of wisdom, understanding, love, courage, grief, and pleasure. Hence many forms of expression in the Scriptures, as Luke 8 : 15 ; a heart studious of holiness being prepared by the Holy Ghost to receive properly the word of God, Mal. 4 : 6 ; *the heart of the fathers turned to the children* denotes perfect reconciliation and oneness of mind. *To want heart* denotes to want understanding, Hos. 7 : 11. The heart dilates with joy, contracts with sadness, breaks with sorrow, grows fat and hardens in prosperity. It resists truth ; God opens it ; prepares and turns it as he pleases. By the heart likewise the middle of anything is meant. See Ezek. 27 : 4 ; Psal. 46 : 2 ; *in the midst*, Hebrew, *in the heart*.

HEARTH, Jer. 36 : 22, probably a kind of brazier, or portable furnace, for warming a room in cold weather. Such machines are still used in the East, where fire-places and chimneys, like those among us, are unknown. They were made of brass or iron, without a chimney, and raised upon three feet about four or five inches from the floor, which was commonly of stone or earth. They were generally placed in the middle of the room, and supplied with wood. The ancient Greeks and Romans used them in winter, as the Turks still do.

HEAT, Matt. 13 : 21 ; a time of tribulation, persecution, Luke 8 : 6—13. The hot or burning

wind was the hot blast, common in eastern countries, Isa. 49 : 10 ; Rev. 7 : 16. Thevenot mentions such a wind, by the blast of which 20,000 men were suffocated in one night ; such a blast referred to, Psal. 91 : 5—7.

HEATH, a shrub, growing in deserts and barren places, supposed to be a species of juniper, to which men who depart from God, or are in a destitute and obscure condition, are compared, Jer. 17 : 6 ; 48 : 6.

HEATHEN. [See GENTILE.]

HEAVEN, according to the Hebrews, denoted three things, namely, the air, Job 35 : 11 ; the firmament, Gen. 1 : 17 ; and the abode of God and the blessed, Deut. 10 : 14 ; 2 Cor. 12 : 2. Authors are divided as to the reality of a local heaven ; some consider it rather as a state than a place, in which, from the knowledge of God which obtains, and from the perfect love arising from that knowledge, the blessed will enjoy full communion with God. There seems, however, unnecessary refinement in denying the locality of heaven. Where it is, may be an unimportant inquiry ; still that it is a place, is very plainly indicated by its being the abode of Christ's glorified body, and of theirs also who are to be glorified with him, John 14 : 1—3 ; Heb. 6 : 19, 20. *Heaven* and *heavens* are put for God who reigneth there, Dan. 4 : 26 ; Luke 15 : 21 ; also for the angels in heaven, Job 15 : 15. Heaven also denotes the visible church, Rev. 12 : 7, 9. Heaven, by a hyperbole is used for a great height, Deut. 1 : 28. It is taken for great glory and majesty, Isa. 14 : 12. *Kingdom of heaven* is understood in a

variety of senses, for which see KINGDOM. [See HEAVEN, OR THE WORLD OF GLORY, by Mass. S. S. Society.]

The expression HEAVEN and EARTH denotes, in Gen. 1 : 1, the whole of created nature. In some passages it means the political condition of persons of different ranks in this life, Hag. 2 : 6—22 ; Heb. 12 : 26. In 2 Pet. 3 : 13, new heaven may mean a new order of things in the present world.

HEBER, or EBER, *other side*, father of Peleg, son of Salah, who was grandson of Shem, Gen. 11 : 14, born A. M. 1723. It is the opinion of many that Abraham and his descendants were called Hebrews from this their progenitor. Others think, however, that they acquired this name from their having come from beyond the river Euphrates, Hebrew signifying much as foreigner signifies with us. There is a second Heber, who was a Kenite, husband of Jael, who killed Sisera, Jabin's general, by driving a nail into his temple while asleep, A. M. 2719, Judg. 4 : 17—22.

HE'BREWS, descendants from Heber, or the children of the foreigners, Abraham, Isaac, and Jacob. They are often called Israelites, from their progenitor, Jacob, whose name was changed to Israel, Gen. 32 : 28. A part of them, the tribes who retained allegiance to the family of David, were called Jews, from the name of the chief of them, Judah. [See JEWS.]

HE'BREW of the HE'BREWS, a Hebrew both by nation and language, which many of Abraham's descendants were not. Some take the expression to mean

a Hebrew by both parents ; that, however, was more common than would justify the apostle's satisfaction in being able so to denominate himself. He, Paul, was one who worshipped in the Hebrew tongue ; a circumstance adapted to greatly enhance him in the esteem of his countrymen, above those Jews born out of Judea, who used the Greek.

HE'BREWS, Epistle, a canonical book of the New Testament, thought by many of the best critics to be written by Paul to the believing Jews of Palestine, though some writers of learning have ventured to question both these statements. We must be content with referring to the controversy, which, with the writers and principal arguments on both sides, may be found in Professor Stuart's Commentary on the Hebrews. The genuineness of the epistle has been called in question, but as in other cases, the discussion has only contributed to add weight to the book, as most certainly a book written under divine inspiration. This book should be read in connection with the books of Exodus, Leviticus, and Numbers, exhibiting as it does the fulfilment of the types contained in the Mosaic law, in Jesus Christ their great antitype. Its object was to prove to Jews, from their own Scriptures, the divinity, humanity, atonement, and intercession of Christ, particularly his preëminence over Moses and angels ; to demonstrate the superiority of the gospel to the law ; and to explain the real design of the Mosaic institutions. Paul wished to fortify the minds of the Hebrew converts against apostasy under persecution, and



to engage them to a deportment worthy of their Christian profession. Hence his reasonings are interspersed with solemn and affectionate warnings and exhortations. Hence he dwells on the nature, efficacy, and triumph of faith; and hence, in chap. 12, especially, he describes in glowing language the privileges and dignity to which the disciples of Christ are introduced. [See CHILD'S COMMENTATOR, vol. 4, pp. 520—524, by Mass. S. S. Society.]

HEBRON, one of the most ancient cities in the world, in the tribe of Judah, about twenty miles south from Jerusalem. It is called Arba, Josh. 21: 11, after the name of the father of Anak, from whom the Anakim, a powerful people of Canaan descended. Hebron was first taken by Joshua, 10: 36, 37, and afterwards by Caleb and Othniel. It was a city in which priests dwelt, a city of refuge. Near it Abraham, Sarah, and Isaac, were buried, Gen. 23: 2—9. Here Absalom's rebellion was commenced, 2 Sam. 15: 10. As the Edomites during the captivity invaded the south of Judah, and took Hebron, Josephus sometimes speaks of it as a part of Edom.

HEDGE, a fence of shrubs, trees, or bushes, often of thorny plants, as the prickly pear, common in Palestine, Prov. 15: 19; Hos. 2: 6.

HEIFER, a young cow. As the words ox and bull figuratively signify the rich and powerful, who live in affluence, who forget God, and condemn the poor; so by heifers are sometimes meant women who, living in the same style of affluence and ease, become volup-

tuous. A red heifer, entire, without blemish, was to be sacrificed when the people made atonement for their own sins, as distinguished from the priest's, Num. 19; perhaps, because in Egypt such heifers were held in abomination, the appointment would tend to alienate the minds of the Israelites from Egypt; perhaps because the red heifer was most rare, and deemed most beautiful.

HE'LAM, a place not far from the Euphrates, memorable for a battle in which David defeated the Syrians under Shobach, 2 Sam. 10: 15—19.

HEL'BON, a city of Syria, supposed to be the present Aleppo, situated about one hundred and eighty miles north of Damascus, and eighty inland from the Mediterranean, famous, in ancient times, for its wines, Ezek. 27: 18; and still retaining its ancient importance as the capital of Syria. In 1822 it was nearly destroyed by an earthquake.

HEL'KATH, a city of the tribe of Asher, assigned to the Levites of the family of Gershon, Josh. 19: 25; 21: 31.

HEL'KATH-HAZ'ZU-RIM, *the field of strong men*; so called from a fatal combat between twelve men chosen from David's army, with an equal number from that of Ishbosheth, 2 Sam. 2: 15, 16.

HELL, the region where the wicked will be punished with *everlasting destruction from the presence of God, and from the glory of his power*; but the word is often used in Scripture for the grave or the invisible world. It is a Saxon word, signifying a place of concealment, and is still so used in some parts of England. Such is the meaning of the word

in Psalms 16 : 10 ; Acts 2 : 27—31 ; Psalms 139 : 8 ; and other passages. The punishment of the wicked in hell will continue forever, Matthew 25 : 46 ; as they carry with them into the other world the evil inclinations to which they were enslaved in this. A perverse, malignant, unholy disposition necessarily involves misery as its punishment. A man of such a disposition, even if he could get to heaven, could have no pleasure there, because he will be without the dispositions suitable to its blessedness. There will be degrees of punishment proportionable to the degrees of guilt, as appears from the declaration of our Saviour, Matthew 10 : 15 ; 11 : 22—24 ; 23 : 14.

[HEL/LEN-ISTS] were Jews born in Greece, and using the Greek language in their worship, as the Hebrew of the Hebrews used in their worship their mother tongue, or the Hebrew.

Hellenist and Hebrew are opposed in Acts 6 : 1. The New Testament is said to be written in Hellenistic Greek, or in such Greek as the Jews usually spoke, which was interspersed with many Hebrew phrases and idioms.

HEL/MET, a piece of armor for the protection of the head, consisting of a cap of hard leather or metal, Ezekiel 23 : 24.

HELPS, 1 Cor. 12 : 28. The word so translated means aids or assistances, and is generally supposed to denote officers in the apostolic church who rendered aid in promoting the spread of the gospel ; but in what particular department they aided does not appear. Some think they were persons to whom was imparted a gift of a lower sort of prophecy ;

Mark, Tychicus, and Onesimus being cited as examples. Others take them to be functionaries superintending the care of the poor, the sick, and strangers ; and others speak of them as accompanying the apostles to baptize converts, and to go and preach where apostles could not go ; taking Timothy and Titus as examples. Doddridge says, with regard to all the terms of which HELPS is one, " We can only guess at the meaning of the word in question, having no principles on which to proceed in fixing it absolutely."

HELVE, the handle of an axe, Deut. 19 : 5.

HE/MAN, of the tribe of Judah, celebrated for his wisdom, with which that of Solomon is compared, 1 Kings 4 : 31.

2. HEMAN, a Kohathite of the tribe of Levi, one of the conductors of the temple music as arranged by David, to whom the eighty-eighth Psalm is ascribed, 1 Chron. 6 : 33 ; 16 : 41, 42.

HEM/LOCK, a word in the Hebrew signifying a bitter, perhaps a poisonous, plant, the species of which, however, has not been clearly identified. It is translated also by gall and wormwood, and is used frequently for what is bitter or deadly, Hosea 10 : 4 ; Amos 5 : 7 ; 6 : 12 ; Deut. 29 : 18 ; 32 : 32.

HEPH/ZI-BAH, the mother of Manasseh, 2 Kings 21 : 1 ; a name also under which the church is represented as the object of divine favor and blessing, Isaiah 62 : 4.

HER/ALD, an officer whose duty it was to make proclamation of the king's orders, Daniel 3 : 4.

HERD, a drove, or collection of cattle or swine, Gen. 18 : 7 ;

Matthew 8 : 30. The person appointed to take care of them was called a **HERD-MAN**, Gen. 13 : 8 ; Amos 7 : 14.

**HERESY**, a word now commonly used with some odious signification. When forms of faith are established by civil law, the questioning or denying any part of these forms, becomes a crime to be punished by the judge. In Scripture, heresy denotes a sect or party, good or bad, Acts 15 : 5 ; 24 : 5 ; 28 : 22. If in the epistles the word rendered heresy be different in meaning from the heresy of the historical parts of the New Testament, it is only because in them the apostles write to Christian churches, whom they censure for forming sects or heresies, to the prejudice of mutual charity, to the production of much evil within their community, and as a stumbling-block to the unconverted world, 1 Cor. 11 : 19 ;

2 Pet. 2 : 1 ; Titus 3 : 10, 11. *A man that is a heretic*, the founder of a sect, or, as we should say, a factious man.

**HERMAS** and **HERMES**, a distinguished member of the church at Rome to whom Paul sent special salutations, Rom. 16 : 14, supposed to have been the author of a work entitled, "The Shepherd of Hermas," which is classed among the epistles of the so-called apostolic fathers, but evidently has no claim to a place among the inspired writings.

**HER-MOGE-NES**, spoken of in connection with Phygellus, professed converts to Christianity in Asia Minor, and companions of Paul ; but, in discouragement or alarm, they abandoned the apostle during his imprisonment, and perhaps, also, their profession, 2 Tim. 1 : 15.

**HERMON**, a lofty mountain,



the northern boundary of Palestine. It is called Sirion, Deut, | 3 : 8, 9 ; Psal. 29 : 6 ; and Sion, Deut. 4 : 48. *Dew of Hermon*,

Psa. 133 : 3, signifies a plentiful dew. Mr. Maundrell says that he and his companions in travel were sufficiently instructed by experience, what the holy Psalmist means by the dew of Hermon; their tents were as wet with it as if it had rained all night. Tabor and Hermon were both in his view, at six or seven hours' distance eastward of Nazareth. There is a shapeless, barren, uninteresting mass of hills, north of the valley of Jezreel, opposite Mount Gilboa, to which the name of the Little Hermon is sometimes applied. This range of mountains, represented above, is not, however, mentioned in Scripture. [See SCRIPTURE MOUNTAINS, pp. 75—82, by Mass. S. S. Society.]

HER'OD, a name common to several Jewish princes of the time of Christ and immediately afterwards. There are five mentioned in the New Testament.

1. HEROD THE GREAT, the son of Antipater, the Idumæan, born in Ascalon, A. M. 3932. He soon obtained the government of Galilee, but having by his own authority suppressed a band of robbers, and executed their leader without trial, he was summoned before the sanhedrim; but the strength of his friends, and their zeal, saved him from censure. He espoused the party of Brutus and Cassius, but after their death declared for Antony, into whose favor he found means to ingratiate himself, and was made tetrarch and afterwards governor of Judea, and at last king of the Jews, forty years before Christ. Herod married Mariamne, daughter of Alexander, son of Aristobulus, of whom he was so dotingly fond as to exact from

a favorite, Joseph, a promise to put her to death in case he should not return from Rome, whither he had been summoned to answer to certain charges against his extortion and cruelty. Joseph revealed his engagement to Mariamne, who thenceforward irreconcilably hated her husband. Herod slew Joseph for this breach of his confidence, and some time afterwards Mariamne also, for which deed his remorse was so great that he never afterwards had a tranquil hour. His remorse drove him into scenes of dissipation, in order to remove or lessen it. Sometimes he retired from the sight of men, and at others he became more brutal than before, sparing in his fits of frenzy neither friends nor foes. At length he recovered in some measure his self-possession, and in a time of pestilence he gave some proofs of humanity, by selling his plate, in order to relieve the poor. He repaired the temple nineteen years before Christ; and erected also a theatre and amphitheatre for exhibiting combats in honor of Augustus, who was so taken with this action, that he gave him the sovereignty of three new provinces, which prompted Herod to push his adulation to the highest degree of impiety, by erecting a temple to that prince. Hyrcanas, surviving heir of the family lately reigning in Judea, fell a victim to Herod's jealousy and ferocious cruelty; and some time after his adulation of Augustus, he put to death three of his own sons; on which occasion, Augustus said it were better to be Herod's hog than his son. Jesus Christ was born during his reign, Matt. 2 :



1 ; and when the tyrant was informed of this circumstance, he ordered all the males, not exceeding two years old, to be put to death in Bethlehem, the canton in which Christ was born. He was prompted to this act in the hope of destroying one whom all seemed ready to receive as king of the Jews. Herod had often been conspired against, and was extremely jealous of rivals. At length, eaten up by worms, he died at the age of seventy-one.

2. HEROD PHILIP, son of Herod the Great by Mariamne, a second wife, daughter of Simon, the high priest. Herod Philip married Herodias, grand-daughter to Herod the Great, by whom he had Salome, mentioned in the gospel as a graceful dancer. Herodias afterwards quitted Philip, and married Herod Antipas, Philip's brother, upon his divorcing the daughter of King Aretas. John the Baptist, inveighing against this incestuous marriage, Matt. 14 : 3, Mark 6 : 17, was beheaded.

3. HEROD ANTIPAS, another son of Herod the Great, to whom by will his father assigned the government of Galilee and Peræa, subject to the approval of Augustus. Antipas appealed to the Roman emperor against this limited bequest, but with little success. This is the Herod mentioned Luke 23 : 7—11. He died in exile.

4. HEROD AGRIPPA, I., grandson of Herod the Great, and son of Aristobulus, whom his father cruelly murdered. He lived during the early part of his days in great luxury at Rome, afterwards obtaining the government of Galilee, Peræa, Judea, and Samaria : we

read of his doings, Acts 12 : 1—3, and subsequently, in the same chapter, of his miserable death.

5. HEROD AGRIPPA, II., son of the last mentioned Herod. He first governed the small principality of Chalcis, but was not long after created sovereign of the tetrarchies of Philip and Lysanias, obtaining also a considerable portion of Peræa subsequently. It was before this Herod that Paul pleaded, Acts 26.

HE-RO'DI-ANS, one of the sects among the Jews in our Saviour's time, spoken of in several places, Matt. 22 : 16 ; Mark 8 : 6 ; 12 : 13. It is a matter of dispute whether they were a religious or a political sect : from Mark 8 : 15, the former is probable. Dr. Prideaux is of opinion that they derived their name from Herod the Great, and were distinguished from the Pharisees and other Jews by their falling in with Herod's scheme of subjecting himself and his dominions to the Romans, and likewise by complying with many of their heathen usages and customs. In their zeal for the Roman authority they were diametrically opposite to the Pharisees, who esteemed it unlawful to submit, or pay taxes, to the Roman emperor ; an opinion grounded on their being forbidden by the law to set a stranger over them as their king. The conjunction of the Herodians, therefore, with the Pharisees against Christ is a memorable proof of the keenness of their resentment and malice against him ; especially when we consider that they united together in proposing to him an ensnaring question, on a subject which was the ground of their mutual dissension ; namely, wheth-

er it was lawful to pay tribute to Cæsar? If he answered in the negative, the Herodians would accuse him of treason against the state; and if in the affirmative, the Pharisees were as ready to excite the people against him, as an enemy to their civil liberties and privileges. It is probable the Herodians were distinguished, likewise, by their compliance with some heathen idolatrous usages which Herod had introduced; who, as Josephus says, built a temple to Cæsar near the head of the river Jordan; erected a magnificent theatre at Jerusalem; instituted Pagan games; and placed a golden eagle over the gate of the temple of Jehovah; and as the historian elsewhere intimates, furnished the temples which he reared in several places out of Judea, with images for idolatrous worship, in order to ingratiate himself with the emperor and the people of Rome; though to the Jews he pretended that he did it against his will, and in obedience to the imperial command. Perhaps this symbolizing with idolatry upon views of interest and worldly policy, was the leaven of Herod, which our Saviour cautioned his disciples against. It is further probable, that the Herodians were chiefly of the sect of the Sadducees, who were nearer to infidelity than any others of the Jews.

HE-RO'DI-AN, a kinsman of Paul at Rome, Rom. 16: 11.

HE-RO'DI-AS. [See HEROD PHILIP.]

HER'ON, Lev. 11: 19. Bochart thinks it the mountain falcon, called anopia by the Greeks. It was unclean.

HESH'BON, a celebrated city

beyond the Jordan, given to the tribe of Reuben, Josh. 13: 17. It was probably made over to Gad, who gave it to the Levites, Josh. 21: 39. Moab took possession of this city after the ten tribes were sent into captivity; hence it is mentioned in predictions against the Moabites, Isa. 15: 4; Jer. 48: 2, 34, 45.

HETH, the eldest son of Canaan, and father of the Hittites, to whom Ephron of Hebron, of whom Abraham purchased a burial-place, belonged, Gen. 10: 15; 23: 7—10.

HEZ-E-KIAH, king of Judah, was the son of Ahaz and Abi. He was a wise and pious prince, who endeavored to extirpate idolatry, and to restore the worship of the true God throughout Judea, in which laudable work he had great success. He was not exempt, however, from pride and other imperfections. The disease wherewith Hezekiah was afflicted has been the subject of controversy; but it seems to have been a fever, terminating in an abscess. This is probable from the mode of cure adopted. For his pride and pompous exhibition of his treasures to the messengers of the king of Babylon, Isaiah is sent to assure him that ere long these treasures should be removed to Babylon, and that his own sons should serve in the palace of the king of that land. His submission and piety procured him a tranquil occupancy of his kingdom during the latter years of his reign. [See LIFE OF KING HEZEKIAH, and PROPHETIC SCENES, chap. 15, by Mass. S. S. Society.]

HID'DE-KEL, one of the rivers of Paradise, thought by some to have been the Tigris, Gen. 2: 14.

**HI'EL**, a native of Bethel, who rebuilt Jericho about five hundred years after its destruction by the Israelites, and thus brought upon himself the prophetic imprecation pronounced by Joshua, 1 Kings 16 : 34.

**HI-E-RAP'O-LIS**, a city of Phrygia, not far from Colosse and Laodicea, where, in the time of Paul, there was a Christian church, under the care of Ephras, whom the apostle commended for his zeal and fidelity, Col. 4 : 12, 13. The Turkish village which now occupies its site is called Pamluk-Kale, the Cotton Tower, on account of the white appearance of the neighboring cliffs. It was celebrated for its mineral springs, to which a divine virtue was ascribed, and hence Apollo, the God of medicine, was here worshipped, and hence also its name, the Holy City. It is now a heap of magnificent ruins, among which are the remains of a theatre, temple, gymnasium, sepulchre, and three Christian churches, one of which is 300 feet long.

**HIG-GA'TON**, a word found in Psalm 9 : 16, signifying either a particular musical sound, or a pause in the singing for an interlude by the accompanying instruments. Some suppose it to mean a pause in the music for meditation. [See CHILD'S COMMENTATOR, vol. 3, p. 299, by Mass. S. S. Society.]

**HIGH PLACES**, the tops of mountains and hills, often selected as places for the sacrifices and worship of ancient times. At first the selection of these spots was consistent with legitimate worship. Noah built his altar upon the mountain, Gen. 8 : 20. In

like manner Abraham chose a mountain between Bethel and Hai for a similar purpose, Gen. 12 : 7, 8. Soon, however, idolatry delighted in these places, and therefore Jehovah rejected them, Deut. 12 : 2.

**HIGH PRIEST**. [See PRIEST.]

**HIL-KIAH**, high priest in the time of Josiah, who permitted vessels dedicated to idols to be used in the temple, which the king ordered to be destroyed, 2 Kings 23 : 4. Also the name of the father of Eliakim, sent by Hezekiah to confer with Rabshakeh, 2 Kings 18 : 18 ; Isa. 22 : 20. Also the name of the father of Jeremiah, Jer. 1 : 1.

**HILL**, properly, an elevation of the earth less than a mountain. Several hills, memorable in Jewish history, are mentioned in the Bible, the hill of Gaash, where Joshua was buried, Josh. 24 : 30 ; the hill of Samaria, upon which the city of that name was built, 1 Kings 16 : 24 ; the hill of Bashan, Psal. 68 : 15 ; the hill of the Lord, that is, Mount Zion, Psal. 24 : 3. The word is used figuratively, for any great obstacle to the spread of Christ's kingdom, Isa. 40 : 4 ; for the enemies of the church, Isa. 41 : 15 ; for the gospel dispensation Psal. 2 : 6 ; for heaven, Psal. 15 : 1 ; 121 : 1.

**HIN**, a liquid measure of the Hebrews, containing the sixth part of an ephah, or a little more than ten English pints.

**HIND**, a female stag, a lovely creature of an elegant shape, noted for swiftness and sure-footedness. Its attachment to its mate is strong, Prov. 5 : 19. The allusion in Gen. 49 : 21, is probably to the antlers of this beautiful animal, designed to set forth

the fertility of Naphtali's possession. In Psalm 29 : 9, as Bishop Lowth shows, the reference is to a kind of oak struck with lightning.

**HINNOM, VALLEY OF, GEHINNOM, OR GEHENNA**, the valley of Hinnom, or of the son of Hinnom, a valley on the north side of Jerusalem, below Mount Zion, through which the southern limits of the tribe of Benjamin passed, Josh. 18 : 16. It is used to represent hell, the region of punishment for the wicked. In the valley of Hinnom a fire was constantly kept burning in honor of Moloch, "the fierce king," to whom the Jews often paid divine worship. They sacrificed their children to Moloch by burning them, or making them pass through the fire. To drown the shrieks of these unhappy victims, an instrument called in the Hebrew *toph*, a drum, was constantly played upon, so that from this instrument the place acquired the name of *Tophet*, 2 Kings 23 : 10; Jer. 7 : 32.

**HIP**, the joint or fleshy part of the thigh. The word is used figuratively and proverbially in the expression "hip and thigh," denoting an utter discomfiture, Judges 15 : 8.

**HIRAM**, king of Tyre at the beginning of David's reign, 2 Sam. 5 : 11 ; 1 Chron. 14 : 1.

2. **HIRAM**, grandson of the first, who made a league with Solomon which was beneficial to both parties. He furnished Solomon with timber, stone, and workmen, to erect his famous structure, and lent him one hundred and twenty talents of gold, or \$8,385,000, 1 Kings, ch. 5.

3. **HIRAM**, a subject of the king

of Tyre, sent by him, on account of his great skill in the arts, to assist in the erection of the temple, 1 Kings 7 : 13, 14. [See **CHILD'S COMMENTATOR**, vol. ii., p. 372, by Mass. S. S. Society.]

**HIRELING**, one hired to do any kind of labor. The wages of a hireling should not be withheld, Lev. 19 : 13. A hireling's days or year is a kind of proverb for a whole year, without abatement, Job 7 : 1 ; 14 : 6. Morier, a traveller in Persia observes: "The most conspicuous building in Hamadan is the Mesjid, a large mosque now falling into decay, and before it a maidan or square, which serves as a market-place. Here we observed, every morning before the sun rose, that a numerous band of peasants were collected, with spades in their hands, waiting, as they informed us, to be hired for the day, to work in the surrounding fields. This custom, which I have never seen in any other part of Asia, forcibly struck me as a most happy illustration of our Saviour's parable of the laborers in the vineyard, Matt. 20, particularly when passing by the same place late in the day, we still found others standing idle, and remembered his words, *Why stand ye here all the day idle?* as most applicable to their situation ; for, in putting the same question to them, they answered us, *Because no man hath hired us.*" The hireling is set in opposition to the true shepherd, John 10 : 12, 13 ; the first neglects the sheep, the second loves and guides them carefully.

**HISS**, to make a well-known sound, expressive of contempt, Jer. 19 : 8 ; Job 27 : 23. Also, the mode said to have been



adopted in the East, of calling bees by the sound of a whistle ; a term used figuratively to denote God's call to the nations to gather about Jerusalem, Isa. 5 : 26 ; 7 : 18.

HITTITES, descendants of Heth, Gen. 15 : 20. They lived in and about Hebron before the Israelites took possession of the country. They were able to retain a considerable part of the land where they had been, and we frequently meet with them in the course of Jewish history. Uriah was a Hittite, 2 Sam. 11. Solomon subjected them to his dominion, 1 Kings 9 : 20. Not till after Ezra and Nehemiah's time did they lose their national identity by intermixture with neighboring tribes.

HIVITES, a people descended from Canaan, who dwelt at first in the country, afterwards possessed by the Caphtorim, or Philistines, who drove them out, Deut. 2 : 23. There were Hivites also at Shechem and Gibeon, consequently in the centre of Canaan, Josh. 11 : 19. And there were some beyond the Jordan, at the foot of Mount Hermon, Josh. 11 : 3.

HOAR, or HOARY, white or whitish ; applied to frost, Exod. 16 : 14 ; to gray hairs, Isa. 46 : 4 ; to the foam or spray of the ocean, Job 41 : 32.

HO'BAB, prince of Midian, and nearly related to Moses ; but whether he was father-in-law, or son-in-law, or brother-in-law, has been disputed, on a comparison of the passages which relate to him, Exodus 3 : 1. Perhaps, as forty years had elapsed since the connection of Moses with the family of the Midianite commenced, Jethro was dead, and it

was Hobab, son of Jethro, who visited him at the foot of Sinai, Num. 10 : 29.

HO'BAH, a place north of Damascus, to which Abraham pursued the kings whom he conquered, Gen. 14 : 15.

HOLD, a fortified place, or place of safety, Judges 9 : 46 ; with the adjective "strong" adding force to the expression, it is figuratively applied to God in relation to his people, Nah. 1 : 7.

HOLY, HO'LINESS. By these words is sometimes meant outward purity, and sometimes they are taken in the sense of internal righteousness. God is holy in a transcendent and infinitely perfect manner. He is the fountain of holiness, purity, and innocence. He makes his saints, his people, his priests, holy. The prophets call Jehovah the *Holy One of Israel*, Isa. 1 : 4. The Messiah is likewise called the *Holy One of Israel*, Isa. 41 : 14. The Israelites are generally called holy in the Scriptures, because they are the Lord's, who sanctified them, or set them apart for himself, Exod. 19 : 6. But Christians are more particularly declared holy, as being called to, and designed for, a holy profession, having received the earnest of the Spirit. Luke in the Acts, and Paul in his Epistles, generally describe Christians by the appellation of *saints*, or *holy ones*.

HOLY-DAY, the day of some ecclesiastical festival. Many such days were observed in the Jewish church, and are now kept in the Roman Catholic and other churches, but without any scriptural authority. The first day of the week is the only holy day

which Christians are bound to observe, Col. 2: 16, 17.

HOLY GHOST, the third person in the ever-blessed Trinity, who is said, John 14: 26, to have proceeded from the Father. Hence he is called the *Spirit of the Father*, Matt. 10: 20. He is also called the *Spirit of Christ*, Phil. 1: 19; and the *Spirit of the Son*, Gal. 4: 6. He was sent by the Father; and also by the Son, to the apostles, to fit them for their work, John 14: 26; 15: 26. The perfect equality between the Father and the Son, and the relation of the Spirit to both, is thus taught.

In support of the deity and personality of the Holy Ghost, may be urged the frequent association in Scripture of a person under that appellation with the Father and the Son, and the ascription to each or to the three in union, of the same acts, titles, and authority, together with worship of the same kind, and of an equal degree, Gen. 1: 2; Psalm 33: 6. The expression, *the breath of his mouth*, is, in the Hebrew, *the spirit of his mouth*, Psa. 104: 27—30. Compare, in reference to the inspiration of the prophets, Heb. 1: 1; 1 Pet. 1: 11; 2 Pet. 1: 21. In Isa. 6 the prophet describes a vision which he had of Jehovah of hosts. John 12: 37—41, shows that he whom the prophet saw was Jesus Christ; and in Acts 28: 25, the speaker in the vision, *Jehovah of hosts*, is said to be the Holy Ghost. The association between the several persons of the Trinity is thus clearly marked, as also in the apostolic benediction, 2 Cor. 13: 14; while the personality of the three is kept distinct. The same

remark applies to Rev. 1: 4, 5; both of which last passages are solemn prayers for the highest spiritual blessings, addressed to the Son and to the Holy Ghost, as well as to the Father. The form of baptism also, together with several other passages of Scripture, becomes utterly unintelligible, if the Holy Ghost be not a person, and if he be not divine. See John 16: 13, 14; Acts 8: 29; Rom. 15: 13, 16; 1 Cor. 2: 4. Besides these arguments, another for the personality of the Spirit arises out of the use with reference to him, in the Greek of the New Testament, of masculine pronouns, personal and relative; the word for spirit is neuter, and but for the personality of the Holy Spirit would require, as other neuter substantives, that the pronouns relating to him should be neuter also. Personal acts are ascribed to him, as *coming, going, being sent, teaching, guiding, comforting, making intercession, bearing witness, giving gifts, dividing to every man severally as he will, being vexed, grieved, and quenched*. These are not the acts of an attribute, nor of the mere fiction of a person.

That the Holy Ghost is divine is also to be proved, 1. From his being the subject of blasphemy, Matt. 12: 31. Were he not a person, he would not be the object against whom such a crime could be committed; were he not divine, that crime would not have malignancy such as is never to be forgiven. 2. He is sinned against, Acts 5: 3, 4; and the detection of the sin shows his omniscience. 3. He is called by the divine name, 2 Cor. 3: 17. 4. He is

eternal, Heb. 9 : 14. 5. He is omnipresent, Rom. 8 : 14 ; 1 Cor. 6 : 19. It may be remarked in passing, that a temple supposes a deity. Believers are the temples of the Holy Ghost. 6. He is omniscient, 1 Cor. 2 : 10. 7. To sin against him, to do him despite, is always represented as a most heinous offence, Eph. 4 : 30.

In the work of redemption the Holy Ghost performs various important offices. He quickens the soul to spiritual life. By him we are born again, and made new creatures, John 3 : 5 ; Eph. 2 : 1. He is the living root of all Christian graces, which are therefore called fruits of the Spirit, Gal. 5 : 22, 23. He strengthens our weakness, Eph. 3 : 16. He teaches us to pray, Rom. 8 : 26 ; and he bears witness with our spirit that we are the children of God, Rom. 8 : 16 ; that is, he performs his gracious work in our hearts ; he shines upon it, and brings out the evidence that it is in reality performed ; he assists and guides us in our self-investigation, enabling us to compare our character with the requirements of the divine word, and thus leads us to the cheering conclusion that we have been adopted into the family of God. He himself supports the conclusion by his own testimony, and he sanctifies our character, and makes it meet for heaven. Thus does he concur and coöperate with the Father and the Son in the most merciful work which God performs.

**HOMER**, a dry measure of capacity among the Jews, containing about eight bushels.

**HONEY**, an exceedingly sweet

liquid produced by bees. Honey was not offered to God in sacrifice, Lev. 2 : 11. The first fruits, and such kind of oblations, were designed for the support and sustenance of priests, and were not offered upon the altar. John the Baptist fed upon honey, Matt. 3 : 4. Children were fed with milk, cream, and honey, Isa. 7 : 15. There are three terms in the Hebrew Bible, all rendered honey. One in 1 Sam. 14 : 27, Sol. Song 5 : 1, improperly rendered honeycomb, was the honey of bees, and that only. A second term used in Psa. 19 : 10, denotes the honey that drops, bee honey also. The third term is used in Judges 14 : 8, for bee honey, but in some other passages it describes a vegetable honey, distilled from certain trees, and now known in chemists' shops as manna. Butter and honey are still dainties among the Arabs. The *wild honey* and *honey out of the rock*, Psalm 81 : 16, Deut. 32 : 13, denote probably that honey which bees had laid up in those places, by no means an unfrequent thing in Palestine.

**HOOD**, a kind of turban or head-dress worn by women, Isa. 3 : 23.

**HOOF**, properly, the foot of the ox, horse, &c.; figuratively used for cattle themselves, Exod. 10 : 26 ; also for the power which God gives to his people in their conflicts with their enemies, Mich. 4 : 13 ; a hoof of brass, being a metaphor expressive of strength, taken from the manner of threshing corn, which was by the treading of oxen and horses, whose hoofs were shod with iron or brass.

HOOK, properly, a bent piece of iron, applied to a fish-hook, Matt. 17 : 27 ; a pruning-knife, Isa. 2 : 4 ; to an instrument with which flesh was taken from a caldron, Exod. 27 : 3 ; to the ring inserted in the nostrils of camels or oxen by which they were led and controlled ; used figuratively for God's control over his enemies, Job 41 : 1, 2 ; Isaiah 37 : 29.

HOPHNI and PHINEAS, the sons of Eli, whose misconduct in the priesthood, and its consequences, were the subject of the first divine communication made to Samuel, 1 Samuel 2 : 12—17. [See ELI.]

HOPHRA, one of the Pharaohs, of whom ten or twelve are mentioned in Scripture. Hophra reigned in Egypt in the time of Zedekiah, of Judah, and Nebuchadnezzar, of Babylon, Jer. 37 : 5 ; 44 : 30.

HOR, a mountain of Arabia Petrea, on the confines of Idumæa, Num. 20 : 22—29. It is the Hebrew word for hills in general, but was used for a particular summit. Aaron died there. [See SCRIPTURE MOUNTAINS, pp. 91—97, by Mass. S. S. Society.]

HO'REB, a mountain of Arabia Petrea, near Mount Sinai ; in fact, Sinai and Horeb are only two summits belonging to the same mountain. At Horeb, God appeared to Moses in the burning bush, Exod. 3. It was from the rock of Horeb that Moses drew water, Exod. 17 : 6, 7 ; and hither Elijah retired to escape the persecution of Jezebel. [See SCRIPTURE MOUNTAINS, pp. 144—156, by Mass. S. S. Society.]

HO'RITES or HO'RIMS, the people who inhabited Mount Seir

before the Edomites, Gen. 14 : 6 ; Deut. 2 : 22.

HORN, the hard-pointed body which grows on the head of some graminivorous quadrupeds, both their ornament and their defence. Horn is mentioned in Scripture as the emblem of strength, Psa. 132 : 17 ; of honor, Psa. 75 : 5, 6 ; of kingdoms, Dan. 8 : 3, 5, 6. Horns were often used to hold liquors, so that vessels containing oil and liquid perfumes were often called horns, whether made of that substance or not.

HOR'NET, a species of the vespa or wasp, whose sting is attended with great pain and inflammation, and sometimes with danger. From Deut. 7 : 20, we learn that Jehovah drove the Canaanites from their habitations by means of this insect. The hornet of the East is a very strong insect, about an inch long, exceedingly voracious. How distressing and destructive a flight of these creatures would be it is not difficult to conjecture. A few thousands of them would be sufficient to overthrow the best disciplined army, and put it to confusion and rout. [See FLIES.]

HORNS OF THE ALTAR, were the projections at the corners of the altar, which were symbols of divine protection ; the altar was an asylum or sanctuary. [See ALTAR.] Amos 3 : 14, may therefore mean, the altar shall no longer afford protection, or atonements shall no more be made upon the altar.

HORSE, an animal well known with us, but very rare among the Hebrews till Solomon's time. Before that time we find no horsemen mentioned in the armies of Israel ; but Solomon had forty thousand stalls of horses for





HOR.



HOREB.

chariots, and twelve thousand horsemen distributed among fortified places, 1 Kings 10 : 26. He procured horses from Egypt. Going to Egypt for horses is forbidden, Deut. 17 : 16 ; probably, 1, lest intercourse with that land might lead the Israelites to idolatry ; probably, 2, lest they should depend more on well-appointed cavalry than on Jehovah for success in their wars ; and probably, 3, lest, by means of cavalry, they should attempt to extend their dominions, and so become mixed with surrounding idolaters. God's instruments of accomplishing his purpose, and displaying his greatness and might, are represented as his horses, or chariots, Jer. 51 : 21 ; Zech. 10 : 5 ; 12 : 4. *A white horse* denotes the gospel, whereby Christ shows his glory, conquers, and comes to his people, and whereby they are supported, borne forward in their heavenly journey, and enabled to conquer their foes ; or it may be an emblem of warriors' victory, and of great joy and gladness. *Red horses* represent persecution and bloody wars. *Pale horses* denote famine followed with death, spiritual or temporal, and with hell.

HORSE-LEECH, a sort of worm, or naked insect, that lives in the water, of a black or brown color, which fastens upon the flesh, and does not leave it until it is full of blood. Solomon, Prov. 30 : 15, says, that the horse-leech hath two daughters, crying, *Give, give* ; an apt emblem of rapacity and avarice. Plautus and Cicero both use this metaphor.

HOSAN'NA, *Save now*, or *Be now propitious* ; a form of blessing or wishing well among the Hebrews. Thus, at our Saviour's

entrance into Jerusalem, the people cried *Hosanna to the Son of David*. Their meaning was, Lord, preserve this son of David, heap favors and blessings upon his head. See Matt. 21 : 9, 15 ; Mark 11 : 9 ; John 12 : 13. *Hosanna* was a customary form of acclamation at the feast of tabernacles.

HO-SE'A, son of Beeri, and first of the minor prophets, in the order of our English Bible. He prophesied contemporaneously with Isaiah, only a little longer, continuing for sixty years in his office. Chap. 1 : 1—5, seems to refer to the death of Zachariah, king of Israel, the fourth lineal descendant from Jehu, 2 Kings 15 : 10. From the sixth verse of the first chapter to the third chapter, is a prediction of the captivity of Israel. The prophet reflects with severity upon the irregularities which reigned in Israel and Judah ; and makes a noble stand against those who worshipped idols at Gilgal, 4 : 15. He speaks of Sennacherib's invading the territories of Judah, 8 : 14. His style is obscure, his expressions are often dubious and perplexed, and the things whereof he speaks further contribute to this obscurity, by reason of their distance, and our ignorance of them. Though he is placed first of the twelve minor prophets in our Bibles, he was probably the fourth in order, Joel, Jonah and Amos all preceding him. It has been considerably disputed whether the transactions adverted to, Hosea 1 : 2 ; 3 : 1, were real transactions, or only dramatic representations intended to instruct the people. However this question may be determined, unquestionably the actions were typical.

2. HOSEA, or HOSHEA, the last king of Israel, and son of Eliah, who having conspired against Pekah, king of Israel, slew him, A.M. 3265, and made himself master of his dominions. In this king's reign, Salmaneser, king of Assyria, laid siege to Samaria, took it, and reduced it to a heap of ruins; removed all the Israelites of the ten tribes remaining in the country, beyond the Euphrates, and sent Cuthæans in their room, who were thenceforth known by the name of Samaritans. Thus was terminated the kingdom of the ten tribes.

HOSPITALITY, the practice of entertaining strangers was much used by the patriarchs, and was recommended by the apostles, Heb. 13 : 2 ; 1 Pet. 4 : 9. Hospitality is still very much practised in the East. All travellers speak of it. A person of any consideration passing through a village of the province of Guzerat, is presented with fruit, milk, butter, firewood and earthen pots for cookery; the women and children offer him wreaths of flowers. There are particular villages where the inhabitants present to all travellers one day's provisions, nor must the travellers refuse the offered bounty.

HOST, a great number, applied to the stars, Gen. 2 : 1 ; to the angels, Luke 21 : 13 ; to an army, Exod. 14 : 4, 24 ; to God as the ruler of all things, 1 Sam. 1 : 11. The word also signifies one who exercises hospitality towards another, Rom. 16 : 23.

[HOST], a word applied to the consecrated wafer, used in the celebration of Mass, in the Roman Catholic Church. It comes from *hostia*, a sacrifice, and the belief of the papists is that the bread in

the sacrament is actually converted into the body and blood of Christ, who is thus offered up as a sacrifice in every celebration of this ordinance.

HOST'AGE, a person given up to a conqueror as security for the performance of stipulated conditions, 2 Kings 14 : 14.

HOUGH, pronounced hock, to cut the sinews on the back of the leg. Horses thus hamstrung are entirely useless, Josh. 11 : 6, 9.

HOURLY. The ancient Hebrews divided the day into four parts, morning, noon, the first evening, and the second evening; they divided the night into three parts; night, midnight, and the morning watch. But, under the Romans, they adopted the Roman method of dividing time: thus, the night was divided into four parts, called watches, consisting each of three hours, Matt. 14 : 25. In New Testament times the day was divided into twelve equal hours. Hour in Scripture is sometimes used for the time of particular events, Luke 22 : 53 ; John 5 : 25 ; 13 : 1.

HOUSE. The eastern houses were usually constructed around a quadrangle, into which the windows of the several apartments opened for air and light, and in which the master entertained guests. This quadrangle was the *midst* of the house, where the palsied man was let down before Jesus, Luke 5 : 19. Christ was probably instructing the people who had assembled there. A gallery level with the upper story surrounded the quadrangle, in some such manner as in some of the inns in London. This gallery was defended by a balustrade of

lattice or carved work ; when a part of this balustrade had been removed, the sick man's couch was easily let down. The windows of a house, looking towards the street, or on any side not looking into the quadrangle, were high and narrow, and defended by lattice work, Isa. 60 : 8. All windows of houses were not, however, so narrow, 2 Kings 9 : 32, 33. The lower part of the walls of the houses of the rich were adorned with costly hangings, Esth. 1 : 6 ; the upper part with ingenious wreathings and devices in stucco and fretwork, painted sometimes in magnificent style, Jer. 22 : 14. The floors were beautifully paved or inlaid with marble, and covered with carpets of the richest materials ; and on them were placed, along the sides of the wall, or in niches, a range of narrow beds or mattresses, somewhat like our sofas, luxuriously furnished with velvet or damask bolsters, Ezek. 13 : 18. Beds for sleeping on were placed on a raised floor or kind of terrace at the end of these rooms, Gen. 49 : 4 ; 2 Kings 1 : 4, 16 ; Psa. 132 : 3. Hezekiah on his bed turned to the wall and wept and prayed, 2 Kings 20 : 2.

The roofs of the houses were flat, surrounded by a wall or battlement, breast high, Deut. 22 : 8 ; upon them many offices of the family, and business of no little importance, were transacted, Josh. 2 : 6 ; 1 Sam. 9 : 25 ; Acts 10 : 9. "Thieves," says Mr. Ward, writing of the houses in Bengal, "very frequently dig through the mud walls, and under the clay floors of houses, and, entering unperceived, plunder them while the inhabitants are asleep," Job 24 : 16 ; Matt. 6 : 19, 20. Mr. Ward,

and also the late M. Belzoni, have illustrated the parable of the man who built his house upon the sand, Matt. 7 : 26, 27, by a reference to houses of fishermen and others in Bengal and in Egypt so built. The latter gentleman was witness to a catastrophe of the kind described in the parable. The Nile rose much higher than usual, and "the cottages of the people, built of earth, could not stand an instant against the current ; no sooner did the water reach them than it levelled them with the ground ; men, children, cattle, corn, everything was washed away, and the place of the village was left without anything to indicate that there had ever been a house on the spot." HOUSE in Scripture is also taken for family, Gen. 12 : 17 ; Luke 2 : 4 ; and for kindred generally, 1 Tim. 5 : 8. Parents are especially intended in the last passage.

HOUSEHOLD, a family dwelling together in one house, and united in common enjoyments, labors and trials. When the head of a household becomes a Christian, it is his duty to dedicate his family to God in the covenant of his grace. Thus, when the jailer was converted, he was not only baptized, but his household received the same ordinance, Acts 16 : 33, 34. The same was true with respect to Lydia and her household, Acts 16 : 15. Paul baptized the household of Stephanus, 1 Cor. 1 : 16. These examples show that the apostles regarded their commission as extending to the children of believing parents, and that infant baptism is in accordance with the letter as well as the spirit of the covenant which God has made with his people. [See the following books on



this subject, by Mass. S. S. Soc., viz.: HOUSEHOLD BAPTISM, THE BAPTIZED CHILD, COVENANT BLESSINGS REALIZED, INFLUENCE OF RELIGIOUS PARENTS, HOUSEHOLD INSTRUCTION, OLIVE PLANTS UNBLIGHTED, PRACTICAL USES OF INFANT BAPTISM ILLUSTRATED, LETTERS TO THE CHILDREN OF PIOUS PARENTS, and CHRIST'S FAVOR TO LITTLE CHILDREN.]

HULDAH, wife of Shallum, a prophetess, consulted by Josiah respecting the book of the Law which had been found in the temple, 2 Kings 22 : 14—20.

HUR, son of Caleb, associated with Aaron in holding up the hand of Moses during the battle between the Israelites and Amalekites, and subsequently in the government during the absence of Moses upon Mount Sinai, 1 Chron. 2 : 19 ; Exod. 17 : 10—12 ; 24 : 14. Also the name of a prince of Midian, killed in an encounter between Phinehas and the Midianites, Num. 31 : 8.

HUSBANDRY, as well as keeping flocks, was anciently a chief employment, Gen. 3 : 17—19 ; 4 : 2. Babylon and Egypt both rose to opulence and power, greatly through their attention to husbandry. Moses made it the basis of his state, constituting every man a landowner. Husbandry was held in such honor that the richest and noblest engaged in it, 1 Sam. 11 : 7 ; 1 Kings 19 : 19 ; 2 Chron. 26 : 10.

HU'SHAI, the Archite, a follower of David, who rendered a very important service to the king during the rebellion of Absalom, by defeating the counsel, and destroying the influence of Ahithophel, 2 Sam. chs. 16 and 17.

HUSKS, the shells of legumi-

nous plants. The prodigal son, oppressed with want and hunger, desired to feed on the husks that were provided for the hogs, Luke 15 : 16. Probably these were the pods of the carob tree, a tree very common in the Levant.

HY-MEN-E'US, spoken of in connection with Philetus, and Alexander, a professed convert at Ephesus, excommunicated and given over to Satan by Paul, for denying the resurrection of the body, and maintaining, according to Augustine, that the only resurrection is that of the soul, which, by baptism, rises into a new life, and, of course, in respect to all Christians, is past, 1 Tim. 1 : 20 : 2 Tim. 2 : 17.

HYMN, a song of praise, or a religious song or poem. Paul requires Christians to edify one another *with psalms and hymns, and spiritual songs*, Eph. 5 : 19 ; Col. 3 : 16. Christ and his disciples having supped, Matt. 26 : 30, *sang a hymn* ; they recited probably the hymns or psalms which the Jews commonly used after their passover, the *halal*, or the hallelujah psalms.

HYPOCRITE, one who assumes to be what he is not ; one who endeavors to deceive others by professing what he does not feel ; a dissembler in religion, morality, or friendship, Matt. 6 : 16 ; 2 Tim. 3 : 5.

HYSSOP, a plant commonly used in purifications instead of a sprinkler, Exod. 12 : 22 ; Lev. 14 : 4 ; 6 : 49, 51, 52. A great variety of low bushy plants are mentioned by naturalists, to one or other of which, or probably to more than one, the Scripture is supposed to refer under the name of Hyssop. It was commonly used fastened in

a bunch on the top of a cedar stick or rod. Probably it was some such a stick that was employed by the soldier in order to give drink to

Jesus as he hung upon the cross, Matt. 27: 48; Mark 15: 36. Some, however, think the *caper* plant of the East to be the hyssop



of Scripture, which grows upon rocks and walls, is supposed to have a cleansing property, and is long enough and stout enough to

yield the stem or stick used by the soldier. [See WELL-SPRING, vol. 7, p. 73, by Mass. S. S. Society.]

## I.

**IBIS.** Lev. 11 : 17 ; Deut. 14 : 16 ; Eng. Vers. *The little owl*. An unclean bird common in Egypt, in shape not unlike a stork. It was held in the utmost veneration by the Egyptians, because of its services to their country in devouring serpents. To kill an ibis was regarded among them as a capital crime.

**IB'ZAN**, of Bethlehem, the tenth judge of Israel. He held his office seven years, and was celebrated for the number of his children, thirty sons and thirty daughters, Judg. 12 : 8.

**ICH'A-BOD**, *Where is the glory?* The name given by the wife of Phinehas, as she was dying, to her son just born, as an expression of her feeling when the fatal news reached her that Eli, her father-in-law, and Phinehas, his son, were dead, and that the ark of God was taken by the Philistines, 1 Sam. 4 : 19—22.

**I-CO'NI-UM**, a chief city of Lycaonia, where, as in many heathen cities, was a synagogue of the Jews, visited by Paul and Barnabas, who preached and wrought miracles in the town, and converted some of its inhabitants to the Christian faith, Acts 14 : 1—3. The place is now called Cognl or Konieh, but it has dwindled into insignificance, and exhibits a mournful scene of desolation and decay.

**ID'DO**, *lovely*, a prophet of Judah, of whom but little is known, except that he wrote annals of Rehoboam and Abijah's reigns ; and also probably some predictions against Jeroboam, the son of

Nebat, in which some reference was made to the reign of Solomon, 2 Chron. 12 : 15 ; 9 : 29. Also the grandfather of the prophet Zechariah, Zech. 1 : 1. Also the name of the chief of the captive Jews dwelling at Casiphia, who sent thirty-eight Levites and two hundred and twenty Nethinims to join Ezra on his return to Jerusalem, Ezra 8 : 17—20.

**IDLE.** In Matt. 12 : 36, a very serious view is given of idle words and the consequence of them, which has sometimes perplexed readers of Scripture, and to relieve this perplexity the kind of words referred to has been interpreted to be wicked and injurious words. Such interpretation, however, is not in accordance with either what precedes, ver. 34, 35, or what follows, ver. 37. The words intended are those which under an appearance of sincerity and candor conceal a malignant purpose. "Believe me," the interpretation of a celebrated German commentator is, "he who uses false and insincere language shall suffer grievous punishment : your words, if uttered with sincerity and ingenuousness, shall be approved ; but if they be words of dissimulation, though bearing a strong appearance of sincerity, they shall be condemned."

**IDOL'ATRY** is the ascribing to things and persons properties which are peculiar to God, and, therefore, worshipping them. Its principal sources seem to have been the indelible idea which all men have that there is a God ;

the notion of dependence mixed up with the pride and vanity of the human mind, which is not satisfied with simple truth; the confused ideas left on men's minds by traditionary knowledge, as distinguished from that communicated by revelation; the figurative language of oriental writers, who personified everything; the imagination of painters and sculptors; the smattering of physical knowledge which obtained among barbarous or semi-barbarous tribes; the pride of certain men who affected to pass for gods; the gratitude of the vulgar to their great men and benefactors; the imperfect understanding of the events recorded in the Scriptures; and the superstitions or terrors of men burdened with a consciousness of guilt. The Scripture says, *Men did not like to retain God in their knowledge*, and so they became idolaters. The first objects of idolatrous worship were the sun, moon, and stars, or perhaps angels. Vossius, however, says that men first adored the two principles of good and evil. Authors are divided as to the origin of idolatry. Some trace it to a period earlier than the flood. Others say it originated with Nimrod. Some charge it upon Ham and others on Canaan. With whomsoever it commenced, it soon became general. Terah, father of Abraham, was an idolater, Josh. 24: 2. Jacob's people fell into the same practice, Gen. 35: 2—4; and the Scriptures, which abundantly show the general prevalence of idol worship, bear ample evidence to the tendency of God's own people, the Jews, to the practice. The debasement of

mind and the alienation of heart from God, which idolatry discovers, as well as the gross immoralities and licentiousness with which it has everywhere been accompanied, will sufficiently account for the severe denunciations against it in every part of the Bible. It must, however, be borne in mind that as God claimed to be the king and governor of his ancient people, for them to become idolaters was in effect to rebel against his government, and to treasonably set aside his dominion. Hence the sentence pronounced upon it.

The history of idolatry, as prevailing among the Israelites, discovers, on the one hand, the depravity of the human mind, and shows, on the other, the holiness and justice of God. Idolatry forgets him. He never suffers it to go unpunished. During Samuel and David's government there was little or no idolatry among the people. Solomon, at the instigation of his strange or foreign wives, first introduced temples and sacrifices to idols. Jeroboam, the son of Nebat, is branded with infamy as instigating Israel to this crime. During the reign of Ahab, idolatry was at its height; and at length the ten tribes for this crime were removed beyond the Euphrates, from whence they never returned. The two tribes forming the kingdom of Judah were almost equally corrupt, and were punished in a similar manner, though less severely; till at length their long captivity in Babylon wrought such a change, that ever since they have been distinguished for their zeal against idolatry.

Covetousness is called idolatry in the New Testament, Col. 3: 5,



because it gives to the wealth of this world that place in the heart which is due only to God.

**ID-U-MÆ'A**, or **EDOM** a province of Arabia, which derives its name from Edom, or Esau, who fixed his habitation there. He settled at first in the mountains of Seir, belonging to the Horites, to the south-east of the Dead Sea. During the Babylonish captivity, the Edomites fell upon the territories which lay to the south of Judah, and advanced as far as Hebron; hence this tract of land retained the name of Idumæa in our Saviour's time. The Idumæans, the posterity of Esau, had kings long before the Jews had, Gen. 36: 31. Their first governors are called dukes in our English version; it should, however, be remembered that that word is but a corruption of the Latin word *Dux*, and expresses nothing more than leadership, without specifying the kind of leadership. The Edomites continued independent till the time of David, when in fulfilment of the prophecy to Jacob they were conquered, Gen. 27: 29; 2 Sam. 8: 14. They afterwards regained power, and, as we learn from many expressions in the prophets, they employed that recovered power in the enlargement of their territories in every direction. They united with the Chaldeans under Nebuchadnezzar against the Jews. This nation once so powerful has entirely passed away. [See **GLORY AND DOWNFALL OF EDMO**, and **JORDAN AND THE DEAD SEA**, by Miss. S. S. Society.]

**IL-LYRI-CUM**, a province north and north-west of Macedonia, along the eastern coast of the gulf of Venice. Paul preached

the gospel round about from Jerusalem to the province, Rom. 15: 19. Dalmatia was the southern part of Illyricum.

**IM'AGE**, the similitude of a person or thing, as a statue or painting. The worship of images is idolatry, and forbidden in the second commandment. [See **CHAMBER OF IMAGERY**.]

**IM-MAN'U-EL**. [See **EMMANUEL**.]

**IMMORTAL'TY**, the impossibility of dying. It is applied to God, 1 Tim. 1: 17, who is absolutely immortal, because absolutely necessary. It is also applied to the human soul, which is only immortal in a lower sense. God, who at first gave it being, can, if he pleases, deprive it of existence. To complete the notion of the immortality of the soul, it is requisite that three things be considered, viz., 1. Its continuance after the death of the body; 2. A state of distinct perception; and, 3. A state of personality, or of consciousness or memory of a past life: all three are exemplified, Luke 16: 23—28; and all three are necessary to a future state of rewards and punishments.

**IMMUTABLE, IMMUTABILITY**, unchangeable, an essential attribute of God, Heb. 6: 17, 18.

**IMPOSITION OF HANDS**, a ceremony used by the Jews in appointing persons to an office; as priests, judges, and magistrates, Num. 27: 18, 23. It was used also in giving a blessing, Gen. 48: 14; and when a sin offering was presented, the priest laid his hands upon it, to show that the guilt of the person was transferred to the sacrifice, Lev. 1: 4; 16: 21. The apostles *laid hands* on those on whom they conferred

extraordinary gifts, Acts 8 : 18 ; 9 : 17. The apostles and the whole church *laid hands* on those of their own number whom they sent forth to any specific work, Acts 13 : 1—4. In working miracles, also, hands were sometimes laid upon the persons to be healed, Mark 16 : 18 ; and in ordaining ministers and others to their respective offices in the church, the imposition of hands was employed, Acts 6 : 6 ; 1 Tim. 5 : 22. This ceremony has been properly retained in the church for this purpose.

[IMPRECATION.] The imprecations in the Scriptures, such as those contained in Psal. 109 : 8, 149 : 9, and in many other passages, are not expressions of vindictiveness on the part of the writers, but are most frequently predictions, the imperative, in Hebrew, being, in many cases, properly rendered in the future. Where, however, the language is positively denunciatory and imperative, it is not that of personal hatred, but only the declaration of God, pronounced by his inspired servants, against the finally impenitent. [See CHILD'S COMMENTATOR, vol. 3, pp. 301 and 302, by Mass. S. S. Society.]

IMPUTATION is the charging, reckoning, or placing to the account of persons or things, that which properly belongs to them, Lev. 17 : 4 ; 2 Sam. 19 : 19 ; or that which does not belong to them, and dealing with them as though it did, Num. 18 : 27 ; Job 13 : 24 ; Rom. 2 : 26 ; Phil. 18. This last is the sense in which in Scripture Adam's transgression is imputed to his posterity. So also the sin of man is imputed to Jesus Christ, so that he suffers for

it, Isa. 53 : 6 ; 2 Cor. 5 : 21 ; 1 Pet. 3 : 18 ; and the righteousness of Christ, or the satisfaction he made to the broken law, is imputed to all those who believe in him, Rom. 5 : 18, 19. They are dealt with by God as if they had obeyed and rendered the required satisfaction.

INCENSE, a rich perfume used in the tabernacle and temple service. It was a composition of sweet spices, Exod. 37 : 29. Offering it was peculiar to the priests, Exod. 30 : 8, morning and evening ; and on the day of expiation, Lev. 16 : 13. Where so many animals were killed in sacrifice and burned, it was essential to have some perfume to counteract the disagreeable smells that must have arisen ; and perhaps the smoke occasioned by burning the incense might be designed to prevent the priest's looking with too much curiosity on the ark and the mercy-seat. In a figurative sense, incense denotes the merits of Christ's death, Rev. 8 : 3, of which incense was a type.

INCHANTMENT, magic, or divination ; to which, in former times, there was almost general credit given ; it is still believed in by some credulous people. It was forbidden by Moses, Deut. 18 : 10. The enchantments of Pharaoh's magicians, in imitation of the miracles wrought by Moses, some suppose to have been influenced by evil spirits, Exod. 8 : 18, 19 ; but this admits of doubt. Perhaps they were mere illusions deceiving the spectators. Several terms are used in Scripture for enchantments. One denotes muttering or speaking in a low or feigned voice, or ventriloquism,

Psa. 58 : 5. Another denotes jugglery, legerdemain, deluding the eyes and the senses of people, 2 Chron. 33 : 6 : a third term for enchantments denotes hidden or secret arts, generally from a word signifying to veil, or cover from view ; and a fourth designates the art of charming serpents, so as to tame and render them gentle and sociable. The third of these terms is that which is applied to the doings of Pharaoh's magicians. [See CHILD'S COMMENTATOR, vol. 1, pp. 190—194, by MASS. S. S. Society.]

IN'DIA, the countries not constituting any part of the present India, but those held by the Persians and Syrian Greeks, Esth. 1 : 1 ; 8 : 9.

[INDUL'GENCE], in the Roman Catholic Church, remission of the punishment due to sin, granted by the Pope, and supposed to be efficacious in saving or delivering souls from Purgatory. They are sold at a fixed price, according to the nature of the sin. St. Peter's church was built by money raised from indulgences. On many churches in Rome is inscribed the offer of "daily and perpetual indulgence for the living and the dead." The practice is an impudent invasion of the divine prerogative, and a gross imposition upon the ignorance and credulity of the people.

IN'GATHERING, feast of, the Feast of Tabernacles, which was a feast of thanksgiving, held when the fruits of the fields and vineyards had been gathered, Exod. 23 : 16 ; Deut. 16 : 13.

INHERITANCE, a patrimony, or hereditary estate. Among the Jews, the sons and not the daughters, inherited the property of

their parents, the eldest son having the largest portion, Gen. 27 : 25, 29, 40. In the patriarchal age, cattle, rather than land, constituted the chief inheritance, Gen. 24 : 25. Important privileges and rights were connected with the inheritance of the eldest son, among which was the headship of the family or tribe upon the father's death. Children might inherit the property of their fathers before their death. Gen. 24 : 35 ; 25 : 5, 6 ; Luke 15 : 12. If the eldest son died in his father's lifetime, the next son inherited the property, and if the eldest son left a widow, his brother married her, and the children were reckoned as the children of the first-born son, Gen. 38 : 11. The blessing of the father was, in its effect, like a will among us, Gen. 48 : 15. Palestine was divided by lot among the tribes of Israel, and this inheritance could not be alienated, Num. 36 : 6—9.

INIQU'ITY. [See SIN.]

INK, INK'HORN. The ink of the ancients was less liquid than ours. Dr. Shaw informs us that down to this day, in the East, writers, or secretaries, suspend their ink-horns, or instruments containing the material used in writing, in their girdles, Ezek. 9 : 3.

INN, properly, a house of entertainment for travellers. Inns like those common in our time and country did not exist in Palestine, a general hospitality supplying the deficiency. The word in Gen. 42 : 27, gives a wrong idea, as there could have been no inns in the desert passed through by the sons of Jacob, wells being the chief stopping-places. The character of an ancient inn is proba-

bly represented by the khan, or caravansarai, consisting of four bare walls, affording merely shelter, each traveller being obliged to carry his own provisions, &c.

INQUISITION, properly, a judicial investigation, Deut. 19: 18; Psa. 9: 12. The word has been applied to a most cruel institution of the Roman Catholic church. [See NO FELLOWSHIP WITH ROMANISM, pp. 167—172, by Mass. S. S. Soc.]

INSPIRATION, conveying extraordinary and supernatural notices or thoughts into the mind, moving, directing, or controlling the minds of men so that they reveal the will of God to others. Prophets, evangelists, and apostles, were all inspired; that is, God communicated to them, by his Spirit, the knowledge which they communicated to others, and moved, directed, and controlled them in communicating that knowledge, so that so much as was needed was given, and no more; and no mistake of any kind was permitted to mingle with it. They were instruments by whom God spoke to men.

This will be evident if we consider, 1. That the things they made known required to be communicated to them by God. They could not otherwise have been understood. They were matters on which men could of themselves find out nothing. The histories of the Bible must be true and perfect records; and as many of them were not written till long after the events they detail had occurred these events must be presented to the minds of the writers in a manner in which unaided memory could never have

presented them. And how could they without divine inspiration have revealed what God is, and how sinful man may be accepted of him? These were points into which the wisest men had inquired in vain. *The world by wisdom knew not God.* 2. That the writers of both the Old and New Testaments claim divine inspiration. The prophets come forth with their *Thus saith Jehovah*, among a people who had been accustomed to visible proofs of Jehovah's power and government. They never feared nor met contradiction. All acknowledged their high authority. The apostles and evangelists write as conscious that the Lord spoke by them, nor were they ever confronted by any who were concerned for the honor of God as impiously or wickedly assuming authority from him. They sustained their claim by miracles, obvious and undoubted—they acknowledged each other—all were constrained to acknowledge them as the messengers of the Most High. 3. That the writings, both of the Old and New Testaments, though so numerous, though written at such different times, and by men so greatly varying from each other as to character, station in life, and acquirements, are, in all matters of fact and doctrine, perfectly harmonious and correspondent with each other. Sixteen hundred years elapsed during the writing of the Scriptures; their several parts, or books, were originally detached and independent tracts composed by princes, priests, shepherds, and fishermen; they contain laws, history, prophecy, odes, devotional exercises, prov-



erbs, parables, doctrines, and controversy ; each writer has his department, yet all agree in the exhibition of the character, perfections, works, truths, and will of God ; all state the same truths on the nature, condition, and obligation of man ; all describe sin and salvation, this world and the next, in perfectly harmonious terms ; the writers are evidently of one judgment ; they establish the same principles, urge the same duties, and all contribute to one great and blessed result. It is easy to multiply such arguments. As, for instance, we might reason from the honesty of men, who, it is well known, renounced all considerations of worldly honor or profit for themselves and their friends, nay, who incurred the bitterest persecution, rather than not testify the things which God had shown them ;—from the astonishing, and, it may be said, miraculous preservation of the Scriptures from being either lost or corrupted, while innumerable volumes of philosophy, literature, and religion, have perished ;—from the strict and literal fulfilment of a thousand prophecies, which no human sagacity could have invented, no human power or skill could have accomplished ;—from the extraordinary success which has in every age attended the doctrine of the Scripture, in converting souls to God ; as well as from the conviction that every one feels, whose heart has been enlightened by the Spirit of God, that, in receiving the Scriptures as the word of God, he is not following a cunningly devised fable. *He that believeth hath the witness in himself.*

Every part of Scripture, how-

ever, is not in the same sense and to the same degree inspired. In some parts there is more of God than in others. In some cases inspiration only produced correctness and accuracy in relating past occurrences, or in reciting the words of others ; in other cases it communicated ideas not only new and unknown before, but infinitely beyond the reach of unassisted human intellect ; and sometimes inspired prophets delivered predictions for the use of future ages, which they did not themselves comprehend, and which cannot be fully understood till they are accomplished. See 1 Cor. 2 : 9, 10, 13 ; Gal. 1 : 12 ; Eph. 3 : 3, 5 ; 2 Tim. 3 : 16 ; 2 Pet. 1 : 16—21 ; Rev. 1 : 1. [See INSPIRATION OF THE BIBLE, by Mass. S. S. Society.]

INTERCES'SION, the act of an agent or advocate in a cause for any one ; or the help which one renders to another by pleading his cause. The Spirit intercedes with unutterable groanings in the saints, exciting strong desires for the blessings they ask for, and helping them when pleading their cause with God. Saints intercede for one another, or for the world, when they plead with God on their behalf. Christ intercedes for his people before the throne of God, efficaciously pleading their cause, and by his worth procuring for them all good, Isa. 53 : 12 ; Heb. 7 : 25. The intercession of the high priest among the Israelites, when he went into the most holy place on the day of atonement, and made expiation for the sins of the people, prefigured this part of the Saviour's work. See Jer. 7 : 16 ; 1 John 2 : 1 ; Rom. 8 : 26—34 ; 1 Tim. 2 : 1.

IRON, a metal common in almost all parts of the world. The knowledge of working this metal was very ancient, as appears from Gen. 4: 22; Lev. 26: 19; Deut. 3: 11; 4: 20; 8: 9; 28: 23, 48. It was used for swords, axes, and tools for cutting stone, Num. 35: 16; Deut. 19: 5; 27: 5; but none was employed in either the tabernacle or the temple. By *northern iron*, Jer. 15: 12, steel is in all probability intended, the art of tempering steel having been discovered by a people bordering upon the Euxine Sea, north therefore of Judea. *Iron* is used metaphorically for strength, Isa. 48: 4; for sharp afflictions, 1 Kings 8: 51, and for various other objects which it fitly represents. Prov. 27: 17, *Iron sharpeneth iron, so a man sharpeneth the countenance of his friend*, or by the presence of a friend stability is given to a man's appearance and aspect.

ISAAC, *laughter*, son of Abraham and Sarah, and father of Jacob, Gen. 18, was born A. M. 2108. His name was given because, when the angel promised Sarah that she should become a mother, she laughed through unbelief. But when the child was born, her laughter was that of joy. This child she nursed, causing Ishmael and his mother to be expelled from the house of Abraham. When Isaac was grown up, God commanded his father to offer him in sacrifice, as a trial of his faith and obedience; but the painful requirement was superseded, when Abraham was found obedient. When Isaac was forty years of age, Abraham sent Eliezer, his confidential servant, into Mesopotamia to procure a wife for him, not

willing that he should marry a Canaanitish woman. Eliezer succeeded, and brought with him Rebekah, Gen. 24, who for a long time was barren, — a severe trial of Isaac's faith, since God had promised him a numerous posterity. At his prayer God at length granted her desire, and she was delivered of twins, Esau and Jacob, the former the favorite of Isaac, the latter of Rebekah. To her, if not to him, God had declared that the elder of these sons should serve the younger, which circumstance will explain, though it does not justify, the stratagem of Rebekah to obtain the blessing for Jacob, which Isaac thought to bestow upon Esau, Gen. 27. It has been deemed difficult to account for the conduct of Isaac, knowing as he must have done the divine determination, in connection with this blessing; but it may be observed, 1. There is no evidence that Isaac thought to frustrate the divine intention. It is by no means certain, that when he sent Esau forth he thought of the divine purposes, or of bestowing a prophetic blessing at all. This blessing, for aught we can tell, he was subsequently led to pronounce by the spirit of prophecy, over which he had no control. 2. Among a lawless and turbulent people, with whom Isaac was compelled to sojourn, and among whom his peaceful and retired temper and habits exposed him to many trials, the bold and aspiring conduct of Esau, so useful in his protection, might be felt to lay him under especial reasons for attachment to him rather than to Jacob, who seems to have been of a quiet and retired disposition like himself. 3. Esau was the elder

son, and, without more specific direction than he appears to have received, Isaac could not bring his mind to deprive him of the rights of the first-born.

Isaac, like his father Abraham, was a stranger in a land which repeatedly refused him support. His wells were taken from him, and at length his prosperity became the reason for his being requested to remove, Gen. 26. He was tried painfully in his family. Esau hated Jacob, and sought to slay him, so that he had to flee for protection to a distant territory, where he abode far from his father's house, for many years. Isaac was also blind and infirm long before his death, perhaps fifty years. Still he had the happiness of knowing that Jacob and Esau were reconciled to each other, and that both were greatly prosperous. One of them unquestionably was pious, and blessed of God; perhaps the other also; at all events, Esau was somewhat remarkable for his filial affection. He never left Canaan while his father lived, and must have been a great comfort to him after the loss of Rebekah.

It is almost unnecessary to say, that the character of Isaac had its faults — whose character has ever been without them? But whether we regard his devotedness to God, as appears when he was to be sacrificed, his faith in the divine promise during his sojourn, notwithstanding every discouragement, his cheerful and complete submission to the will of God, in the matter of the blessings on his sons, or his frequent devotion, it will be evident that he was a man of habitual piety.

ISAIAH, *the salvation of the*

*Lord*, son of Amoz, first in the order of the English Bible of the four greater prophets; it is said that he was of the royal family. He prophesied during a considerable part of four reigns, the whole duration of which was about a century. The most moderate computation of the length of his prophecy makes it not less than about fifty years, or from one to four years in Uzziah's reign; sixteen in Jotham's reign; sixteen in that of Ahaz; and fourteen in that of Hezekiah. The scope of the writings of Isaiah is threefold. 1. To detect, reprove, and condemn the sins of the Jewish people especially, not overlooking however those of the ten tribes, and the abominations of many Gentile nations and countries, on all of whom he denounces the severest judgments. 2. To invite persons of every rank and nation to repentance by numerous promises of mercy and pardon, with one remarkable exception; no such invitation mingles with the denunciations against Babylon. 3. To comfort all who looked for the *consolation of Israel*, or the Messiah, with promises of his coming, in which the prophet so clearly anticipates the evangelical history, and foreshows so exactly the character, works, and sufferings of Jesus Christ, as to have been denominated, with singular propriety, the evangelical prophet. So explicit and determinate are his predictions, as well as so numerous, that he seems to speak rather of past than of future things. He is almost the evangelist rather than the prophet. His style is elegant, sublime, forcible, and ornamented; his imagery dignified, rich, and various; and

though the subjects on which he speaks are frequently obscure, his language is surprisingly clear and simple. The names of his two sons, Shear-jashub and Hash-baz, are prophetic. It is said that Isaiah was put to death by Manasseh; but of this we are by no means certain. His predictions have been thus assigned to periods: chaps. 1—6 belong to Uzziah's reign. From chap. 7 to 10: 4, the prophecies belong to the time of Ahaz; 10: 5—12, is a first portion appertaining to the time of Hezekiah. The predictions against foreign nations which follow are assigned to Hezekiah's reign. The picture in chaps. 24—27, belongs to the same reign, as also do chaps. 28—33. The next two chapters have been supposed to belong to about the same time. From chaps. 36—39 Isaiah illustrates his own predictions by historical record. And from the commencement of chap. 40, to the end of the book, the prophet probably addressed himself, in a kind of last words, to a small body of the people, whom he regarded as, strictly speaking, faithful and devoted to the service of Jehovah. This part of the book is somewhat like the last speeches of Moses in the plains of Moab.

ISHBO-SHETH, called also Esh-baal, a son of Saul, and the only one that survived him, 1 Chron. 8: 33. He was proclaimed king over ten of the twelve tribes at Mahanaim, beyond Jordan, while David reigned at Hebron over Judah, 2 Sam. 2: 8—11. After a feeble reign of two years, Abner, with whom he had quarrelled, being dead, 2 Sam. 3: 6—39, he was assassinated by two of his officers, Baanah and Rechab,

who carried his head to David, for which they were both put to death, 2 Sam. 4: 1—12, and the kingdom reverted to David.

ISHMA-EL, son of Abraham and Hagar. After the birth of Isaac, Hagar and her son Ishmael were driven from Abraham's house, at Sarah's request, and under divine direction. They dwelt in the wilderness of Paran. Ishmael married an Egyptian woman, and became the father of a numerous posterity, Gen. 21. From Ishmael's twelve sons the twelve Arabian tribes are derived. It is imagined that these tribes are still distinguishable among Arabs; all, however, have the character of their progenitor, who was of a roving disposition, wandering with his flocks and herds from place to place in search of pasture. Ishmael lived a hundred and thirty-seven years, and died A. M. 2231, *in the presence of all his brethren*, agreeably to divine promise, Gen. 16: 12; 25: 18. The present condition of the descendants of Ishmael may be reckoned among the arguments for the divine origin of the Pentateuch. Gen. 16: 12 is literally accomplished. They have never been entirely subdued; they dwell in the wilderness, pitching their tents, and feeding their flocks, wherever they please; they are a race of wandering, lawless freebooters.

2. ISHMAEL, a prince of the royal line of Judah, Jer. 41: 1, who found refuge among the Ammonites, from the ruin which overtook his family and his country. He returned as soon as he could with any hope of safety, and set up the standard of rebellion against the Chaldean rule; but



his designs were frustrated, and he had to escape for his life.

ISLE, or ISL'AND, in geography, a portion of land entirely surrounded by water, Esth. 10 : 1. But the word is often used in other senses. It signifies dry land in general, in opposition to water, Isa. 42 : 10. It also signifies colonies or settlements, Gen. 10 : 5 ; Job 22 : 30. It also signifies coast or country, Isa. 20 : 6 ; 23 : 2, 6. It also signifies all the countries divided from Palestine by water, or distant regions beyond sea, Isa. 11 : 11 ; 42 : 10. By the earth, the Hebrews seemed to have meant the continents of Asia and Africa, and by the Isles of the Sea, all places to which they went by water, especially Europe.

IS'RA-EL, the name given by the angel to Jacob, when he wrestled with him all night at Penuel, Gen. 32 : 28. The name sometimes designates the patriarch Jacob—sometimes the posterity of that patriarch—sometimes, frequently indeed in prophecy, the ten tribes, as distinguished from the two forming the kingdom of Judah—and sometimes the called of God in every age. It is occasionally synonymous with church.

2. ISRAEL, the name by which frequently in the prophets the kingdom of the ten tribes, as distinguished from that of the two, is known. Jeroboam set up this kingdom in the days of Solomon's son and successor, who, like his father and grandfather, was monarch over all the tribes previously to the revolt under Jeroboam. Including Jeroboam the first, and Hoshea the last king of Israel, there were nineteen kings ;

by far the larger portion of whom were idolaters, and perhaps for political reasons they encouraged idolatry among their subjects. It would not have been convenient for them to go up and worship at Jerusalem as Moses directed. There are great difficulties in the chronology of the kingdom of Israel. It probably continued about 250 years. Its captivity under the Assyrian power preceded that of Judah, and was far more ruinous, politically speaking. Israel never again became a nation ; though probably some from the families of the ten tribes, mixed up with the two, found their way back again with their brethren to their own land.

IS'SA-CHAR, *reward* or *recompense*, fifth son of Jacob and Leah, Gen. 30 : 18. He had four sons, viz., Tola, Phuvah, Job, and Shimron, Gen. 46 : 13. The tribe of Issachar had its portion in one of the best parts of the land of Canaan.

IT'ALY, a country of Europe of which Rome is the capital, Acts 18 : 2 ; 27 : 1 ; Heb. 13 : 24.

ITH'A-MAR, the fourth son of Aaron, and a priest to whose care was committed the property of the Tabernacle, Num. 3 : 2, 3 ; Exod. 38 : 21. He and his dependents held the office of common priest, until the high-priesthood passed into his family in the person of Eli. Abiathar, deposed by Solomon, was the last high priest of this family, 1 Kings 2 : 27, and then the office reverted to the line of Eleazer in the person of Zadok, 1 Kings 2 : 35.

IT-U-RE'A, a district on the north-east of Palestine, beyond Jordan, where Philip, one of Herod's sons, was tetrarch when

John the Baptist entered on his ministry, Luke 3: 1. Its name is supposed to have been derived from Jetur, one of Ishmael's sons.

IVORY, a hard, solid, firm substance, of a whitish hue, and capable of a good polish. It is the tusk of the elephant; it is probable, however, that in Egypt the tooth of the river-horse or hippopotamus, which was more accessible in that land than the tusk of the elephant, was used

as ivory. Solomon, 1 Kings 10: 22, had ivory brought from Ophir. Amos 3: 15, and 1 Kings 22: 39, mention houses of ivory built in Samaria: they were perhaps elegantly adorned with ivory. The ivory palaces, Psal. 45: 8, perhaps were scent-boxes made of that substance. In metaphoric language, ivory represents what is comely, pure, strong, and durable.

## J.

JA'BAL, son of Lamech and Adah, and the first to adopt that nomadic life which is still followed by the Arabs, Gen. 4: 20.

JAB'BOK, a brook falling into the Jordan below the sea of Tiberias, near which Jacob wrestled with the angel, Gen. 32: 22. Its banks, according to Mr. Buckingham, are well wooded, and therefore suited for the exercises of retired devotion, on which account probably Jacob chose the spot for prayer.

JA'BESH, or JA'BESH-GILEAD, a city in the half tribe of Manasseh, beyond Jordan, 1 Sam. 11. The inhabitants were friendly to Saul and his family, 1 Sam. 31: 11, 12. Also the name of the father of Shallum, the fifteenth king of Israel.

JA'BEZ, a descendant of Judah, an honorable man, and one who had great confidence and success in prayer, 1 Chron. 4: 9, 10.

JA'BIN, king of Hazor, in the north part of Canaan, whom Joshua defeated and killed, taking his city, Joshua 11. Another, perhaps a descendant of the for-

mer, also king of Hazor, who, after having oppressed the Israelites twenty years, was delivered into the hands of Deborah the prophetess, Judges 4 and 5. This is the Jabin whose name occurs Psalm 83: 9.

JAB'NEH, a city of the Philistines, about twelve miles from Ashdod, taken by Uzziah, king of Judah, 2 Chron. 26: 6. It is now called Yebna.

JA'CHIN, the name of the right-hand pillar of the two brazen pillars of the temple, called Jachin and Boaz, 1 Kings 7: 21. Jachin was also the name of the fifth son of Simeon, Num. 26: 12. The twenty-first of the families of the priests was known by this name, 1 Chron. 24: 17.

JA'CINTH, a precious stone, of a red color mixed with yellow, Rev. 21: 20.

JA'COB, *supplanter*, son of Isaac and Rebekah, and father of the twelve patriarchs, younger twin brother of Esau, born A. M. 2168. At his birth he held his brother's heel, which was the reason of his name, Gen. 25: 26;

Hos. 12 : 3. Jacob, like his father Isaac, was born in answer to the prayer of his parents, after their faith in the divine promise had very long been exercised ; and though he was the younger son, God gave to him, as he had before given to Isaac, the privileges of the elder, Gen. 25 : 21—23. While the brothers Esau and Jacob were together in their father's house, the latter purchased the birthright of the former for a trifling consideration, a proof of the impiety of Esau, but permitted perhaps that he might have no just cause of complaint at his brother's preëminence. The quiet, domestic, and kindly disposition of Jacob gained for him an especial share of Rebekah's maternal regard, who probably in her scheme to obtain Isaac's blessing for him was influenced also by the divine declaration which had been made to her concerning his future superiority to Esau. In this stratagem, with all its deceit and falsehood, Jacob unhappily concurred. We cannot but reprobate his conduct in the whole affair as false, unbelieving, and sanctimoniously hypocritical, Gen. 27 : 18, 29 ; still, perhaps, we may trace in it a punishment upon Isaac's ill-placed partiality towards Esau. The scheme succeeded, but neither Rebekah nor Jacob was suffered to go unpunished. Esau thenceforth became his brother's foe, and the mother had the discomfort of witnessing this enmity and dreading its consequences. To avoid these consequences, Jacob was sent down to his uncle Laban, by whom he was repeatedly deceived, and treated harshly. Nevertheless the divine purpose proceeded towards accomplishment.

As Jacob was journeying to Mesopotamia, he was favored with a vision at Bethel, in which God repeated to him the promise that had been again and again made to his fathers, Abraham and Isaac, and encouraged him to pursue his journey ; repeatedly also, during his abode with Laban, was he favored with tokens of God's mindfulness of him. He married both his cousins, Leah and Rachel, by the former of whom he had six sons and one daughter ; but for a long time the latter, his favorite wife, bore him no child. Hence the peace of his family was disturbed, and, as appears from Rachel's appeal to him, and his own reply, they were both to an unhappy degree the subjects of passions alike dishonorable to themselves, and displeasing to God.

Her impatience induced her to adopt an expedient to secure a family, which, however we should now censure it, appears not to have excited particular attention in those early times. She gave to her husband Bilhah, her maid, as a concubine, by whom he had two sons. Her sister imitated her example, and thus Dan, Naphtali, Gad, and Asher, never very influential tribes, were added to Jacob's family. The ends of the sisters respectively were answered ; but as may always be expected from contrivances in which the will of God is not ascertained, nor his blessing sought, this success did but increase trouble. Every addition to Jacob's family, while Rachel had no child, only served to irritate and provoke her jealousy, and therefore to afflict more deeply the mind of her husband. At length Rachel gave birth to a son, whom she named

Joseph. Jacob continued to prosper, but perceiving the envy of Laban's sons, and the rapacity and unkindness of the old man, he was anxious to remove, and not knowing how to determine, he sought direction from God. God said to him, *Return unto the land of thy fathers, and to thy kindred, and I will be with thee*; on which Jacob addressed himself to his journey, which however partook of the character of a flight. For three days Laban knew nothing of it, but as soon as he was informed, he gathered together a considerable body of his relations, and pursued after the fugitive. God, who watched over his servant, warned Laban against attempting injury to Jacob, and after some altercation, in which the younger man appears to the greater advantage, they mutually entered into a covenant, offered sacrifices, set up their memorial, and partook together of a feast of peace and amity. Laban returned to his own country, and Jacob, full of joy and gratitude, hastened towards Canaan, Gen. 31: 1—55. Immediately afterwards he was favored with a visit of heavenly messengers to assure him of divine protection; a visit so much the more necessary and encouraging, from the near approach of another danger. Esau was coming to meet him with four hundred men, and, as may be supposed, Jacob's fears for the worst were excited. Still we cannot help admiring his prudence, forethought, and piety. He divided his train into two companies, that at least one of them might escape: he preceded the foremost by a magnificent present, by which to appease his brother's wrath, and

then addressed his prayer to God, modestly urging the promise in the strength of which he had hitherto been enabled to encounter so many perils, Gen. 32: 9—12. The night was approaching; the patriarch sent on his family over the brook Jabbok, while he himself remained behind alone, most probably to urge his entreaty with the Lord, not without serious apprehensions that some great disaster was about to befall him.

At this juncture an emblematic event occurred to assure him of safety. A stranger—who he was, Jacob knew not; certainly he had no idea that he was any other than a man like himself—approached and seemed desirous of entering into conflict with him. Accordingly they strove or wrestled together. Long and severe was the struggle; the issue hung in doubt, till at length summoning all his strength and skill Jacob began to prevail. The day broke upon the combatants, the stranger was anxious to withdraw, but the patriarch, who owed him no ill-will, and wished to avoid all occasion of exciting ill-will, peremptorily refused his request, unless they could part friends; *I will not let thee go except thou bless me*; or *Thou shalt not go from me till thou assure me that every unkindly feeling is subdued*. The reply of the stranger to this spirited resolution of the patriarch, revealed at once his supernatural character, and though it excited the fears of Jacob, Gen. 32: 24—32, and kept him humble and modestly dependent upon God, it must have sent him forth to meet his brother with confidence. The *shield of Abraham* was his sure defence, Hos. 12: 3, 4.



On that day the brothers met, but how differently from the intentions of the one and the apprehensions of the other ! The fears of Jacob were dispersed, and the anger of Esau was subdued. Mutual civilities passed between them, and after some little time they separated, Esau returning to Mount Seir, and Jacob still journeying towards Canaan. Here, in the vicinity of Shechem, Jacob dwelt for some time, but domestic troubles awaited him. Dinah, his only daughter, was sought in marriage by Shechem, the prince of the country, who with his people readily submitted to the condition imposed upon them, in order to obtain his desire. Two of Jacob's sons, in violation of all that was sacred in engagement, and honorable in religion, committed against them the most atrocious offences, plundered their city, and carried off their sister, to the grief and fear of their father. Upon this outrage Jacob was obliged, with his family and flocks, to remove. God directed him to Bethel, but before he came there, as remnants of idolatry had been picked up in their intercourse with the heathen, Jacob collected them together, broke them to pieces, and hid them under an oak near Shechem. He was resolved at all events to serve the Lord. At Bethel, a memorable place to the patriarch, God renewed his covenant with his servant, but afflictive events befell him there ; Rachel died in giving birth to Benjamin ; still Jacob was comforted by assurances of divine mercy. As yet he did not appear to have arrived at his father's house. Isaac was living, and how great must have been

the joy of the good old man, when at length Jacob did stand before him ! He had been absent many years ; the period had been chequered by a variety of trials and deliverances, troubles, and blessings, but now he had returned increased in riches, with a train of sons ; and, to render the meeting more delightful, Esau was no longer his enemy. Still, as if to show that sin brings with it deep and long-continued sorrow, Jacob did not yet find a quiet resting-place ; the vicissitudes through which he had passed had not taught him to avoid all occasions of domestic trouble. His foolish fondness for Joseph excited the jealousy of his other sons, and from thence flowed some of the severest trials he was ever called to endure.

God mingled mercy with the trials of Jacob. Not long after Joseph's being sold as a captive into Egypt, a famine occurred in Canaan and the adjacent countries, so severe and of so long continuance, that means of support for himself and family utterly failed the patriarch. Joseph had been raised in the mean time to the place of supreme authority in Egypt, where he had the opportunity of securing ample support to his beloved parent and all his brothers. They went accordingly at his invitation to sojourn in that land, where Jacob spent seventeen years, the remainder of his days, favored with the society of his beloved son, the longest and apparently the happiest calm he enjoyed during his whole life. Perceiving at length that his dissolution was near, he bound Joseph under a solemn promise to bury him in the land of Canaan, thus

expressing his entire confidence in the promise which God had repeatedly given of that land as ultimately the possession of his family. He afterwards still further exhibited his faith in the prophetic blessings bestowed upon his several sons, dwelling with evident delight on the grand Personage who had been the contemplation of his fathers, even the illustrious Deliverer who should arise in after ages to redeem his people, and bring salvation to the human race, Gen. 49 : 10. His prediction was completely verified by the subsequent facts. Judah, the tribe possessing sovereign authority, retained this dignity till the time of Christ. Subsequently to that time the Jews have had neither priesthood nor dominion, John 18 : 13. When Jacob had finished blessing his sons, and repeated to them his former directions to Joseph as to his burial, *he gathered up his feet into the bed, and yielded up the ghost.* Joseph closed his eyes, wept over him, and ordered him to be embalmed. A solemn mourning of seventy days was performed for him in Egypt ; Joseph obtained Pharaoh's permission to go up with his brethren, accompanied by the chief men of Egypt, to bury the corpse in the cave of Machpelah. At the threshing-floor of Atad the cavalcade stopped, and the people mourned again seven days, whereupon the Canaanites called the place Abel-Mizraim, *the mourning of the Egyptians.* [See PATRIARCHAL SCENES, chaps. 9 and 10, by Mass. S. S. Society.]

JACOB'S WELL, a fountain near Shechem, where Jacob dwelt before the slaughter of the Shechemites by his sons Simeon and

Levi ; and where our Saviour conversed with the woman of Samaria, John 4 : 6. Perhaps no Christian scholar ever read this chapter attentively without being struck with its numerous marks of truth. The journey of our Lord from Judea to Galilee, with its cause ; his passage through the territory of Samaria ; his approach to the metropolis of the country ; its name ; his arrival at the Amorite field, which terminates the narrow valley of Shechem ; his halting at the well ; the female drawing water ; the disciples gone to purchase food, by which its situation, as out of the town, is so obviously implied ; the woman's reference to the prejudices between Jews and Samaritans ; the depth of the well ; the oriental allusion of *living water* ; the history of the well and the customs illustrated by it ; the worship on Mount Gerizim ; all these occur within the space of twenty verses, and are so perfectly correspondent with all that can be gathered from Josephus, and with circumstances remaining in indelible character down to this day, as most signally to confirm its truth.

JAD'DU-A, or JADUS, son of Jonathan, and high priest of the Jews in the time of Alexander the Great, Neh. 12 : 11. Josephus tells us that when Alexander was approaching Jerusalem with the intention of destroying it, Jaddua went out to meet him, and persuaded him to relinquish his design. The story is probably without foundation.

JA'EL, *wild goat*, wife of Heber, the Kenite, who killed Sisera, commander of the Canaanitish army, Judg. 4 : 17, as he rested

in fancied security in her tent. Some have thought that Deborah's commendation of Jael's act reflects dishonor upon her, and renders the whole story unworthy of a divinely inspired book. But, 1. Sisera would certainly have been put to death if he had been taken alive. 2. The act was one of those with which war abounds, and which war is supposed to justify. 3. Jael's tribe being in alliance with Jabin, she probably expected that if Sisera, Jabin's captain, had been discovered in her house by the pursuing Israelites, both herself and her tribe would have suffered severely, now that Israel was triumphant. 4. To die by a woman's hand was deemed so degrading to a soldier, that Sisera's death by Jael's hand rendered Deborah's triumph over him and his forces so much the more jubilant. Her song specially commemorates this feature in the victory won.

JAH, an abbreviated form of the word Jehovah, *Psa.* 68 : 4.

JAH'HAZ, called also Jahzah, and Jahaza, a city east of the Jordan, where Moses defeated Sihon, *Num.* 21 : 23, 24 ; *Josh.* 21 : 36.

JAI'R, *enlightener*, son of Le-gub, of the tribe of Manasseh, who was active and successful in the conquest of the country east of the Jordan, where there were twenty-three villages bearing his name, *Deut.* 3 : 14 ; *Josh.* 13 : 30.

2. JAIR, the eighth judge of Israel, twenty-two years, *Judg.* 10 : 3. He had thirty sons, who rode on as many asses, and were governors of thirty towns, called Havoth-jair. He was succeeded by Jephthah. Also the name of Mordecai's father, *Esth.* 2 : 5.

JAI-RUS, a ruler of the synagogue at Capernaum, whose daughter Jesus restored to life, *Mark* 5 : 22.

JAMES, the son of Zebedee, and brother to John the Evangelist, *Matt.* 4 : 21 ; a faithful disciple and follower of our Saviour, after whose death he suffered martyrdom, by order of Herod Agrippa, who caused him to be seized and executed at Jerusalem, in the year 44. He was one of the disciples whom our Lord especially honored by taking them with him on occasions when other disciples were not present.

2. JAMES the son of Alphæus, one of the twelve apostles, sometimes called James *the less*, or *the little*, perhaps because he was of low stature, *Mark* 16 : 1 ; *Luke* 24 : 10.

3. JAMES, *the brother of the Lord*, *Gal.* 1 : 19. He has often been considered identical with the immediately preceding James. He was surnamed the Just, for the holiness and purity of his life. He is said to have been originally a priest and a Nazarite from his birth. Christ appeared to him after his resurrection, *1 Cor.* 15 : 7. He was of account in the church at Jerusalem, when Paul went there after his conversion, *Gal.* 1 : 19. See also *Acts* 15 : 13. Josephus acknowledges him to have been a man of great moral worth, attributing the overthrow of the city and temple to the anger of God, excited by the murder of James.

To this apostle the epistle bearing the name of James is generally ascribed ; its object was to animate the Jewish Christians to bear with fortitude the sufferings to which their faith exposed them,

and to enforce the genuine doctrine and practice of the gospel, in opposition to the errors and vices that were then prevalent among them. Among these errors was an abuse of the great doctrine of justification by faith; they understood by faith a bare assent to the truth of the gospel, without that living, fruitful, evangelical principle which, working by love, purifies the heart. James cautioned them against covetousness, sensuality, distrusting the divine goodness, neglecting prayer, or praying with improper views, and the want of a due sense of their constant and immediate dependence upon God. Thus written against particular errors, the epistle should not be expected to be so replete with the peculiar doctrines of Christianity as were other epistles; but it is an admirable summary of the practical duties incumbent on all believers, which are enforced with equal elegance and affection. [See CHILD'S COMMENTATOR, vol. 4, pp. 524—526, by Mass. S. S. Soc.]

JANG'LING, contentious and angry disputing, 1 Tim. 1 : 6.

JAN'NES and JAMBRES, magicians who resisted Moses in Egypt, 2 Tim. 3 : 8. It is supposed that Pliny refers to these two persons under the names of Jamne and Jotape, and that they are also referred to by some Jewish writers under the names of Johanne and Mamre, or Jonas and Jombros. There are various traditional accounts of these persons, entitled of course to but little credit.

JAPHETH, *extension or beauty*, son of Noah, Gen. 5 : 32, and 10 : 21, born A. M. 1556. His descendants peopled Europe, and

the isles in the Mediterranean Sea; he is well known in profane authors by the name of Japetus. Noah's blessing upon Japheth was accomplished, when the Greeks, and after them the Romans, carried their conquests into Asia and Africa, the dwelling and dominions of Canaan.

J'APHO, the more ancient name of Joppa, Josh. 19 : 46.

JAR, or J'AR, a Hebrew month answering to our April; the eighth of the civil year, and second of the sacred year. It consisted of twenty-nine days.

JARHA, the name of an Egyptian, slave to an Israelite named Sheshan, who married his master's daughter, and thus became free, 1 Chron. 2 : 34, 35.

JASHER, BOOK OF, mentioned Josh. 10 : 13; 2 Sam. 1 : 18. From each of these quotations it appears that this book, whatever its origin or authority, was a poetical book, and that among the Israelites it was well known. Josephus speaks of it, Antiq. 5 : 1, 17, as one of the books laid up in the temple. He must, however, refer to a book extant at a period long after the date of the later of the quotations adverted to. It may have been the same book, extant for many ages in the temple, or it may have been a forgery pretending to the authority of the original production. Bishop Lowth supposes the book quoted in Joshua and Samuel to have been a collection of national songs, perhaps somewhat like the productions of the ancient Welsh bards, deriving its name *Jashar* from a Hebrew word, probably its initial word, signifying *He sang*. Some think it a writing on the military and martial affairs of the



time of David. Modern books have taken the title, and have been translated and published, both in this country and America, as the discoveries of the original book of Jasher, which, however, are impudent fabrications.

JA-SHO'BE-AM, one of David's mighty men, and the first named in the two lists that are given of them. For his exploits, see 2 Sam. 23 : 8, 13 ; 1 Chron. 11 : 11, 15—19. Another Jashobeam is mentioned, 1 Chron. 27 : 2, who commanded 24,000 men, and did duty in David's court in the month Nisan, probably the same as the first.

JA'SON, a kinsman of Paul, and his host at Thessalonica, whose house was assailed by a mob in search of Paul, and himself dragged before the magistrates, who, after taking security of him, set him at liberty, Acts 17 : 5—9 ; Rom. 16 : 21.

JASPER, Exod. 28 : 20 ; 39 ; 13 ; Ezek. 28 : 13 ; Rev. 4 : 3 ; 21 : 11, 18, 19. It was the third stone, in the fourth row of precious stones in the high priest's breastplate. The Hebrew, Greek, Latin, and English names of this gem are the same, so that what it is may be easily ascertained. It is a hard stone, of a bright beautiful green color, sometimes clouded with white and spotted with red and yellow.

JA'VAN, fourth son of Japheth, the supposed father of the Greeks, or Ionians, as they were called in the East. The descendants of Javan were invaded and subjugated at a very early age by the Pelasgi, or Cuthite race, from the east ; and by colonies of Egyptians and Phœnicians from the south ; so that the Greeks, famous

in history, were a compound of all these people. Javan is the name commonly used in the Old Testament for the Greeks, Isa. 66 : 19. In the New Testament, and in classic authors, they are called Ellenes, from the Chaldaic name of Javan's son Elisha, written Ellas.

JAV'ELIN, a long dart, or spear, 1 Sam. 18 : 11.

JA'ZER, a town east of the Jordan and fifteen miles from Heshbon, Josh. 15 : 25. The sea of Jazer, Jer. 48 : 32, was probably a lake in the immediate neighborhood of this place.

JEAL'OUSY, properly, suspicion of infidelity in a wife or husband. The word is used to denote God's regard for his own honor, Exod. 20 : 3—5 ; also the regard which the prophets felt for the honor of God, 1 Kings 19 : 10 ; also the feeling which the apostle Paul had in relation to the Corinthians, 2 Cor. 11 : 2, 3.

The *jealousy offering*, or water of jealousy, a mode of detecting and punishing unfaithfulness in married women, is described at length, Num. 5 : 11—31.

JE'BUS, son of Canaan, Gen. 10 : 16, and father of the Jebusites, who were a warlike people and dwelt in Jerusalem till the time of David, Josh. 15 : 63 ; 2 Sam. 5 : 6, &c. Jebus was the founder of Jerusalem, which he called by his own name, 1 Chron. 11 : 4.

JEC-O-NIAH. [See JEHOIA-CHIN.]

JED-I-DIAH, *beloved of the Lord*, a name given to Solomon by Nathan, soon after his birth, 2 Sam. 12 : 25.

JED'U-THUN, *praise-giver*, a Levite of Merari's family, and one

of the principal musicians of the temple, 1 Chron. 16 : 38—42. Several of the psalms, as 39, 62, 77, bear his name, either because, after David had composed them, they were given to Jeduthun and his company to sing ; or, more probably, as they seem to have been composed during or after the captivity, because they were composed by some one of his descendants who bore his name.

JE'GAR-SA-HA-DU'THA, the name given by Laban to the heap of stones raised as a witness of the covenant between him and Jacob. It was called by Jacob Galeed, Gen. 31 : 47.

JE-HO'A-HAZ, *God sustained*, son of Jehu, king of Israel, who succeeded his father A. M. 3145. He reigned seventeen years, and did evil in the sight of the Lord, 2 Kings 13, following the bad example of Jeroboam, son of Nebat, wherefore God gave Israel up to Hazael and Benhadad his son, kings of Syria. But Jehoahaz humbling himself before God, he and his people were delivered by his son Joash.

2. JEHOAHAZ, called also SHAL-LUM, is the name of the younger of two sons of Josiah, king of Judah, 1 Chron. 3 : 15 ; both of whom occupied the throne. Jehoahaz seems to have seized on the kingdom at his father's death, but he reigned only three months, being taken and carried to Egypt by Pharaoh Necho, A. M. 3395, 2 Kings 23 : 30—32.

JE-HO'ASH. [See JOASH.]

JE-HO'A-CHIN, *God appointed*, and by contraction CONIAH, Jer. 22 : 24 ; and JECONIAH, 1 Chron. 3 : 17, son of Jehoiakim, king of Judah, where he also reigned, but only three months,

and ten days, when Nebuchadnezzar, king of Babylon, having taken Jerusalem, carried him, with Nehushta his mother, his wives, princes, servants, &c., to Babylon. After he had been imprisoned thirty-seven years, he was liberated and raised to considerable dignity by Evil-Merodach, 2 Kings 25 : 27—30 ; Jer. 52 : 31—34. Jehoiachin had reigned ten years, in conjunction with his father ; thus it has been attempted to reconcile 2 Kings 24 : 8 with 2 Chron. 36 : 9. Others have thought, and with greater probability, that the *eight* in Chron. is a mistake of the transcriber for *eighteen*.

JE-HO'A-DA, *God known*, high priest after Azariah, who, with his wife Jehosheba, preserved Joash from Athaliah's violence, 2 Kings 11.

JE-HO'A-KIM, *God established*, originally ELIAKIM, brother and successor of Jehoahaz, king of Judah, and the elder of the two reigning sons of Josiah. He was raised to the throne by Pharaoh Necho, king of Egypt, A. M. 3395, who changed his name from Eliakim to Jehoiakim, and laid him under a heavy tribute. According to the prophet Jeremiah, chap. 22 : 13, he was a most unjust and wicked prince. In the fourth year of his reign, a copy of Jeremiah's predictions was brought to him, but as his scribe was reading it, Jehoiakim cut the roll with a penknife, and cast it into the fire, and sent to apprehend Jeremiah and Baruch ; but the Lord, knowing his murderous intentions, kept the prophet and his scribe out of his hands. This drew down new evils on his head. Nebuchadnezzar having routed the army of Pharaoh

at Carchemish, pursued his victory, and rendered himself master of Canaan and part of Phœnicia. Jehoiakim was taken prisoner in Jerusalem, and put in chains, to be carried to Babylon; but, on his submission to the conqueror's terms, he was restored to his kingdom. After he had continued three years a peaceful tributary, he thought to shake off the yoke; but, being taken prisoner by Nebuchadnezzar, he was put to death, and his body cast into a common sewer, Jer. 22: 18, 19.

JE-HON'A-DAB, or JON'A-DAB. [See RECHAB.]

JE-HO'RAM, son of Jehoshaphat, and son-in-law of king Ahab, 2 Kings 8: 16, 23. Instigated by Athaliah, his wife, he was exceedingly wicked, 2 Chron. 21: 6, 11. His father made him his partner in the kingdom of Judah about A. M. 3109, and about five years after, he began to reign by himself, 2 Kings 8: 17. He murdered his brethren, Azariah, Jehiel, Zechariah, Michael, and Shepatiah, whom their father had endowed with rich presents, and made governors of fenced cities, 2 Chron. 21: 1—4. Letters written by Elijah reproached him with his wickedness, and denounced fearful judgments against him and his family; which denunciations were remarkably fulfilled, 2 Chron. 21: 12—20.

2. JEHORAM, or JORAM, son of Ahab, king of Israel, 2 Kings 8: 16, and successor of his eldest brother Ahaziah, who died without children. He made some useful reforms, but was a wicked king, following the example of Jeroboam, 2 Kings 3: 2, 3. In an expedition against the Moabites, in connection with Jehoshaphat,

his army was miraculously supplied with water at the instance of Elisha, 2 Kings 3: 4—27. He was wounded in battle with Hazael, king of Syria, and retired to Jezreel to be healed, 2 Kings 8: 28, 29. During the interval, Jehu was privately anointed king, and speedily executed the judgments denounced upon the house of Ahab, 2 Kings 9: 26.

JE-HOSH'A-PHAT, *God judged*; son and successor of Asa, king of Judah. He ascended the throne, A. M. 3090, and reigned twenty-five years. He was a pious prince, but he did not exert his influence in the extirpation of idolatry, 2 Chron. 19: 2. In the third year of his reign, he sent some of the officers of his court, together with some priests and Levites, to all the cantons of Judah, with the book of the law, to instruct the people in their duty. He is reproached for his alliance with Ahab, king of Israel, 1 Kings 22: 32, 33; 2 Chron. 18; and he well-nigh lost his life as the consequence of this alliance. Afterwards he was favored; in answer to his fervent prayer, and in reward of his faith, with a miraculous deliverance from a very large force of Moabites, Ammonites, and others, collected against him, 2 Chron. 20.

JE-HOSH'A-PHAT, VALLEY OF, called also the valley of Kidron, because the brook Kidron runs through it. This valley lies east of Jerusalem, between the city and Mount Olivet. *The valley of Jehoshaphat*, in the prophet Joel, chapter 3: 2, is an appellative, not a proper name, denoting *God's judgment*. From this passage, many, both Jews and

Christians, have thought that the last judgment will take place in this valley. Others have supposed that this valley beneath the walls of the holy city will be the scene of the final overthrow of the enemies of religion, immediately previous to the millennial glory.

JE-HOSH'E-BA, daughter of Jehoram, sister of Ahaziah, king of Israel, and wife of Jehoiada, the high priest, who rescued Joash when Athaliah was destroying the princes of the royal family, 2 Kings 11 : 1—3.

JE-HO'VAH, the incommunicable name of the self-existent Being ; called the *Tetragrammaton*, or name with four letters. The Jews, after the captivity of Babylon, out of superstition, forbore to pronounce it, substituting for it *Adonai*, or *Elohim*, thus avoiding, as they thought, a breach of the third commandment. Many useless things have been said of this name ; it may, however, be observed, 1. That its grammatical form is a compound of the past, the present, and the future. 2. It never becomes plural. It is the name of the one living God. 3. It does not admit of an article before it. We never meet with the expression, a Jehovah, or the Jehovah. We do meet with *the God*, or *the Lord*, the article being used in Hebrew as well as in English, but in these cases, the name employed is *Elohim* or *Adonai*. 4. It is never modified on account of its construction with other words. Other names, divine and human, are modified. 5. It is unquestionably used as a name of Jesus Christ. See Jer. 23 : 6 ; 33 : 15, 16.

JEHOVAH-JIREH, *God will provide* ; an expression used by Abraham in answer to the question of Isaac respecting a lamb for sacrifice, Gen. 22 : 8, 14.

JEHOVAH-NISSI, *God my banner* ; the name given by Moses to an altar he had erected, Exod. 17 : 15, 16.

JEHOVAH-SHALOM, *God will send peace* ; the name given by Gideon to the altar he had built, Judg. 6 : 24.

JEHU, *God is* ; son of a Jehoshaphat of Israel, a different man from the king of Judah of that name. He was anointed king of Israel, A. M. 3120, to revenge the sins committed by the house of Ahab, 2 Kings 9. He executed this commission in a sanguinary and cruel manner ; but in what he did may be traced some remarkable and exceedingly literal fulfillments of prophecy. His children were to occupy the throne of Israel for four generations. Accordingly he was succeeded by Jehoahaz, Joash, Jeroboam, and Zachariah, his descendants. Zealous as he was against the house of Ahab, on account of their idolatry and other crimes, he himself did not escape similar crimes, 2 Kings 10 : 29, 30, 31.

2. JEHU, a prophet sent to denounce judgments upon Baasha, king of Israel, and his house, 1 Kings 16 : 1—7 ; 2 Chron. 19 : 1—3. Also to reprove Jehoshaphat for his connection with Ahab. [See KING JEHU, by Mass. S. S. Society.]

JEPH'THAH, judge of Israel, and successor to Jair in the government of the people. He was the son of Gilead, by one of his concubines, Judg. 11 : 1, 2. Expelled from his father's house as



the son of a stranger, in some such manner as Ishmael had been expelled from Abraham's house, Jephthah became the chief of a marauding party who lived by plunder. Here he acquired the reputation of great intrepidity and skill, and on this account he was sought by the Gileadites to be their leader against the Ammonites. In this capacity he was successful, and, according to their promise, he was invested, as the reward of his valor, with the supreme authority over them. Some opposition raised by the Ephraimites against this arrangement was suppressed, and Jephthah governed Israel six years, Judg. 12 : 1—7.

His name is memorable on account of a vow which he made on going forth to meet the Ammonites, chap. 11 : 30, 31, as the result of which, it is contended by many, he offered his only daughter a burnt offering to Jehovah. This, however, has been questioned and denied by others. One side have urged the express terms of the vow, and the clear statement that Jephthah did with his daughter as he had spoken. They have said too that Jephthah was more than half a heathen ; that the circumstance took place where yet the heathen dwelt in great numbers, and among them human sacrifices were not unknown. Those who take this view, contend that all that is said against the idea of his literally offering up his daughter, from the unwillingness of the priest to engage in a service expressly forbidden by the Mosaic law, is inapplicable, no mention being made of the priest in the affair. They urge, also, the deep

and violent sorrow of Jephthah on meeting his daughter, and the institution of a commemorative service among the daughters of Israel, which it is thought can be traced in the heathen rites in connection with Iphigenia. On the other side it is said, 1. That the language of Jephthah's vow by no means intends that he would offer for a burnt offering whatever might come from his house to meet him. The conjunction is disjunctive, not as our translators have it, copulative. *Whatsoever cometh, &c., shall either be the Lord's, or I will offer it for a burnt offering.* Lev. 27 : 28 is an instance of a similar meaning of the conjunction. 2. He cannot be understood as declaring an intention to offer as a burnt sacrifice whatever might come to meet him. He might have been first met by what no law or custom permitted to be so offered. 3. The sacrifice of children to Moloch is declared to be an abomination to Jehovah, Lev. 20 : 2, 3. It would be a yet higher abomination to make such offerings to Jehovah. 4. There is no precedent of such an offering. Isaac's case is irrelevant, for he was not offered, and Abraham was required to offer him only as a trial of his faith. 5. No father by his own authority could put even an offending child to death, much less one that was innocent, without the magistrate's sentence, Deut. 21 : 18—21 ; and the consent of the people, 1 Sam. 14 : 24—45. 6. The thing which the daughters of Israel bewailed, was not the death of the young woman, but her virginity, Judg. 11 : 38—40. 7. The Mishna, or traditional law of the Jews, is so pointedly against sacrificing a de-

voted child or servant, that one might expect some reference to this case, had it been thought that Jephthah's daughter was sacrificed. It seems most probable that she was devoted to celibacy, perhaps as the captive Midianite virgins were, Num. 31 : 35—47

**JER-E-MIAH**, *raised up or appointed by God*, son of Hilkiah, of the sacerdotal race, a native of Anathoth, appointed to the prophetic office from his mother's womb ; nay, even before his birth, Jer. 1 : 1. He began to prophesy in the fourteenth year of his age, and thirteenth of Josiah's reign, and continued prophesying till after the destruction of Jerusalem by the Chaldeans, or for at least forty-two years. The time and manner of his death are not known. He was a man of unblemished piety and integrity ; a warm lover of his country, whose misery he pathetically deplores, especially in the Book of Lamentations ; and though his countrymen greatly persecuted him for his fidelity, he chose rather to abide with them, and undergo all hardships in their company, than enjoy in Babylon the ease and wealth which the favor of its king would have secured to him. With the remnant of the Jews, who, contrary to his advice, went down into Egypt after their murder of Gedaliah, the Chaldean governor, he was carried into that land, where it is said he continued to remonstrate against the idolatrous practices of the Jews till his death.

Jeremiah was contemporary with Zephaniah, Habakkuk, Ezekiel, and Daniel. Critics have

compared Jeremiah and Ezekiel in some points with one another ; it is, however, rather a contrast than a comparison. Ezekiel was a man of firm, robust texture of mind ; Jeremiah was tender and retiring. Ezekiel remonstrated against the unrighteousness of his countrymen's conduct ; Jeremiah pathetically lamented its bitter consequences. Ezekiel spoke like a man indignant at crime ; Jeremiah like one compassionate over misery. Both, however, maintained against a guilty people the cause of righteousness and truth.

The careful examination of Jeremiah's prophecies has led to a somewhat different arrangement of them from that which is found in our Bible, in which, though following the Hebrew, there is no attempt at the chronological order or classification of his discourses. These are left very much to critical sagacity. A German expositor has recently given the following as the order most commending itself to his judgment :

1. *Discourses published in the reign of Josiah* :— ch. 1 ; 4 : 5—6 : 30 ; 2 : 1—3 : 5 ; 3 : 6—4 : 4 ; 17 : 19—27 ; 47.

2. *Discourses published during the reign of Jehoiakim* :—ch. 7 : 1—9 : 26 ; 26 ; 46 : 2—12 ; 10 : 1—16 ; 14 : 1—15 : 21 ; 16 : 1—17 : 18 ; 18 ; 19 : 1—20 : 13 ; 20 : 14—18 ; 23 : 9—40 ; 35 ; 25 ; 36 ; 45 ; 12 : 14—17 ; 10 : 17—25.

3. *Discourse published during the reign of Jeconiah* :— ch. 13.

4. *Discourses published during the reign of Zedekiah* :— ch. 22 : 1—23 : 8 ; 11 : 1—17 ;

11: 18—12: 13; 24; 29; 27: 1—28: 17; 49: 34—39; 51. 59—64; 21; 34; 1—7; 37: 1—10; 34: 8—22; 37: 11—21; 38; 39: 15—18; 32; 33; 39: 1—10.

5. *History of Jeremiah, and discourses addressed by him to the Jews who were left in Palestine after the capture of Jerusalem*:—ch. 39: 11—14; 40: 1—42: 6; 42: 7; 43: 7; 30: 1—31: 40.

6. *Discourses addressed to the Jews in Egypt*:—ch. 43: 8—13; 44; 46: 13—28.

7. *Discourses of uncertain date concerning foreign nations*:—chap. 48; 49: 1—6; 49: 7—22; 49: 23—27; 49: 28—33; 50: 1—51: 58.

Jeremiah uttered many signal predictions, whose accomplishment is specified in either the Old or New Testament, as 34: 2—5. See 2 Kings 25: 5; 2 Chron. 36: 11—21; Jer. 52: 11; those relating to the duration of the captivity, and the Jews' return; the destruction of Babylon and the downfall of many nations, 25: 12; 9: 26; 25: 19—25; 42: 10—18; 46, and the following chapters. The accomplishment of such predictions would sustain the confidence of the Jews in the future accomplishment of those of his prophecies which related to the coming of the Messiah. They describe his miraculous conception, the virtue of his atonement, the spiritual nature of his reign, and the inward efficacy of his laws, 31: 22, 31—36; 33: 8. The style of this prophet is less elegant and sublime than Isaiah's; still it is of great sublimity, and excels in the pathetic.

Nearly half his book is historical. The prophet lived to witness the fulfilment of his own saddest predictions as to his country. What his feelings were, he has left on record, in his own unrivalled elegies in the book of Lamentations, which combine the truth of history with the deepest pathos of poetry. [See LIFE OF THE PROPHET JEREMIAH, by Mass. S. S. Society.]

JERT-CHO, a city, perhaps the largest city of the ancient Canaan, about six miles from the Jordan, at the point where that river enters the Dead Sea. Jericho was subdued before Joshua and the Israelites by miracle, as an earnest of their future conquests, Josh. 6; and a curse was pronounced upon the attempt to rebuild it, Josh. 6: 26, probably that its ruins might perpetually remind the Israelites of the divine goodness to them. Five hundred and fifty years afterwards this prophetic curse was literally accomplished, 1 Kings 16: 34. The numerous palm-trees in the neighboring country procured for the city the name of the *city of palm-trees*. Jericho was about twenty miles north-east of Jerusalem, the road lying through a gloomy country, full of rocky defiles, the resorts of robbers. It is still dangerous to travellers, and every circumstance in its appearance gives force and beauty to the parable of our Lord, Luke 10: 30—35. From Judges 3: 13, and 2 Sam. 10: 5, it seems probable that long before the days of Hiel the Bethelite, a city under the name Jericho had been erected, though not perhaps on the site of the old city, this change of site being made in order to avoid the

curse pronounced by Joshua. Perhaps the accursed site had been again abandoned when the issue of Hiel's impious attempt was seen. [See *THE JORDAN AND THE DEAD SEA*, pp. 149—155, and *PROPHETIC SCENES*, chapter 1, by the Mass. S. S. Society.]

**JER-O-BO'AM**, *increasing or fighting against the people*; the son of Nebat, who headed the revolt of the ten tribes from Solomon's son, having previously acquired the art of governing, and also considerable power, as presiding over the tribes of Joseph, Ephraim, and Manassch. The crime for which Jeroboam is so frequently spoken of in Scripture with a bad preëminence, was the establishing of a system of image worship among the Israelites, and constituting the lowest of the people priests, instead of the descendants of Aaron. Idol worship is designated by his name, 1 Kings 11 : 26—40; 12 ; 13; 14 : 1—20. Jeroboam in what he did, however, seems to have been actuated more by policy than by a deliberate purpose to corrupt the people into idolatrous worship. He had learned the worship of calves as symbols of Deity during his abode in Egypt.

**2. JEROBOAM**, the thirteenth king of the ten tribes, son of Joash, wicked like his predecessors, and a patron of worship like that which the first Jeroboam had instituted. His reign was long and successful in enlarging the kingdom, 2 Kings 14 : 23—29.

**JE-RUB'BA-AL**, the surname of Gideon ; given on account of his destruction of the altar of Baal, Judg. 6 : 32.

**JE-RU'SA-LEM**, *the habitation*

*of peace* ; anciently called **JEBUS**, Josh. 18 : 28, from its founder, who bore that name, and who was father of the Jebusites. The city was taken from the Jebusites by David, who made it the capital of his kingdom, and built a new city on the north-west of the old one. A valley ran from west to east, between the two hills of Zion on the south, and Acra on the north ; and over against the north-east end of Zion, the temple was built on Mount Moriah. What is called the *City of David*, in contradistinction, was the highest part of the city, originally a stronghold deemed impregnable, where that prince constructed his royal residence. Great pains and expense had been bestowed from the very earliest times in rendering this city a place of prodigious strength, to which its natural situation is exceedingly favorable ; still the iniquity of its inhabitants often led to its overthrow. Previously to the days of our Lord, it yielded five times to the conquering power of enemies ; twice to Egypt, under Shishak and Necho ; once to Israel, under Joash. Nebuchadnezzar destroyed it ; and afterwards it was disfigured and spoiled by Antiochus of Syria. Still, such was the veneration of the Jews for their holy city, that in the time of Christ it was a place of immense strength, riches, and concourse. His predictions against it, Matt. 24, are well known, and it is almost equally known that these predictions have been literally fulfilled. Titus demolished the whole city, except three of the largest of its towers. He wished to save the temple from destruction, but in vain ; and at length



the very ground on which the temple had stood, was ploughed up, to prevent the rebuilding of that structure. Subsequently a new city was built by Adrian, a Roman emperor, who set up sev-



eral temples to heathen divinities, and especially a magnificent one to Jupiter. He did all that he could do to blot out the names both of Judaism and Christianity from this favored spot.

Josephus describes the city as nearly three and a half geographical miles in circumference. It was surrounded by walls. From various passages, chiefly in the book of Nehemiah, it would appear that there were ten gates in these walls, three on the north side, one on the west side, two on the south side, and four on the east side. The Jerusalem of after ages differed in some particulars, thus of its number of gates, from

that of the time of the restoration from Babylon.

At present Jerusalem is one of the most melancholy objects a spectator can contemplate. But little better than a miserable village, it bears everywhere the marks of desertion and wretchedness. Joliffe thus describes the present aspect of the city and surrounding neighborhood. "Were a person carried blindfold from England, and placed in the centre of Jerusalem, or on any of the hills which overlook the city, nothing perhaps would exceed his astonishment on the sudden removal of the bandage. From the centre of the neighboring

elevations, he would see a wild, rugged, mountainous desert; no herds depasturing on the summit, no forests clothing the acclivities, no water flowing through the valleys, but one rude scene of melancholy waste, in the midst of which the ancient glory of Judea bows her head in widowed desolation. On entering the town, the magic of the name, and all his earlier associations, would suffer a still greater violence, and expose him to still stronger disappointment. No 'streets of palaces and walks of state,' no high-raised arches of triumph, no fountains to cool the air, no porticoes to exclude the sun, no single vestige to announce its former military greatness or commercial opulence; but in the place of these he would find himself encompassed on every side by walls of rude masonry, the dull uniformity of which is only broken by the occasional protrusion of a small grated window."

The Jerusalem of sacred history is, in fact, no more. Not a vestige remains of the capital of David and Solomon. The city, which was the theme of prophecy from the time of Jacob to the latest of the prophetic communications, now exhibits, in its complete desolation, the truth of the divine oracles. Who could have predicted, unless guided by divine prescience, the power or the overthrow of this remarkable place? and what arm but God's, in spite both of friends and enemies, who equally wished to save the city, could have subjected it to such utter ruin? For eighteen centuries Jerusalem has been *trodden down of the Gentiles*, and her people, more strongly attached to their native soil than any other

people, have for all that time been expelled and expatriated. Has the same fate ever befallen any other people? and can any fact or any doctrine, declared in the book which for centuries had predicted this fate, be too hard to be believed after that fate has been realized?

Jerusalem was the place where after the erection of the temple the symbols of the divine presence were vouchsafed; under its name, therefore, the church of any age is sometimes intended. See Gal. 4: 25, 26; Heb. 12: 22; Rev. 3: 12; 21: 2.

NEW JERUSALEM, used figuratively for the church on earth and in heaven, Gal. 4: 26; Heb. 12: 22; Rev. 21: 2.

JE-RU'SHA, wife of Uzziah, and mother of Jotham, kings of Judah, 2 Kings 15: 32, 33.

JESH'U-A, or JOSH'U-A, son of Josedeck, the first high priest of the Jews after their return from the Babylonish captivity under Zerubbabel. He restored the sacrifices, regulated the order and offices of the priests, and, both by his exhortation and example, greatly promoted the rebuilding of the city and the temple, Ezra 4: 3, 5: 1; Hag. 1: 12; Zech. 3: 1—10; 6: 11—15.

JESH'U-RUN, a name given to the Israelites, taken some say from the Hebrew word signifying *righteous, or beloved*, Deut. 32: 15; 33: 26; Isa. 44: 2. Others, from the import of these passages, say that the name imports not the righteousness of the people, but their great privileges, which served to enhance their sin. They derive the name from a word which signifies to see or discover: *The people who had the vision of God.*

JESSE, *firm*, son of Obed, and father of David, 1 Chron. 2 : 12 ; Matt. 1 : 5. He was a Bethlehemite of substance, his property consisting chiefly in sheep, of which David was the keeper. He knew the high destiny of his son, 1 Sam. 16 : 10, but perhaps he did not live to witness his elevation to the throne. The last mention of Jesse in the history is that in 1 Sam. 22 : 3.

JESUS, *one who saves*. It was written by the Hebrews, Jehoshua, or Joshua. Preëminently it is the name of Him who saves from sin and the curse. His life and history are so well known as not to require repetition here ; they are best narrated in the evangelists. Two or three observations may perhaps with advantage be introduced.

1. That Jesus of Nazareth was the Messiah to whom all the prophets gave witness, we have the best possible evidence. The predictions as to the time of Messiah's appearance, as to the family from whence he should spring, the place of his birth, his character, and the treatment he should receive, are all literally fulfilled in Jesus. See Gen. 49 : 10, compared with the historical fact that the Jews, to the time when Jesus appeared, possessed authority and some sort of independence, which they lost soon afterwards, and have never regained. Mal. 3 : 1, compared with the fact that Jesus of Nazareth appeared in the temple of which the prophet spoke, but that since his time no such temple had ever existed. See also Hag. 2 : 7. Dan. 9 : 24, 25, marks the very time of Messiah's death, which coincides exactly with the death of Jesus. The Messiah was to be an Israelite

of the tribe of Judah, of the family of David ; and, from the two distinct genealogies of Jesus, it is abundantly evident that this was his descent ; and, in tracing this branch of the evidence, we cannot fail to be struck with the loss of all genealogical evidence among the Jews from that time to the present ; and with the extraordinary fact that the place of his birth, according to ancient prediction, was far distant from the ordinary place of abode of his parents. They were of Galilee, he was born in Bethlehem of Judea, where his parents were sojourning, in consequence of a census ordered by the Roman power, Isa. 9 : 1, 2 ; Matt. 4 : 16 ; Luke 2 : 1—7. As to the principal facts in the life of the Messiah, and the features of his character, compare Psa. 16 : 10 ; 22 ; 69 ; Isa. 49 : 7 ; 53 ; 50 : 6 ; Zech. 9 : 9, with the records of his life and death, as given by the evangelists : the accomplishment of these and other predictions will prove his divine mission, and point him out as that great personage for whom both Jews and Gentiles were looking, the Christ of God.

2. And when this is proved, his deity necessarily follows, because the Messiah is surrounded with attributes of Deity in the Old Testament. See Psa. 2 : 7 ; 40 : 7—9 ; 97 : 7 ; 102 : 25—29 ; 110 : 1 ; Isa. 9 : 6 ; 40 : 9—11 ; Dan. 7 : 9—14 ; Micah 5 : 2. The argument thus furnished is to this effect. If the Old Testament Scriptures represent the Messiah as a divine person, the proofs of the Messiahship of Jesus demonstrate him to be divine. His manhood is not denied. He united mysteriously in his person the two

distinct natures. He was *God manifest in the flesh*. These proofs moreover are immensely strengthened when we consider the language of the New Testament in reference to him. We cannot, without admitting his deity, harmonize and make consistent sense of such passages as follow: *Thy throne, O God, is forever and ever; and God, even thy God, hath anointed thee with the oil of gladness above thy fellows*, Heb. 1: 8, 9. *I and my Father are one. My Father is greater than I*, John 10: 30; 14: 28; with many other declarations. Such passages are wholly beyond interpretation into any rational meaning on any theory which denies him either a real humanity or a real and personal divinity.

3. The salvation effected by Christ for his people, and on account of which the name Jesus was given to him, is altogether unique. No other salvation resembles it. Moses saved the Israelites from Egyptian bondage. Joshua delivered them from the perils of the wilderness. They were sinners still, in the moral condition to which iniquity had reduced them. Christ saves from sin itself, both its pollution and its curse. They saved as experienced and successful generals and leaders save the armies they conduct. Jesus saves by his own suffering and death, saves as the result of his own bearing the woes to which we were liable. Theirs was a temporal salvation only; his is an eternal one. *Israel shall be saved with an everlasting salvation*.

4. Jesus is frequently presented to our attention in the New Testament as a teacher, and in this character it may be truly said of

him, his name is *Wonderful*. The friends of Christianity, and some of its foes also, have borne testimony to the unrivalled dignity, purity, and excellence of his instructions. He placed truth of the highest importance before his disciples with the utmost clearness, ease and majesty. His authority and his tenderness, the knowledge he displayed of the human heart, and the wisdom with which he adapted his instructions to every character and circumstance around him, show him to be that Teacher who was to come into the world. "Never was a character at the same time so commanding and natural, so resplendent and pleasing, so amiable and venerable. There is a peculiar contrast in it between an awful greatness, dignity and majesty, and the most conciliating loveliness, tenderness and softness. *Never man spake like this man.*"

[See LIFE OF JESUS, CHARACTER OF CHRIST CONSIDERED, A VIEW OF CHRIST, GETISEMANE AND CALVARY, WHAT A SAVIOUR, CHRIST OUR PASSOVER, SACRED SCENES, and STAR OF BETHLEHEM, by Mass. S. S. Society.]

JETHRO, priest or prince of Midian, father-in-law to Moses, Exod. 3. He is also called Reuel or Raguel, and he discovered, by his advice to Moses much solicitude for the welfare of God's chosen people, Exod. 18: 13—27. [See HOBAB.]

JEW'RY, the land of Judea, Luke 23: 5.

JEWS, a contraction of the name for the descendants of Judah, used to designate all who adhered to David's family; but since the captivity the name has been applied to designate the descendants



both of Judah and Benjamin, and such of the ten tribes as have been mingled with them. The name is now rather religious than civil or patronymic. At full length the name would be, as indeed it is in the Hebrew Bible, *Judaïtes*.

Of the history of the Jews, from the earliest time to the close of the inspired canon of the Old Testament, little need be said. It is given in detail in that volume. Their early annals, from the call of Abraham to their expulsion from Egypt, beautifully illustrate the control which the Divine Providence has over all nations, and all men. How often did the patriarchs, in their weakness, owe their protection to the power of surrounding tribes, far more considerable and mighty than they ! Egypt was the most powerful monarchy of the then known world, and it was made to protect the people of God during four centuries, while they were becoming numerous and powerful ; and who can read the history of the rescue from Egyptian bondage, the long march through the wilderness, and the ultimate settlement of the people in Canaan, without feeling that truly the *Most High ruleth among the children of men* ?

The government of the Jews, from the earliest times, was special and peculiar. It was a theocracy, that is, God was their king. He exercised over them a civil as well as a religious control. He gave them laws, he appointed and deposed their governors, he punished their crimes. Their tabernacle and temple were his palace ; their sacrifices and offerings were his revenue, and their solemn convocations were his assemblings of the

people to acknowledge their dependence upon him, and avouch themselves as under his direction. Hence sins against religion were also sins against the state, and the magistrate was directed to punish them accordingly ; hence, also, the direct and inspired ministers of God, such as prophets, had greater authority than kings ; and hence, in all matters in which God had not declared his will already, nothing could be done without first inquiring of the Lord, through the medium either of the priest or the prophet. All the affairs of the people were directly and manifestly under divine superintendence and control.

For some time he governed them by special ministers and manifestations of his will. Moses and Joshua first ; afterwards military officers or judges for nearly three centuries, whose authority extended to the whole or part of the nation, as occasion required. They were fifteen in number, beginning with Othniel, and ending with Samuel.

Some of these judges exercised their authority only till the special purpose for which they were raised up was fulfilled. Sometimes more than one sustained office at the same time in different places. Long intervals of oppression occasionally occurred between them ; they were of no one tribe in particular, and sometimes, as in the case of Eli, the priest sustained the office of judge.

As Samuel was approaching the grave, the Israelites desired a king to be set over them, that they might be like other people ; nor could any persuasion or remonstrance turn them from this desire. Their wish was tantamount to a

rejection of that special superintendence under which hitherto God had kept them. It was gratified ; but though in mercy God did not give them up, from that time his direct and manifest interference for them was less frequent. They asked for a king, to be like other nations, and from that time their progress in this conformity was rapid and melancholy. With the exception of a few brief intervals, dependent upon the presence of some prophet, *mighty in deed and word*, among them, or upon the personal character of their monarch, they uniformly continued to forsake the Lord and to serve other gods.

The regal government among the Jews continued for some five centuries. There were first four kings who reigned over the whole people, Saul, David, Solomon, and Rehoboam, the principal events of whose reigns will be found under their names respectively. The tyranny of the last of them contributed to a great revolt. Ten tribes ranged under a bold but wicked leader, Jeroboam, while two, Judah and Benjamin, remained in allegiance to the house of David. Among the former, nineteen monarchs reigned in succession ; among the latter, twenty.

"Part good, part bad ; of bad the longer scroll."

The nineteen kings of Israel were —

REIGNED.	
Jeroboam,	22 yrs. died
Nadab,	2 " killed
Baasha,	24 " died
Elah,	2 " killed
Zimri,	7 dys. suicide
Omri,	6 yrs. died
Ahab,	22 " killed in battle

Ahaziah,	2 yrs. k. by accident
Joram,	12 " killed in battle
Jehu,	28 " died
Jehoahaz,	17 " died
Joash,	16 " died
Jeroboam II.	41 " died
Zachariah,	6 mon. killed
Shallum,	1 " killed
Menahem,	10 yrs. died
Pekahiah,	2 " killed
Pekah,	20 " killed
Hoshea,	9 " captive

The twenty kings of Judah were —

REIGNED.	
Rehoboam,	17 yrs. died
Abijam,	3 " died
Asa,	41 " died
Jehoshaphat,	25 " died
Jehoram,	8 " died
Ahaziah,	1 " killed
Athaliah, Q.	6 " killed
Joash,	40 " killed
Amaziah,	29 " killed
Uzziah,	52 " died
Jotham,	16 " died
Ahaz,	16 " died
Hezekiah,	29 " died
Manasseh,	55 " died
Amon,	2 " killed
Josiah,	31 " k. in battle
Jehoahaz,	3 mon. deposed
Jehoiakim,	11 yrs. captive
Jehoiachin,	3m. 10d. captive
Zedekiah,	11 yrs. captive

It appears that between the revolt under Jeroboam and the Assyrian captivity, which annihilated the independence of the kingdom of the ten tribes, were somewhere about 235 years, a considerable portion of which was occupied in civil discord, conspiracy, and war. Less than half of their monarchs died a natural death. Two were slain in battle. One, after seven days' occupancy of the throne, committed suicide ; one died probably in prison in Assyria,

and all the rest were assassinated, each by his successor, in order to gain possession of the kingdom. The people shared in the calamities of their princes, and it is scarcely possible to find, in the annals of either ancient or modern nations, an empire so afflicted and broken, an evident proof of the especial providence of God, and the evil of sin for which they suffered. [See JEWISH WARS, by Mass. S. S. Society.]

The kingdom of Judah enjoyed a better lot. From Rehoboam to its final overthrow by the Babylonian monarch, nearly four centuries elapsed. Neither princes nor people fell so often and so grossly as their neighbors, the Israelites, into idolatry. They could not indeed long retain in subjection the tributary states and kingdoms which David had subdued, and frequently the success of their adversaries in conflict with them served as monitory indications of the displeasure awakened by their idolatry and sin against God. They were emphatically the people from whom the Messiah was to spring; the word and ordinances of God were continued with the fewest corruptions among them. They had the temple, and prophets were sent to them with a greater frequency than to the Israelites. Still they could not be saved from the contaminating influence of the idolatry around them. God bore long with them, tried the effect of remonstrance, again and again inflicted upon them partial judgment, but to no purpose; and at length they too were carried into captivity. Manasseh first for a short time endured this disgrace. Josiah's piety averted for a time

the threatenings which were denounced by the prophets for the iniquities of the people, but immediately after his death, the land was subdued, first by the Egyptian monarch who deposed Jehoahaz, and next by Nebuchadnezzar, who first imprisoned Jehoiachim, then his successor, and finally Zedekiah, whose eyes he put out, and bound him with fetters of brass and carried him to Babylon.

This captivity, from its commencement, lasted seventy years, according to the prediction of Jeremiah. Notices of the history of the people during its continuance, may be found in Daniel and Ezekiel's prophecies, from which it is evident they continued separate and distinct, especially in their religious usages, from the people around them. At length, under protection of Cyrus, the youthful conqueror of Babylon, the Jews were permitted to return to their own land, to rebuild their ruined temple, and again to set up their civil and religious polity. Many of the ten tribes doubtless mixed with Judah and Benjamin in this return, with whom they have ever since been merged; and from that time till their final dispersion, about seventy years after Christ, we must look for their history, as we do for that of other nations, among uninspired records. This period included just 499 years. The Jews, though they retained the semblance of authority, and even something of its reality, were subject first to the Persians, next to the Greeks, then to the kings of Egypt, and afterwards to those of Syria. They were next ruled by sovereigns of their own, called Asmoneans, or Maccabees, from Judas Maccabeus, who was

of the family of Asmoneus ; and finally, with almost the whole of the rest of the world, they fell under the iron yoke of the Romans.

The Persian power over them continued for about two hundred years. Nehemiah was their first, and perhaps their only governor deputed by that empire. After his time they were included in the jurisdiction of the governor of Syria, who invested their high priests successively with the chief authority. It is recorded that Alexander the Great, irritated with the refusal of one of their priests to send him provisions for his march, proceeded towards Jerusalem to avenge himself, but that he was suddenly prevented by the appearance of the high priest, with whom he afterwards joined in solemn sacrifices. By conquering Persia, that prince obtained the Jewish territory, into which consequently the Grecian language and manners were soon introduced ; not however their idolatry, for ever since the Babylonish captivity the Jews abominated every sign of idolatrous practices. On the division of Alexander's possessions, Judea fell to the share of Laomedon, who however possessed it but a short time. Ptolemy Soter, of Egypt, gained it by stratagem, and carried many thousands of the people into his own land as captives ; for one hundred years it continued tributary to the kings of Egypt. After this the Syrian kings subdued the Jews' territory, divided it into five provinces, Galilee, Samaria, Judea, Trachonitis, and Perea, but suffered them to be governed by their own laws, under the high priest and council

of the nation. Other privileges and immunities were granted to the Jews by these monarchs ; still, partly from the bloody and destructive wars between the Syrian and Egyptian monarchs, betwixt whose countries Judea was situated, and partly from the corruption and misconduct of their own high priests and other persons of distinction among them, they endured very heavy calamities. Antiochus Epiphanes persecuted their religion, plundered their temple, established among them heathen practices, and forbade the observance of their law, and thus produced general impatience, which at length broke out into open rebellion. Judas Maccabæus, having taken the command of the Jewish army, collected in defence of their religion, defeated the Syrians in several engagements, and drove them out of Judea. " Having thus delivered his people from the yoke laid upon them, he proceeded to repair their temple, to bring back their ancient feasts, and establish others, particularly the feast of the dedication, and by other means to secure to himself the confidence and affection of the people, whose independence he at length established, and whose whole land, or nearly so, he gained for them from their oppressors. His successors assumed the title of king. Among them were Aristobulus, the first and second, and Herod, by birth an Idumæan, but by religion a Jew, who put an end to the Maccabæan power. He consented to hold his kingdom by permission of the Roman senate. In his reign Jesus Christ was born. After Herod's death, Archelaus, one of his sons, succeeded to the government of Judea, who



was banished by order of the Roman emperor, ere he had possessed his authority ten years. The countries over which he had reigned were reduced to a Roman province, the power of life and death was taken away, justice was administered in the name and by the laws of Rome, and to that power all taxes were paid ; though in what concerned their religion, their own laws, and the power of the high priest and sanhedrim, or great council, were continued."

During the life of Christ, the Jews and Samaritans were subjected to governors appointed over them by the senate of Rome. The oppressions practised by these governors at length led to open revolt, and the Jewish war commenced, which after an obstinate defence and unparalleled sufferings on the part of the Jews, was terminated by the destruction of Jerusalem and the temple, the overthrow of their civil and religious polity, and the reduction of the people to a state of the most abject slavery. Whenever, as in the reign of Adrian, any of them attempted to regain their liberty, they were considered and treated as rebellious slaves, and these commotions were made a pretext for the general slaughter of such as were taken ; thus were they *scattered among the nations, and became a taunt and a by-word* in every country under heaven ; in which melancholy condition they have continued to the present time. *O that the salvation of Israel may come out of Zion ! when God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.*

The long-protracted existence

of the Jews as a separate people is a standing evidence of the truth of the Bible, an evidence defying hesitancy, imitation, or parallel. The care with which the Jews preserve their sacred books, and the conformity between these books, whether preserved by eastern or western Jews, is a satisfactory argument in favor of the genuineness of both ; and further, the dispersion of the people has proved the security of these documents — no one enemy, however powerful, could destroy all the copies of these invaluable records, none could consign them to oblivion. [See ANCIENT CHURCH, and CHILD'S COMMENTATOR, vol. 3, pp. 389—404, by Mass. S. S. Soc.]

JEZE-BEL, *not inhabited*. Our name Isabella comes from it. Jezebel was daughter of Ethbaal, king of the Zidonians, and wife to Ahab, king of Israel, 1 Kings, 16 : 31. She was a most wicked princess, introducing into the kingdom of Samaria the public worship of Baal, Astarte, and other Phœnician deities, together with the abominations which had occasioned the destruction of the former inhabitants of Canaan. She kept at her own table four hundred of Astarte's prophets ; and Ahab, probably at her solicitation, supported at his table an equal number of the prophets of Baal. The name is used proverbially, Rev. 2 : 20.

JEZ'RE-EL, a city of the half tribe of Manasseh, in a valley of the same name, Josh. 19 : 18. This city shared with Samaria the honor of being a royal residence. Ahab dwelt here, and not far from his palace was the vineyard of the unfortunate Naboth. It has since been called Esdraela,

and Esdraelon ; the plain in which it is situated is denominated the Great Plain.

JO'AB, *God fathered*, son of Zeruiah, and nephew to David. He was one of that king's most able generals, but imperious and revengeful. He slew Abner and Amasa, and conspired to raise Adonijah to the throne of David ; so that he laid himself open to the punishment of murder and treason. This punishment David directed Solomon to execute, and accordingly, 1 Kings 2 : 5, 6, Joab was slain, though he had fled for refuge to the altar. See Exod. 21 : 14.

JO-AN'NA. [See CHUZA.]

JO'ASH, *God given* ; son of Ahaziah, king of Judah, rescued from the murderous designs of Athaliah, his grandmother, and proclaimed king by Jehoiada, the high priest, when only seven years old. During the life of Jehoiada, he acted like a wise prince ; but when he lost that faithful counselor, he followed other advice, notwithstanding the faithful and inspired rebuke of Zechariah, the son of Jehoiada, whom the king ungratefully stoned for his fidelity. This crime was speedily punished, for Joash, after having been greatly harassed by the Syrians, was slain in his bed by his own servants, A. M. 3166, 2 Kings 12. [See PROPHETIC SCENES, chapter 13, by Mass. S. S. Society.]

There was another Joash, a wicked king of Israel, 2 Chron. 25, and some others of the same name, Judg. 6 : 11 ; 1 Chron. 4 : 22.

JOB, celebrated for his patience, and the constancy of his piety, dwelt in the land of Uz, or in the Ausitis, in East Edom, not

far from Bozra. That he was a real, not a fictitious, character may be gathered from Ezek. 14 : 20, James 5 : 11, and also from the internal evidence contained in the book which bears his name. It specifies persons, places, facts, and other circumstances usually related in true histories. Oriental tradition moreover is all in favor of the real existence of this distinguished man. He is repeatedly mentioned by Arabian writers ; he was known among the Syrians and Chaldeans, and many of the noblest Mahommedan families are still distinguished by his name, and boast of being descended from him. The time when he lived has been much debated, and his history, as recorded in the Bible, was written at a very early period. It is totally silent concerning the exode of the Israelites from Egypt, and the miracles in the wilderness, which silence, as some of these miracles happened in the vicinity of Job's country, and were exceedingly apposite to the debate between him and his friends, can hardly be explained, if the book were not written before their occurrence. It is equally silent on the destruction of Sodom and Gomorrah, which took place still nearer to the land of Job's abode, so that it was probably written before Abraham's migration to Canaan.

Other arguments are alleged for the great antiquity of this book ; for instance, Job was the priest of his family, which accords with patriarchal usage ; and the allusion, 31 : 26—28, to the most ancient idolatry, Zabaism, as then prevalent.

Job was distinguished for

purity and uprightness of character, for honor, wealth, and domestic felicity, which, for the trial of his faith, God permitted him suddenly to lose; for poverty, deep affliction, and accumulated distress. How long he suffered we do not know, but before he left the world, he was made more prosperous and happy than he had ever been, 42: 16. The book everywhere abounds with instruction, shining forth amidst the venerable simplicity of ancient manners. It is unrivalled for its magnificence of style, and for the beauty and splendor of its images; chapters 38, 39, are sublime descriptions of the attributes of God, and the book generally reflects much light on the economy of God's moral government. Who does not rejoice that the enraptured wish of the devout patriarch, 19: 23, is realized to its fullest extent? The records of antiquity have perished, the words graven upon the rock are effaced, but the sentiments of Job are inscribed upon a tablet which no time shall alter, no changes obliterate.

The book may be said to consist of six parts, each clearly defined. In the first, extending to the end of chap. 2, the condition of Job, and his first two trials by Satan, under divine permission, are described. Part the second, reaching to the end of chapter 14, contains the first dialogue in the controversy between himself and his friends. Job pours out his complaint. His friends insinuate that he must have greatly sinned, or he would not have suffered so much. Each of them reproves the patriarch with considerable acrimony, while he retorts upon

them with great skill and force of argument and appeal. His faith in God, against the decisions of his friends, together with his hope of the future resurrection, closes this dialogue. To the end of chap. 21, the second dialogue, or third part of the book, is extended. Each of the speakers did his best to maintain the ground he had taken, but Job evidently has the better in the argument. His views of the conduct of Divine Providence, and of the short-lived triumph of the wicked, are most in harmony with all we know of the divine proceedings. In the third debate, occupying ten chapters from the twenty-second onwards, Eliphaz and Bildad maintain the cause against Job with but little success. He reviews all his proceedings in the several relations he had occupied, and succeeds in vindicating himself against their charges, and most ardently longs for an immediate trial before the throne of God; of course, having respect in this wish only to the charges his friends had alleged against him.

Elihu, in the fifth section of the book, chap. 33—37, then sums up the argument, condemning all the disputants as reasoning inconclusively. He shows, in opposition to the ground taken by the three friends of Job, that often the best of men are afflicted, and against Job that their afflictions are for the best of purposes, so that our duty is submission, which he enforces by a very grand description of the power of God. In the remaining part of the book, Jehovah introduces himself as pronouncing judgment in the controversy. He speaks as Elihu his

servant had already spoken on his behalf, to illustrate his own power, man's entire ignorance of his ways and works, and to secure the submission and penitence of his servant.

Among the great doctrines taught in the book of Job, may be reckoned the following :

The creation of the world by God, 38—41.

His perpetual and superintending providence over all things, 1 : 9, 21 ; 2 : 10 ; 5 : 8—27 ; 9 : 4—13.

The carrying on of this providential government by a heavenly hierarchy, 1 : 6, 7 ; 5 : 1.

The apostasy of some of this hierarchy, 4 : 18 ; 15 : 15 ; of which apostasy Satan is the leader, 1 : 6—12 : 2 : 2—7.

That good and evil beings are equally formed by God, and are equally amenable to him, 2 : 1 ; 5 : 6, 7.

That idolatry was an offence to be punished by the magistrate, 31 : 26—28. See Josh. 22 : 16, 22.

That all men are by nature corrupt, 14 : 4 ; 15 : 14—16.

That God is to be approached by sacrifices, 1 : 5 ; 42 : 8, 9. Job's intercession for his friends was a type of Christ's intercession for us.

The future resurrection and final judgment, 14 : 7—15 ; 19 : 25—29 ; 27 : 8 ; 31 : 13, 14.

Most of the book of Job is written in poetry. Chap. 22 : 15—20, is generally regarded as a remarkable reference to the former destruction of the world by water, and its future destruction by fire. [See CHILD'S COMMENTATOR, vol. 3, pp. 251—276, by Mass. S. S. Society.]

JOCHT-BED, the wife, and also the aunt of Amram, Exod. 6 : 20, distinguished as the mother of Moses, Aaron, and Miriam, Num. 26 : 59.

JOEL, *a worshipper of Jehovah* ; second of the twelve minor prophets. The time when he flourished is not known. The style of his prophecy is figurative, strong, and expressive. His predictions chiefly relate to the Chaldean invasion of Judea, under the figurative description of locusts coming upon the land ; to the destruction of Jerusalem by Titus ; to the blessings of the gospel dispensation ; the conversion of the Jews, the overthrow of God's enemies, and the glorious state of the Christian church in the end of the world. The style of Joel is clear and elegant, and his descriptions are animated and highly poetical.

JO-HA'NAN, high priest in the time of David, 1 Chron. 6 : 9, 10.

2. JOHANAN, the name of a distinguished officer, who, after the destruction of Jerusalem, fled to Egypt with the principal persons of the remnant left in the country, taking with him Jeremiah, contrary to the advice and expostulations of the prophet, 2 Kings 25 : 23 ; Jer. chapters 42, 43.

JOHN THE BAPTIST, the forerunner of Christ. He was son of Zechariah and Elizabeth, and was born about six months before our Saviour. His birth was proclaimed by the angel Gabriel, Luke 1 : 13—20. He was the subject of prophecy more than four centuries before his birth, under the name of Elias or Elijah. His birth, name, and office, were



announced to his father by the Holy Spirit, and from the womb he was to lead the life of a Nazarene, or of one separated to the Lord. Public attention was soon fixed upon him, and though we have no particulars of his private history in early life, the expression, *the hand of the Lord was with him*, indicates that from a very early period he was marked out as some distinguished person. And truly he was so. Assuming the garb of the ancient prophets, and leading an austere and self-denying life, he was immediately taken for one of those distinguished men. His only prediction was announced as one soon to be fulfilled. It related to the coming of the Messiah, whom he earnestly commended to the attention of all. The ministry of John, though greatly different from that of Christ, was as different from that of every preceding prophet. He administered a new rite to all who were ready to receive his message, of the divine appointment of which, however, though it can scarcely be doubted, we have no record. He warned the Jews against their false views and unholy lives. His appearance, language, and message were awfully impressive. The attention of all ranks was aroused to his ministry—they reflected on their life, confessed their sins, and sought to wash them away by the waters of baptism, in order that they might be better fitted to enjoy the blessings of Messiah's kingdom, which he announced as at hand. It does not appear, however, as if this universal impression lasted long. The pride of the Pharisees was provoked, and the affections of the rich and

honorable were alienated from him. His impartial fidelity in reproving Herod Antipas, or Herod the tetrarch, cost him his life.

That there was no collusion between him and Jesus Christ, is evident from John's not knowing Jesus till he was pointed out to him by miracle, and from the doubts which perhaps he himself, and certainly his immediate disciples and friends entertained, whether Jesus were indeed the Messiah, when his forerunner was suffered to languish in prison, and from the measures taken to remove those doubts. John is described as greater than all preceding prophets. They testified of Christ, he pointed to him as already come; they saw him afar off, he beheld the increasing glories of his ministry eclipsing his own; and it was his joy to decrease while the Messiah increased. *John was a burning and a shining light.*

John's baptism has been thought by some to be the same thing in substance with Christian baptism; by others it is regarded as nothing more than the Jewish rite of washing applied to a new purpose. Neither of these opinions seems correct. John was commissioned to baptize, John 1: 33. His baptism ceased with himself; he baptized into the expectation of the Messiah. Probably the rite was intended to be emblematic of the purity necessary to a right reception of Messiah. Christian baptism was into the great doctrine of the Trinity, and it was sometimes administered to persons who had been baptized by John, Acts 19: 5. [See CHILD'S COMMENTATOR,

vol. 4, pp. 24—34, 244; SACRED SCENES, chap. 3, and THE BAPTIZED CHILD, pp. 156—159, by Mass. S. S. Society.]

JOHN THE EVANGELIST, a native of Bethsaida, in Galilee, and son of Zebedee and Salome. He was a fisherman, Matt. 4: 21. Our Saviour had a remarkable affection and tenderness for this apostle; he is styled *the disciple whom Jesus loved*; and to him our Saviour on the cross recommended the care of his mother, John 19: 26, 27.

John, with Peter and James, had accompanied Christ on many occasions when the other disciples were not present; and he was one of the four to whom Christ delivered the famous prophecy as to the destruction of Jerusalem. From the history in the early part of the Acts of the Apostles, he seems to have had his full share in the labors and sufferings of the apostles, and in the Revelation he informs us that he was banished to Patmos *for the testimony of Jesus*. When or how he died, we do not know; the traditions on this subject are not worthy of much credit.

He was the author of the gospel which bears his name, written towards the close of the age of inspiration, and especially directed against the errors, as to the person of Christ, which had then begun to prevail. The other evangelists had recorded the principal facts of Christ's life; it remained for John to exhibit the true doctrine as to his person, and to record his discourses. It should be remembered that this book, containing so much information on the doctrines of Christianity, and which may be

considered as the standard of faith for all ages, was written by that apostle who enjoyed, in a greater degree than the rest, the affection and confidence of the Author of Christianity; it was communicated to him as a special revelation, that nothing taught by the Redeemer might be left in obscurity; it is characterized throughout by singular perspicuity, and by the most unaffected simplicity and benevolence.

Three epistles also were written by this apostle—the first is thought to be a sort of accompanying dedication of the gospel. It was sent to Ephesus, and very properly dwelt on the great subject of Christian love, for there, as it seems, the first love of the Christian community was cooled, Rev. 2: 4. The second epistle of John is a short one to some eminent lady in the church, and in it the apostle again dwells on his favorite topic, Christian affection. He warns his friend also against the false teachers who denied that Christ was come into the world. His third epistle is addressed to Caius or Gaius, who probably resided at Ephesus, and whom he congratulates on account of the kindness he had shown to the ministers of the truth. All the epistles and the gospel seem to have been written at nearly the same time. John also is the author of the book of Revelation, for an account of which see the article APOCALYPSE. [See CHILD'S COMMENTATOR, vol. 4, p. 298, by Mass. S. S. Society.]

2. JOHN, surnamed Mark, disciple and cousin to Barnabas, son of a woman whose name was Mary, at whose house the apostles and faithful generally met. They

were there at prayer when Peter, who was delivered out of prison by an angel, came and knocked at the door, Acts 12 : 12. This John Mark, whom some very improperly confound with the Evangelist Mark, adhered to Paul and Barnabas ; but, at Perga, he left them and returned to Jerusalem, Acts 13 : 13. They afterwards disagreed about taking John with them to Asia, upon which they separated, and Barnabas took John with him to the isle of Cyprus. After this we learn nothing of John, till we find him at Rome, doing signal services for Paul.

JOIA-DA, son of Eliashib high priest of the Jews in the time of Nehemiah, one of whose sons married a daughter of Sanballat the Horonite, and was driven from Jerusalem by Nehemiah, Neh. 13 : 28.

JOK'SHAN, second son of Abraham and Keturah, whose sons, Sheba and Dedan, are supposed to have been the ancestors of the Sabeans and Dedanites, who peopled a part of Arabia Felix, Gen. 25 : 1—3.

JOKTAN, a son of Eber, and a descendant of Shem, supposed to have been the progenitor of several tribes in southern Arabia, Gen. 10 : 25, 26.

JOKTHE-EL, a name given by Azariah, king of Judah, to the city Sela, or Petra, the capital of Arabia Petraea, when he took it from the Edomites, 2 Kings 14 : 7. Also the name of a city in the tribe of Judah, Josh. 15 : 38.

JON'A-DAB, a nephew of David, infamous for the counsel which he gave to his cousin Amnon, 2 Sam. 13 : 4, 5.

2. JONADAB, son or descendant of Rechab, progenitor of those

Rechabites who were bound by a vow to abstain from wine and always to follow a nomadic or wandering life, 2 Kings 10 : 14—17; Jer. 35 : 6—10. [See RECHAB.]

JO'NAH, son of Amittai, the fifth of the minor prophets, according to the arrangement in our Bibles. Probably, however, he was the first according to their true chronological order. He was a Galilean, and a native of Gath-hepher. He was appointed by God to proclaim the destruction of Nineveh, in the reigns of Joash and Jeroboam, kings of Israel. The prophet, unwilling to go, resolved to flee to Tarshish. For this purpose he embarked at Joppa ; but the Lord having sent a violent tempest, the ship was in danger of sinking. Jonah was thrown overboard, at his own request, knowing himself to be the cause of their danger. A large fish received him, in whose belly he continued three days and three nights ; a circumstance which Christ represents as a type of his own burial. After Jonah's deliverance from this death, the word of the Lord came unto him a second time, and directed him to go to Nineveh ; he went, and on his preaching, the city repented. Jonah, disappointed that his predictions were not fulfilled, retired, according to Epiphanius, to Tyre, where he dwelt till his death. Some have thought the prophecy of Jonas a parabolic history ; but from the manner in which he is spoken of, 2 Kings 14 : 25 ; Matt. 12 : 39—41 ; 16 : 4 ; Luke 11 : 29, it is evident that his book is a real narrative, and that Jonah was a person of some eminence. [See JONAH'S FLIGHT, JONAH'S GOURD, and PROPHETIC SCENES, chap. 14, by Mass. S. S. Society.]

JON'A-THAN, *given by God*, son of Saul, a faithful and disinterested friend of David in his misfortunes; who gave extraordinary proofs of his courage and conduct in the wars with the Philistines, 1 Sam. 13 and 14. He was slain, together with his father, on Mount Gilboa, in a battle with the Philistines. David most pathetically lamented his death, in a funeral song he composed to the honor of both, 2 Sam. 1. [See DAVID AND JONATHAN, by Mass. S. S. Society.]

2. JONATHAN, son of Gershom, a priest of the tribe of Dan, Judges 18 : 30 ; supposed to be the same as the person whose history is given, Judges, chaps. 17 and 18.

JOPPA, or JAPH'O, now called JAFFA, a seaport of Palestine, anciently the port to Jerusalem, 2 Chron. 2 : 16. It is supposed to have been built by Japhet. It is now called JAFFA, and is but a mean place. Here Tabitha dwelt, whom Peter raised from the dead, Acts 9 : 36.

JORDAN, the river of Palestine often mentioned in the sacred writings, rising at some spot between Lebanon and the opposite range called Anti-Libanus. After a course of a hundred and fifty miles, it loses itself in the Dead Sea. The Jordan overflows its banks about barley harvest, or at the time of the feast of the passover, Josh. 3 : 15. At that season its waters were miraculously divided, to leave a passage for the Hebrews under Joshua, 3 : 13—17. Elijah and Elisha also divided its waters, 2 Kings 2 : 8, 14. Elisha made the iron of an axe which fell into it swim, 2 Kings 6 : 6, 7. Christ was baptized in this river, Matt. 3 : 16. Several smaller streams

and rivers fall into the Jordan. [See JORDAN AND THE DEAD SEA, by Mass. S. S. Society.]

JO'SEPH, son of Jacob and Rachel ; hated by his brethren through envy and jealousy, and sold by them as a slave to some Midianitish merchants, for twenty pieces of silver—in value about ten dollars. They carried him into Egypt, where he was sold to Potiphar, an officer of Pharaoh, who soon committed to him the care of his domestic affairs, on account of his prudence. In Potiphar's house his trials were severe; for a season, indeed, he suffered unjustly ; but at length God *brought forth his righteousness as the light, and his salvation as a burning lamp*. No reader of the Bible is ignorant of his history, which, for its touching pathos, singular beauty, and moral import, surpasses all other histories of mere men. What renders it chiefly remarkable, however, is, not the constancy of the son's affection for the father, which lived through long separation, and surmounted all the temptations involved in his sudden and very high elevation ; not the noble-minded frankness with which he acknowledged his kindred, and made way for them to the throne of Pharaoh, though they belonged to a despised and hated class, and though at his hands they had deserved anything but kindness ; not the simplicity, the singleness of heart, which prevented his concealing the lowliness of his origin, and which took him to weep over his father's corpse in the valleys of Canaan, the modest cradle of his race ; not the faith which led him to love the land of Canaan, and anticipate the abode of his



posterity there with much more satisfaction than he could have regarded their continued greatness in Egypt; but it is the identity of Joseph's character, the light in which it is exhibited by himself and regarded by his brethren. It is uniform throughout, just what it might be expected to be; the whole is so simple and natural, that we cannot but observe its obvious marks of reality, and infer the perfect veracity of a history in which such a character is one of the chief heroes.

Joseph has been considered as a type of Christ; and undoubtedly there are resemblances in the character and circumstances of the patriarch to those of the Messiah; but, as no intimation is given in Scripture of this typical relation, it does not seem safe or judicious to insist upon it. His history is recorded apparently on account of its moral uses; and that its simplicity and truth to nature might furnish one point of irresistible internal evidence of the truth of the Mosaic narrative. [See the HISTORY OF JOSEPH, PATRIARCHAL SCENES, chaps. 11—13, and THE FAVORITE SON, by Mass. S. S. Society.]

2. JOSEPH, husband of Mary, and supposed father of Jesus Christ, Matt. 1: 19; a just man, whose ordinary residence was Nazareth. Here he lived by the labor of his hands at his trade, that of carpenter, where probably he continued till his death, which is supposed to have happened before our Saviour's entering on his public ministry.

3. JOSEPH OF ARIMATHEA, a Jewish senator, and privately a disciple of Christ, Luke 23: 51;

John 19: 38. It may be easily supposed that this person did not assent to the sentence pronounced on Jesus by the Sanhedrim, since, after our Saviour's death, he went boldly and begged the body of our Lord, and buried him, in an honorable manner, in a new tomb which he had caused to be made for his own family, Matt. 27: 60.

4. JOSEPH, called Barsabas, surnamed Justus, a companion of the apostles, and one of the two persons nominated to fill the place made vacant by the death of Judas, Acts 1: 15—26.

JO'SES, son of Cleophas and Mary, and brother of James the less, Mark 15: 40. Also the surname of Barnabas. [See BARNABAS.]

JOSH'U-A, son of Nun, of the tribe of Ephraim, assistant and afterwards successor of Moses, was born A. M. 2460. His first name was Hoshea, which Moses changed to Jehoshua, or Joshua, which answers to the name Jesus, a saviour. His first exploit was the rout of the Amalekites, Exod. 17. When Moses went up to Mount Sinai, he was accompanied by Joshua, Exod. 24. He had the care of the tabernacle of the congregation, Exod. 33: 11. When the people came to Kadesh-Barnea he was one of those who were deputed to spy the land of Canaan, Num. 13: 17, and, together with Caleb, he encouraged the people to undertake the conquest of the land; Joshua and Caleb only, of all the spies and of their contemporaries, entered into that land. At this time Joshua was about eighty-four years of age.

The book which bears his name is a record of the exploits of the people under his command during

about thirty years. It bears ample testimony to the piety, courage, and disinterested integrity, of this distinguished captain. He died in his hundred and tenth year, after having settled the chosen tribes in the peaceable possession of the territory God had given them, and having most solemnly charged them to serve the Lord alone. The book, except the last few verses giving an account of his death, is thought to have been written by himself. From its similarity, in some parts, to parts of the book of Judges, it has been regarded by some as the production of some other writer.

2. JOSHUA, the governor of Jerusalem at the commencement of the reign of Josiah, 2 Kings 23 : 8.

3. JOSHUA, owner of the field into which the ark was driven on its return from the Philistines, 1 Sam. 6 : 14.

4. JOSHUA, son of Josedech, high priest of the Jews in the time of the prophets Haggai and Zechariah, Hag. 1 : 1, 12, 14 ; Zech. 3 : 1, 3, 9 ; 6 : 11.

JO-SIAH, *God healed*, son of Amon, king of Judah, and of Jedidah, daughter of Adaiah of Boscath, 2 Kings 22 : 1. He began to reign at eight years old, A. M. 3363, acting like a wise and pious prince, restoring the neglected worship of Jehovah, and extirpating idolatry from the land, 2 Chron. 34 : 1, &c. But unadvisedly, and without any call, he went forth to oppose Pharaoh Necho in his expedition against Carchemish, and in the battle that ensued he was mortally wounded ; and being carried to Jerusalem, he died there, greatly lamented, having reigned thirty-one years, 2 Kings 22 ; 23 ; 2

Chron. 34 ; 35. [See PROPHEPIC SCENES, Chap. 16, by Mass. S. S. Society.]

JOT, the letter yod, the smallest letter of the Hebrew alphabet, used to express the idea that not the minutest portion of the law will be unfulfilled, Matt. 5 : 18.

JO'THAM, the youngest of Gideon's seventy sons, the only one who escaped when the family were massacred by Abimelech, and the author of a beautiful parable, Judges 9 : 1—21.

2. JOTHAM, the tenth king of Judah, son and successor of Uzziah. He administered the government while his father was incapacitated on account of leprosy, and came to the throne at the age of twenty-five. His reign was wise, pious, and prosperous. He executed many important public works in Jerusalem and in Judah, and died greatly lamented by the people, 2 Kings 15 : 30, 32, 33 ; 2 Chron. 27.

JOUR'NEY, properly the travel of a day. A Sabbath day's journey, Acts 1 : 12, was the distance to which travelling on the Sabbath was limited, by custom, among the Jews ; it was estimated at about a mile, the distance ordinarily necessary to reach a synagogue. The custom originated not in a specific divine command, but in the general requirement to abstain from all unnecessary labor on the Sabbath.

JU'BAL, a descendant of Cain, son of Lamech and Adah, said to have been the inventor of the "harp and the organ," or more properly the lyre and pandeon pipe, Gen. 4 : 21.

JU'BILEE, every fiftieth year among the Jews, Lev. 25 : 10. It was a year of universal joy and

festivity ; none either sowed or reaped ; all estates reverted to their original possessors, and Hebrew slaves were set free, Lev. 25. The political object of the year of jubilee was to prevent the too great oppression of the poor by the rich. It contributed to preserve the distinction of tribes, families, and possessions, so that the descent of the Messiah was easily ascertained ; and like the Olympiad among the Greeks, and the Lustrum of the Latins, it assisted in the ready computation of time. Usher places the first jubilee in the year of the world 2609. This festival takes its name from a ram's horn, a great number of which were blown to usher in the year. The jubilee was typical of the gospel state and dispensation, which is described, Isa. 61 : 1, 2, as the acceptable year of the Lord.

JUDAH, fourth son of Jacob and Leah, was born in Mesopotamia, A. M. 2249, Gen. 29 : 35. It was Judah who advised his brethren to sell Joseph to the Ishmaelites, rather than to spill his blood, Gen. 37 : 26. But little is said of Judah's life, and that little not at all honorable. The tribe of Judah was the most numerous of any of the tribes, and its inheritance lay in the most southern and fertile part of Palestine. *The sceptre*, or the regal power, was not to depart from Judah until *Shiloh came*, which was remarkably fulfilled in our Saviour's coming into the world at the time he did. Judah, when used in opposition to Israel, signifies the kingdom of that name.

JUDAS IS-CARIOT, the disciple who, for thirty pieces of silver, about fifteen dollars, treacherously gave Jesus up into the

hands of his foes. It has been thought that, knowing the Master's miraculous power, Judas anticipated that he would rescue himself out of their hands, while the opportunity would be taken for his declaring himself the Messiah, and establishing his expected kingdom. In even this view, however, the conduct of Judas was instigated by covetousness alone. In his remorse, the Scriptures tell us, *he hanged himself* ; and in another place it is said, *that falling headlong he burst asunder, and all his bowels gushed out*, Acts 1 : 18 ; both which accounts are easily reconciled. He hung himself probably on some tree near a precipice, and the rope or branch breaking, he might be dashed to pieces by the fall. [See THE TRAITOR, GETHSEMANE AND CALVARY, chap. 2, and SACRED SCENES, chap. 11, by Mass. S. S. Soc.]

2. JUDAS, or JUDE, surnamed Thaddæus, or Lebbaeus, and the Zealot, and sometimes our Lord's brother, being brother to James the Less, who was son, as is supposed, to Mary the sister of the virgin Mary. No particulars of his life are known. There is a canonical epistle under his name in the New Testament, addressed to all the faithful, or converted Jews, in Asia Minor, and beyond the Euphrates, or perhaps to Christians generally ; but it is doubted by some whether he was the author of it, or even whether it is of divine authority, because of some references in it to supposed apocryphal books. It is to be found, however, in all the ancient catalogues of the sacred writings, and is quoted by some of the fathers.

3. JUDAS, surnamed the Galilean, who, in connection with one Sadoc, attempted to raise an insurrection among the Jews, but was destroyed and all his followers scattered by Cyrenius (Quirinius), then proconsul of Syria and Judea, Acts 5 : 37.

4. JUDAS, a Jew of Damascus, with whom Paul lodged, Acts 9 : 11.

JU'DEA, or JU'DÆA, the country possessed by the Jews, situate in Asia Minor, and now subject to Turkey. It was called PALESTINE, or the land of the Philistines, who inhabited its coasts ; and the HOLY LAND, from its having been the scene of our Lord and Saviour's life and sufferings. This country is likewise called the LAND OF CANAAN and the LAND OF PROMISE. Its northern extremity consists of a ridge of mountains, called Lebanon, and Anti-Lebanon, separating it from Syria ; its eastern boundary is another ridge of mountains, the northern end of which is denominated Hermon. This ridge extends in a bending line southward to the Salt or Dead Sea. The wilderness of Zin, and the land of the Amalekites, or Arabia Petræa, lie on its southern side ; and on the west it is bounded by the Mediterranean, or the Great Sea. It was formerly so fertile, that it was termed the *land flowing with milk and honey* ; but, through the indolence of its present inhabitants, little more than the spontaneous productions of the soil grow there. Jerusalem was its principal town. Its principal river was the Jordan, flowing from Lebanon in almost a direct line southerly, through the lake of Chinnereth to the Dead Sea ; and it was full of mountains,

the sides of which, terraced, were made exceedingly productive. Joshua divided the land into twelve parts among all the tribes ; but after the death of Solomon, this division still remaining, it was separated into two principalities or kingdoms, those of Israel and Judah. One of these was overthrown by the king of Assyria, about seven hundred and twenty years before Christ ; the other by Nebuchadnezzar, for a period of seventy years, about a hundred and fourteen years later.

THE WILDERNESS OF JUDEA was a wild and desert country along the southern coast of the Jordan, east of Jerusalem—a stony and desolate region, of most savage aspect. Here John the Baptist first preached, and here Christ was tempted of the devil, Matt. 3 : 4 ; Luke 4.

JUDGES, the supreme magistrates who governed the Israelites from Joshua to the time of Saul, during three hundred and thirty-nine years. Their authority was extensive, but less than that of kings. They were not hereditary ; they had no absolute power of life and death ; they never undertook war, except when called to it by God, or by the people ; they exacted no tribute ; there were intervals sometimes of considerable length between the judges, their office and work being extraordinary, and designed for particular exigencies ; they used no sceptre or diadem ; they could not make laws, but were to take care only that those enacted by Moses were observed. [See JEWS.]

A court of judges and officers was appointed for every city by the law of Moses, Deut. 16 : 18 ; to whom small matters of difference



were referred. Every tribe had also a prince or a judge, whose office seems to have been military ; and those were the elders or the judges of the congregation, seventy in number, Num. 11 : 16, 17, 24, 25.

THE BOOK OF JUDGES is a canonical part of the Old Testament, containing the history of the people of Israel under the judges ; probably it is a collection of several smaller histories, at first separate, but brought together by Samuel, or Ezra. It was written before David's time ; the description of Jerusalem, 1 : 21, was not true after that monarch took possession of it. The last five chapters are a kind of appendix to the book, relating several memorable transactions which took place in the time of the judges.

JUDGMENT HALL, or pretorium, the name given the residence of the Roman governor at Jerusalem, or rather perhaps to the open court before it, where he was accustomed to administer justice, and where Jesus was arraigned, Mark 15 : 16 ; John 18 : 28 ; 19 : 9.

JUDGMENT, DAY OF, the period terminating the present dispensation of grace towards fallen man, and fixing the everlasting destiny of men and angels, Matt. 25 : 31—46 ; 1 Cor. 15 : 24—26 ; 1 Thess. 4 : 14. Of this day there are various predictions in the divine word. Its proceedings will be conducted by Jesus Christ, as a part of the work entrusted to him as the Mediator, on behalf of man ; they will in all probability extend over a long tract of time, day being used for a time of indefinite length. *Every one of us must give account of*

*himself unto God.* One great object of this account is to vindicate the divine proceedings, and to show how righteously God deals with all men according to their deeds. The scene will be indescribably awful. Nothing of terror or magnificence hitherto beheld — no glory of the rising sun after a night of darkness and storm — no convulsions of the earth — no wide irruption of waters — no flaming comet dragging its burning train over half the heaven, can convey an adequate conception of its bright and irresistible devastation, 2 Thess. 1 : 7, 8 ; 2 Pet. 3 : 10. The secrets of all hearts will be unveiled, the works of all laid open, the last reluctant sinner will be separated from the congregation of the righteous, Psa. 1 : 5 ; and inflexible justice, often disregarded, derided, and defied, utter their eternal doom ! To the saints this will be a day of glory and honor. They will be publicly acknowledged by the Saviour, justified from every accusation laid against them, invested with immortal bodies, presented by Christ to the Father, and admitted to the highest felicity in the immediate presence of God and the Lamb forever. "Saviour, hasten thine appearing !" *Even so come, Lord Jesus.* [See DAY OF JUDGMENT AND DAY OF SALVATION, and GLIMPSE INTO THE WORLD TO COME, by Mass. S. S. Society.]

THE JUDGMENT is sometimes used for the court of judges, or the synagogue tribunals among the Jews, which tried religious questions, and had the power of inflicting light punishments, as the punishment of stripes, Matt. 5 : 22.

JU'LI-US, the centurion who conducted Paul as a prisoner to Rome, and treated him with much consideration and kindness, Acts 27 : 1—3.

JU'NI-PER, viz., 1 Kings 19 : 4, 5 ; Job 30 : 4, and Psa. 120 : 4. The word in the original is *Rethem*, which, in the Syriac version, is rendered *turpentine-tree* ; and the Chaldee paraphrase renders it *broom*. The Septuagint renders these passages, the first, as appears from 5 : 6, simply “a plant ;” the second, “root of wood ;” and the third, “coals of the desert.” Our knowledge of the natural history of the East is as yet far too limited to enable us to say anything decisive on what the juniper really was.

JU'PITER, the supreme God of the Grecian and Roman mythology, Acts 14 : 12.

JUS'TICE, denotes, 1. The essential perfection of God, by which, both in himself and in all his proceedings with his creatures, he is inflexibly righteous and true, Psa. 89 : 14. 2. The political virtue which renders to every man his due ; and is either distributive, viz., what concerns princes, magistrates, Job 29 : 14, or communicative, viz., what concerns the dealings of persons with each other, Gen. 18 : 19.

In administering justice among the Jews, certain laws and rules were observed, which may illustrate a few passages of Scripture. The accused and accuser both appeared before the court ; the former, called *Satan*, or the adversary, stood at the right hand of the accused ; the latter, when the cause was of consequence, appeared with dishevelled hair, and mourning garments, Psa. 109 : 6 ;

Zech. 3 : 1—3. Two or three witnesses were necessary to establish a charge, and these were sworn to the truth of their allegations, Deut. 19 : 15 ; Matt. 26 : 63. The lot was sometimes used to determine points of difficulty, Prov. 18 : 18 ; the Urim and Thummim were anciently resorted to, Josh. 7 : 14—24 ; 1 Sam. 14. The sentence was pronounced and executed immediately, Josh. 7 : 22 ; 1 Sam. 22 : 18 ; 1 Kings 2 : 23 ; Mark 14 : 65. The accused person sometimes was elevated to a high place in the court, that all might see him, 1 Kings 21 : 9. The accuser and witnesses also stood, Matt. 12 : 42 ; Acts 25 : 7. Sometimes the torture was applied to obtain a confession, Acts 22 : 24. The sentence of the court was often given by black and white stones, or shells, Rev. 2 : 17. When the criminal was condemned, if the case was capital, the witnesses put their hands upon his head, saying, “Thy blood be upon thine own head,” Matt. 27 : 25 ; his hands were bound with cords, and his feet with fetters, 2 Sam. 3 : 34. There are many instances, in the Scriptures, of the fearful promptitude with which sentences were executed ; and still, in the judicial proceedings of eastern rulers, as soon as suspicion is entertained, or offence given, the unhappy victim receives the messenger of death, and is instantly executed in silence and solitude, 2 Kings 6 : 32 ; Prov. 16 : 14. The public executioner sometimes resides, by virtue of his office, in the royal palace.

JUSTIFICATION, the acquittal of an accused person, or pronouncing him innocent or righteous in respect of any charge laid against

him. In theological discussion, justification is pronouncing a man righteous, not because he has not sinned, but because there is imputed to him, or placed to his account, the righteousness of another, even of Christ. It includes pardon, and is very nearly synonymous with it; though there is this one difference, pardon merely prevents condemnation, justification restores to the favor of God, and bestows a title to eternal life. Still, however, the terms pardon and justification are used as synonymous, Acts 13 : 38, 39, and Rom. 4 : 5—8. Justification takes place when a sinner believes in Christ, Rom. 5 : 1. Justification does not consist in the impression, manifestation, or persuasion, that we are justified; whatever we are so persuaded of, if it be true at all, must be true before its discovery to us. Justification is the act of divine grace, whereby, on account of Christ's obedience, a sinner is accepted of God, and dealt with as though he had not sinned. Its results are peace with God, Rom. 5 : 1; James 2 : 23; adoption into the family of God Rom. 8 : 17; and the indwelling

of the Holy Spirit, Acts 2 : 38; Gal. 4 : 6. Thus are produced tranquillity of conscience, Rom. 8 : 15, 16; power over sin, Rom. 8 : 1; and a joyous hope of heaven, Rom. 15 : 13.

The ground of justification is exclusively the all-sufficient and perfect work of Jesus Christ, Jer. 23 : 6; Rom. 3 : 20—22; 5 : 9, 18, 19; 10 : 3—10; 1 Cor. 1 : 30. Christ graciously undertook to bear our sins, which were accordingly imputed to him, or placed to his account, so that he was dealt with by God as the offender, 2 Cor. 5 : 19. Sinners who believe in Christ, by virtue of their union with him, are dealt with as partakers of his righteousness. He has endured on their behalf the penalty of the law; they become, through the abundant grace of God, the acknowledged objects of his favor.

JUSTUS, the surname of Joseph Barsabas, Acts 1 : 23. Also the name of a Christian at Corinth, with whom Paul lodged, Acts 18 : 7. Also the name of a converted Jew who was with Paul at Rome when he wrote the Epistle to the Colossians, Col. 4 : 11.

## K.

KADESH-BARNE-A, a city on the south-eastern border of the promised land, celebrated as the place from whence the Israelites in their journey from Egypt to Canaan were twice sent back when they were on the point of entering the land to be given them to possess, Num. 13 : 26; 14 : 25; 20 : 14—22. It was from Kadesh that the spies entered Canaan. Here

Miriam died. At the second visit of the Israelites a supply of water was miraculously furnished. It was from this place that Moses sent a message to the king of Edom, asking permission to pass through his territory, which was refused, Num. 20 : 1—11, 14—21. The lot falling to Judah reached to this place, Josh 15 : 3. It lay about midway between

Mount Hor, where Aaron died, and the southern extremity of the Dead Sea. Some have thought, but without reason, that there were more places than one of this name.

KAD'MON-ITES, one of the nations of Canaan, which dwelt, as is supposed, in the north-east part of Palestine, under Mount Hermon, when Abraham dwelt in that country, Gen. 15:19, or, as some suppose, the name denotes an *eastern people*, and was applied to all who lived on the east of the Jordan, rather than to any distinct nation.

KA'NAH, the name of a brook which formed the boundary between Ephraim and Manasseh, and fell into the Mediterranean a little south of Cesarea, Josh. 16:8; 17:9.

2. KANAH, the name of a city in the tribe of Asher, Josh. 19:24, 28. Supposed to be the same as Cana of Galilee, John 2:1.

KE'DAR, *black*, son of Ishmael, Gen. 25:13, and father of an Arabian tribe, who dwelt principally in the south of Arabia Deserta, which is sometimes in Scripture called Kedar, Psal. 120:5.

KEDE-MOTH, a city in the tribe of Reuben, Josh. 13:15, near the river Arnon, which gave its name to the wilderness of Kedemoth, from whence Moses sent messengers of peace to Sihon, king of Heshbon, the southern frontier of whose kingdom, and the boundary between the kingdom of the Ammonites and the Moabites, was the Arnon, Deut. 2:26.

KE'DESH, a city in the tribe of Judah, Josh. 15:23; also a city in the tribe of Naphtali, Josh. 19:37. It was a city of the

Levites, and one of the six cities of refuge, Josh. 20:7. It was the city of which Barak, a deliverer and judge of Israel, was a native, Judg. 4:6.

KE'DRON. [See KIDRON.]

KEI'LAH, a city of Judah, about twenty miles south-west from Jerusalem, Josh. 15:44. When the city was besieged by the Philistines, David relieved it, but would have been delivered into the hands of Saul by the inhabitants, if he had not made a timely escape, 1 Sam. 23:1—13. It was a considerable city in the time of Nehemiah, Neh. 3:17, 18.

KE-MU'EL, the third son of Abraham's brother Nahor, and the grandfather of Laban and Rebekah, Gen. 22:21, 23; 24:15.

KEN'NATH, a city of Gilead, in the time of Moses, conquered by Nobah, a chief of the tribe of Manasseh, and called by his name, Num. 32:42.

KEN'NAZ, a descendant of Esau, Gen. 36:15. Also the name of the brother of Caleb, and father of Othniel, Josh. 15:17.

KENITES, people who dwelt westward of the Dead Sea, and extended themselves pretty far into Arabia Petrea, Judg. 1:16; 1 Chron. 2:55; 1 Sam. 15:6. In Saul's time the Kenites were mingled with the Amalekites. The lands of the Kenites were in Judah's lot. The Kenites dwelt in mountains and rocks almost inaccessible, Num. 24:21; but they were reduced to subjection and captivity, according to Balaam's prophecy.

KEN'NIZ-ITES, an ancient people of Canaan, whose land God promised to the descendants of



Abraham, Gen. 15 : 19. They are supposed to have dwelt in the mountains south of Judah.

KER'CHIEFS, women's veils, or head-dresses of the false prophetesses, Ezek. 13 : 18.

KE-TU'RAH, Abraham's second wife, by whom he had six sons, Gen. 25. This marriage of Abraham is supposed to have taken place after the death of Sarah. Obvious difficulties, however, in this view, have led good commentators to suggest that Keturah, like Hagar, might have been a sort of second wife to Abraham during Sarah's life, though, to avoid interrupting the leading narrative, the historian does not advert to her or her children till after Sarah's death and burial. There would have been no violation of the then received laws of morality in such matters, for Abraham to have taken Keturah to wife at this earlier period.

KEY, an instrument to open a lock, Judg. 3 : 25. Doors and trunks were usually closed with bands ; keys loosened them in a manner different from our keys. A key is used figuratively for the gift of interpreting Scripture ; for the whole of the gospel administration, with respect both to the publishing of its doctrine, and the dispensing its ordinances, Matt. 16 : 19 ; also for government and power, Isa. 22 : 22. Jesus Christ has *the key of hades*, the invisible world, *and of death*, Rev. 1 : 18 ; that is, he brings to the grave, or delivers from it, as and when he pleases.

KIB'ROTH-HAT-TA'A-VAH, *the graves of lust*, an encampment of the Israelites, where the people demanded flesh, and were sup-

plied with quails in great abundance, Num. 11 : 34.

KID'RON, a brook, or, as some think, a winter torrent, running through the valley on the east of Jerusalem, between it and the mount of Olives. At the southwest corner of the city it turns to the south, and runs to the Dead Sea, 1 Kings 15 : 13. The garden at the foot of Olivet, where Christ and his disciples often resorted, lay on the eastern side of this brook, John 18 : 1, 2.

KIN, KINS'MAN, a relation by blood, Ruth 2 : 20.

KINE, the plural of cow, Gen. 41 : 2.

KING, the title of a ruler or governor of a country ; applied in Scripture to the chief of a tribe, or the governor of a city, however small, and hence we find a number of kings associated in the wars there mentioned, Gen. 36 : 31 ; Josh. 12 : 24 ; 1 Kings 20 : 1, 16. Moses is called a king in Jeshurun, Deut. 33 : 5. The title is given to God as the supreme ruler and governor of the world, Psal. 44 : 4 ; to Christ in his divine nature, 1 Tim 1 : 17, and as the head of the church, Psal. 2 : 2 ; and also to Christians, who are the heirs of the kingdom of heaven, Rev. 1 : 6.

KING'DOM, a word variously applied in the Scripture, Psal. 103 : 19. Dan. 4 : 3, describes God's universal empire over all creatures. The phrase *kingdom of heaven*, in the gospels, manifestly alludes to the predicted character of that dispensation which Jesus Christ should set up, Dan. 2 : 44 ; 7 : 13, 14 ; Micah 4 : 6, 7. This kingdom, typified by the Jewish theocracy, was declared by John Baptist, and by Christ and his disciples in the days of his flesh,

to be at hand ; but it did not come with power, till Jesus rose from the dead, and *sat down on the right hand of the Majesty on high*, Psa. 2 : 6 ; Acts 2 : 32—36. Concerning this kingdom, or as it must be understood, his church, Christ says, John 18 : 36, 37, it is *not of this world*, it is not of worldly origin, not supported by worldly power ; it recognizes not mere worldly men as its subjects ; it exists not for worldly ends. Its privileges are spiritual, its laws are holy, its objects are heavenly. All belong to it who have tasted that the Lord is gracious.

There is an apparent contradiction between 1 Cor. 15 : 28, and such passages as Luke 1 : 32, 33, but it is only apparent. The kingdom of Christ, as a mediatorial instrumentality for saving men, must of course terminate when that purpose is accomplished, but his reign as the Son of God associated with his Father in the government of all worlds, will never cease.

Moses, though the polity he founded was that of a sacerdotal republic, anticipated a not very distant departure from his institutions in this particular, Deut. 17 : 14, and the fact justified these anticipations, 1 Sam. 8. When the people had a king, however, he reigned not in his own right, nor in that which the people conceded, but as the *Lord's anointed*. The priest and the prophet interfered with his movements. He was the representative of the theocracy established over the people, and had to take instructions frequently from the ministers of God, 1 Sam. 28 : 6 ; 2 Sam. 2 : 1 ; 1 Kings 22 : 7—29, with a multitude of other pas-

sages in the history of Jewish kings. The figment of divine right in royalty, or the divine right of particular individuals, or a particular race, to reign in any land, derives no sanction from Scripture.

KINGS, BOOKS OF, two canonical books of the Old Testament ; so called, because they contain the history of the kings of Israel and Judah, from the beginning of Solomon's reign down to the Babylonish captivity, for the space of near six hundred years. The two books of Samuel are called, in the Septuagint and Vulgate, the first and second books of Kings. These records were probably written by contemporary prophets. They are mentioned as written by different persons in various parts of Scripture. Thus, Solomon's history, 1 Kings 11 : 41 ; Rehoboam's, 2 Chron. 12 : 15 ; Jehoshaphat's, 2 Chron. 20 : 34 ; Uzziah and Hezekiah's, 2 Chron. 26 : 22 ; 32 : 32. Perhaps the books were compiled by one person from the public records, kept by different prophets in succession. At what time they were so compiled is open to considerable dispute among learned men. A very close affinity between several passages in these books and passages in Jeremiah's prophecy, incline some to the opinion that they were compiled as late as the reign of Evil-Merodach, who ascended his throne B. C. 562 years.

Apparent contradictions in these books to each other or to other books in several matters, which a careful reader will discover, may be traced to corruptions of the text in copying, e.g., 1 Kings 4 : 26 ; 2 Chron. 9 : 25 ; 1 Kings 9 :

23 ; 2 Chron. 8 : 10 ; or they may be reconciled by a careful attention to the language employed. 1 Kings 7 : 15 ; 2 Chron. 3 : 15 ; one of these passages speaks of the length of the pillars separately, the other speaks of their length together. 1 Kings 15 : 10 ; 2 Chron. 13 : 2 ; in the former passage the word translated *mother* means *grandmother* ; in the latter it means mother properly so called. Words denoting domestic relationship are often indefinite in their import.

KIR, a fortified city of Moab, probably the modern Kerek, Isa. 15 : 1. It is situated on a hill, and commands a view of the Dead Sea, and also of Jerusalem in clear weather.

2. KIR, a country to which the king of Assyria sent the conquered people of Damascus, 2 Kings 16 : 9 ; Isa. 22 : 6 ; Am. 1 : 5. Supposed to have been a country of Media, on the river Cyrus, now called Kur, which flows into the Caspian Sea, after being joined by the Araxes.

KIR'JATH, a word signifying a town, frequently found in composition, as in the following instances, viz. :

KIR'JATH-A-IM, a town east of the Jordan, the ancient residence of the Emins, Gen. 14 : 5. Also a city of Naphtali, 1 Chron. 6 : 76. Also a city of Moab, Deut. 2 : 9—11.

KIR'JATH-AR'BA. [See HEBRON.]

KIR'JATH-HU'ZOTH, a city of Moab, Num. 22 : 39.

KIR'JATH-JEA-RIM, a city of the Gibeonites, about nine miles from Jerusalem on the way to Lydda. It was here that the ark was lodged in the house of Abina-

dab, until removed to Jerusalem by David, 1 Chron. ch. 13.

KIR'JATH-SE'PHER, *the city of books*, a city in the tribe of Judah given to Caleb, and taken by Othniel, to whom Caleb gave his daughter Achsa, in marriage as a reward, Josh. 15 : 15 ; Judges 1 : 11. [See DEBIR.]

KISH'ON, a brook, several sources of which have been ascertained as it is thought, most of them near or in Mount Tabor. The brook passes through the valley of Jezreel to the south-east corner of the bay of Acre. It was a mountain torrent, which swelled exceedingly upon sudden rains. as at the destruction of Sisera's host.

KISS, a mark of friendship, Heb. 13 : 24 ; adoration, homage, respect, Psalms. 2 : 12 ; Luke 7 : 45. Paul speaks frequently of the *kiss of peace* or *charity*, which was in use among believers, and was given by them to one another publicly in their religious assemblies, as a token of charity and union. Kissing the feet is expressive in eastern countries of exuberant gratitude or reverence, and was sometimes carried so far as that the print of a certain person's feet was kissed. Brahmins in the East Indies even now receive from natives the most abject of these indications of reverence.

KITE, a species of falcon, remarkable for sharp-sightedness, Job 28 : 7. The word rendered *vulture* is properly the glade or kite. In Isa. 13 : 22 ; Jer. 50 : 39, Bochart says jackals are intended, but the context in each place, and especially the last, determines the meaning to an unclean bird, probably the kite. Kites were abundant in Egypt,

and no doubt in Palestine also. They are a weak and cowardly bird, feeding on carrion, fish, insects, and small birds. [See CHILD'S COMMENTATOR, vol. 1, p. 284, by Mass. S. S. Society.]

**KNEADING-TROUGH**, small wooden bowls, for the preparation of dough for baking, easily packed and carried on a journey, Exod. 12 : 34. The Arabs use for this purpose a circular piece of leather which, by a drawing-string, can be converted into a bag, in which they can carry their dough and bread when baked.

**KNOP**, part of the ornamental work of the golden candlestick, the form of which is unknown, Exod. 25 : 31—34.

**KO'HATH**, *assembly*, second son of Levi, Gen. 46 : 11, head of the Kohathites, appointed to carry the ark and sacred vessels of the tabernacle, during the march of the Israelites in the wilderness, Exod. 6 : 16 ; Num. 4 : 4—6.

**KO'RAH**, son of Izhar, grand-

son of Levi, and cousin of Moses and Aaron ; who, being dissatisfied with the rank he held as a Levite, and envying the authority of his relations, formed a party against them, in which he engaged Dathan, Abiram, and On, of Reuben's tribe, with two hundred and fifty of the principal men from other tribes. The people to a very considerable extent sympathized with the conspirators, because the first-born throughout their tribes had been deprived of sacerdotal rights in favor of the tribe of Levi. Reuben's tribe might think to regain the distinction of the first-born of their father Jacob, to which Joseph had been preferred. The sons of Korah were appointed by David to guard the doors of the temple, and to take a leading part in the praises of God, 1 Chron. 9 : 19. To them several psalms, 44—49 ; 84, 85, 87, and 88, are inscribed, probably as suited to that part of the service over which they presided.

## L.

**LA'BAN**, son of Bethuel, grandson of Nahor, brother of Rebekah, and father of Rachel and Leah, Gen. 28. [See JACOB.] The first thing we hear of him is his accommodating Abraham's servant when he was seeking a wife for Isaac ; perhaps he was induced to this, partly by the bracelets and the ear-ring which the servant had already given to his sister. Certainly his subsequent history exhibits anything but the man of generosity. He professed religion, but was covetous and supersti-

tious, bent only on advancing his own interests, Gen. 29 ; 30 ; 31.

**LA'CHISH**, a city in the south of the tribe of Judah, Josh. 10 : 23. Sennacherib besieged but did not conquer it, and from thence he sent Rabshakeh against Jerusalem, 2 Kings 18 : 17 ; 19 : 8 ; 2 Chron. 32 : 9. Idolatrous worship among the people of God commenced at this place, Mich. 1 : 13. It was a place of some note four hundred years after Christ.

**LA'ISH**. [See DAN.]

**LAKE**, a large collection of



water surrounded by land, generally called by the Jews a sea. The principal lakes in Palestine were MEROM, at the head of the Jordan, in spring about seven miles long, and three and a half broad; GENNESARET, through which the Jordan passes, about eleven or twelve miles long, and five or six broad, called also the Lake of Tiberias, and the Sea of Galilee; the DEAD SEA, called also the *Salt Sea*, *Sea of Sodom*, and Asphaltic Lake, about forty miles long, and ten miles broad. [See JORDAN AND THE DEAD SEA, by Mass. S. S. Society.]

LAKE OF FIRE, a name given to the place of future eternal punishment, Rev. 19: 20; 21: 8.

LAMB, the young of a sheep. Lambs of the first year, without blemish, were required to be offered in sacrifice, especially in the Passover, Exod. 12: 3—5. Christ is called THE LAMB OF GOD, John 1: 29, as fulfilling, in the offering up of himself as a sacrifice for the sins of the world, the typical offerings under the law, and the prophecies which exhibit the ground upon which sin may be forgiven, Isa. 53: 4—9. In the book of Revelation, Christ is represented as a lamb that had been slain, standing upon Mount Zion, Rev. 5: 6; 12: 11. [See CHILD'S COMMENTATOR, vol. 4, pp. 303 and 304, by Mass. S. S. Society.]

LA'MECH, a descendant of Cain, son of Methusael, and father of Jubal, Jubal, Tubal-cain, and Naamah, Gen. 4: 18, &c. The mention of him is connected with the circumstance of his having taken more than one wife, so that polygamy is thought to have

originated with him. Perhaps his language, Gen. 4: 23, 24, should be understood as an inquiry rather than a declaration, and may indicate his struggling against the power of conscience, on account of some iniquity with which it charged him. It is a poetic address, the first and only example of antediluvian poetry, and very obscure. Lowth conjectures that Lamech had killed a man in self-defence, and intended to remove the apprehensions of his wives by contrasting an excusable homicide with the unprovoked fratricide of Cain, and assuring them that if such a murderer had been spared, he could be in no danger, either from God or from the friends of the deceased.

2. LAMECH, son of Methuselah, and father of Noah, Gen. 5: 25. He lived seven hundred and seventy-seven years, and died about five years before the flood.

LAMENTATIONS, a mournful poem, composed by Jeremiah, in acrostic verse, upon the destruction of Jerusalem by Nebuchadnezzar; called in Hebrew ECHA, from the word it begins with. A similar book, on the death of Josiah, is supposed to have been lost, 2 Chron. 35: 25. In the first two chapters of the extant book, Jeremiah describes the calamities of the siege of Jerusalem; in the third, he deplores the persecutions he himself had suffered; the fourth turns upon the ruin of the city and temple, and the misfortunes of Zedekiah; the fifth is a prayer for the Jews in their dispersion and captivity. At the end of the poem he speaks of the cruelty of the Edomites, who had insulted Jerusalem in her misery, and contributed to her demolition;

and whom he threatens with the wrath of God. The style is lively, pathetic, moving, and tender. "One would think," says Dr. South, "that every letter was written with a tear, every word with the noise of a broken heart." Every chapter, except the third, consists of twenty-two verses, each beginning with a different letter, the Hebrew alphabet being thus passed through in succession. The third chapter, of sixty-six verses, differs from the rest, in that three verses successively begin with the same letter. In Psa. 119, the same peculiarity is observable, every verse in sections of eight commencing in the same manner. It has been supposed, from the reckoning which Josephus makes of Old Testament books, that the Lamentations were regarded as a part of the book of Jeremiah. Modern Jews place it with the Hagiographa, with Ruth, Esther, Ecclesiastes, and Song of Solomon, attributing it not to the spirit of prophecy, but still to the Spirit of God, whose inspiration, as they thought, was not always prophetic.

**LAMP.** The houses in the East were lighted with lamps; hence lamps are frequently mentioned in Scripture, and they are often used figuratively. It was the custom to burn lamps all night, and this custom, together with the effect of a lamp's going out, or being extinguished, supplies various figures, 2 Sam. 21: 17; Prov. 13: 9; 20: 20. An enduring and unbroken succession is indicated by the symbol of the keeping up of such a light, 1 Kings 11: 36; 15: 4; Psa. 132: 17. They were usually placed on

a high stand rising from the ground, and were often burned in every apartment. Hence the force of Job 18: 5, 6; 21: 17; Jer. 25: 10, as images of perfect desolation. *Candle* is improperly used for lamp in these and many other passages. Prosperity is indicated by a burning lamp, 1 Kings 11: 36; Job 29: 2, 3.

**LANDMARKS**, anything set up to preserve the boundaries between estates. To remove such marks was like forging, altering, or destroying a modern deed, and a crime severely punished, Deut. 19: 14; 27: 17. [See CHILD'S COMMENTATOR, vol. 1, p. 417, by Mass. S. S. Society.]

**LANGUAGE**, in general, denotes those articulate sounds by which men express their thoughts. Moses represents Adam and Eve, immediately on their creation, as using a language, and imposing names on things, the knowledge of the nature of which, since the names are often descriptive, they must have had immediately from God. A minute study of the different languages now used, and especially of oriental languages, produces the conviction that all must have sprung from one source, and most probably that source was the Hebrew, though perhaps in a less artificial state than we have it in now.

The confusion of language at Babel has given rise to considerable discussion among learned men. Some think new languages were not then formed, but that only different dialects or varieties in pronouncing the same words then obtained, which they say was a gradual, not a sudden, thing. This view, however, seems con-

trary to the plain letter and sense of the inspired narrative; and whose conjectures are safe when this narrative is forsaken? By this means the Most High ensured the dispersion of men in various directions, the thing they wanted to avoid.

The event, according to the common chronology, is placed about one hundred years after the flood, which however seems much too early, when we think of the previous history. The Septuagint places it five hundred and thirty years after the flood. Dr. Hales, who follows nearly the chronology of Josephus in this particular, gives six hundred years after the flood as its proper date. Mr. Wallace, in a valuable dissertation on the true age of the world, 1844, extends the period to eight centuries after the flood. This, by the way, is but a specimen of the conflicting statements everywhere made in relation to the early chronology of the world.

LA-OD-I-CE'A, an ancient city lying on the confines of Lydia and Phrygia, upon the river Lycus, near Colosse. The city anciently was exceedingly wealthy and populous. Its growing indifference to religion, towards the close of the first century, occasioned the bitter sentence of our Lord, Rev. 3 : 16, and now it is described as utterly desolate, without inhabitants, the den only of wolves, jackals, and foxes. [See CHILD'S COMMENTATOR, vol. 4, p. 532, by Mass. S. S. Society.]

LAP'WING, reckoned by Moses among the unclean birds of Palestine; supposed to be the Hoopoe, remarkable for a beautiful fan-shaped crest, tipped with white and black, which it can elevate

or depress at pleasure, Levit. 11 : 19.

LAP'PED, spoken of a peculiar mode of drinking with the hand, Judges 7 : 6, 7. It is said that the Hottentots drink in this manner, throwing the water from their hands into their mouths, frequently without spilling a drop.

LA-SE'A, a maritime city of Crete, near which Paul sailed on his voyage to Rome, Acts 27 : 8.

LATCH'ET, the fastening by which the sandal was secured to the foot. It was the duty of servants to unloosen this for their masters when they laid aside their sandals; and John the Baptist expressed a deep sense of his inferiority, when he said that he was unworthy to do this for Christ, Matt. 3 : 11.

LATTICE, the railing or balustrade of open work round the terraces and balconies in eastern houses, 2 Kings 1 : 2. It also signifies a net-work covering of a window, Judges 5 : 28. [See CHILD'S COMMENTATOR, vol. 3, p. 8, by Mass. S. S. Society.]

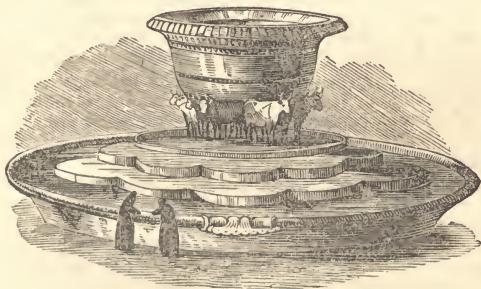
LAUD, to praise or celebrate with songs, Rom. 15 : 11.

LAW, a rule of conduct, either natural or positive. Natural law is founded on the nature of things, and is therefore immutable, comprising our duty to God, our neighbor, and ourselves, Exod. 20; positive law is the law given for certain circumstances in which creatures may happen to be. It is the expression of the will of the governor in reference to creatures in such circumstances. Thus the law requiring us to worship God is moral; that which requires this worship on a particular day, or in a particular form, is positive.

The term sometimes, and especially in the Psalms, denotes the whole revealed will of God. Sometimes, as Matt. 12 : 5, John 1 : 17, Acts 25 : 8, it denotes the Mosaic institutions in contradistinction from the gospel. Frequently it is used in a restricted sense for the ritual or ceremonial observances of Judaism, Eph. 2 : 15; Heb. 10 : 1; and often for the decalogue or ten commandments, given on Mount Sinai, Matt. 5 : 17; Luke 10 : 27. Law is used in the second of these senses when its abrogation by Jesus Christ is spoken of. Ritual appointments are abolished and set aside by the work of the Redeemer. The law given by Moses to the Israelites recognized as its fundamental principles, 1. That Jehovah alone was the God of that people, and their invisible King. 2. That the

nation was his property, so that the people were not to mingle themselves with foreign nations, not the subjects of the theocracy. 3. That the whole land was to be so divided as that every family should have a freehold. The poor were mercifully considered, but beggars are never mentioned. Lawyers are not mentioned in the Old Testament. Those referred to in the New were a class of persons whose office it was to study and expound the law, Matt. 22 : 35; Luke 11 : 52.

LA'VER, a large circular basin of brass, made out of the ornaments presented by the women to the tabernacle, Exod. 38 : 8; 40 : 7, in which the priests were accustomed to wash their hands when about to perform their duties. Solomon constructed one for the temple, which stood on



twelve brazen oxen, 1 Kings 7 : 23—44; 2 Chron. 4 : 6.

LAZ'ARUS, the brother of Martha and Mary, of Bethany, an intimate friend of the Saviour, by whom he was raised from the dead after he had been four days

buried—a miracle by which the divine authority of the whole evangelical record is fully established, John, chap. 11. [See CHILD'S COMMENTATOR, vol. 4, pp. 343—346, SACRED SCENES, chap. 8, THE FAMILY JESUS



LOVED, and THE HAPPY FAMILY MADE HAPPIER, by Mass. S. S. Society.]

2. LAZARUS, a poor man, whose miserable life and happy death, in contrast with the luxury and final condemnation of a rich sensualist, are introduced by our Saviour with a beautiful and most instructive parable, the object of which is to exhibit the final tendency of piety and irreligion, Luke 16 : 19—31. [See LISCO ON THE PARABLES, chapter 33, and PARABLES EXPLAINED, p. 172, by Mass. S. S. Society.]

LEAD, a well-known metal, often mentioned in the Old Testament, Job 19 : 23, 24. Lead was anciently used for tablets on which to inscribe what was intended to be durable. Tacitus, Pliny, and Pausanias, all mention this fact ; and probably, in the East, the custom of writing on lead may have been much more ancient. Some, however, think that Job refers to a heavy and durable plaster, upon which, when it was soft, inscriptions were easily traced, while, as the substance hardened, they would be indelible. The words of Job have been paraphrased, however, " May the pen be iron, and the ink lead, with which they are written on an everlasting rock ;" or, " Let them not be written with ordinary perishable materials." Lead was formerly used instead of quicksilver, in refining the more valuable metals, Jer. 6 : 29.

LEAGUE, an alliance or treaty between princes or states, Josh 9 : 15 ; Judges 2 : 2.

LE'AH, eldest daughter of Laban, and first wife of Jacob, Gen. 29 : 16—25.

LEASTING, an obsolete word

which signifies lying, Psa. 4 : 2 ; 5 : 6.

LEAVEN, in a figurative sense, denotes doctrine, either true or false ; because, as leaven changes and transforms into its own nature what is mixed up with it, so does true or false doctrine affect the conduct. Thus the gospel is compared to leaven, Matt. 13 : 33. Erroneous doctrines are also similarly compared, Matt. 16 : 6—12 ; 1 Cor. 5 : 6. During the seven days of the passover, Exod. 12 : 15—19, no leaven was to be so much as seen, much less used. God forbade, Exod. 34 : 25, Lev. 2 : 1, the offering leaven or honey in his sacrifice.

LEB-BE'US and THAD-DE'US, surnames of the apostle Jude. [See JUDE.]

LE-BON'AH, a town belonging to the tribe of Ephraim, near Shiloh, supposed to be represented by the village of Lubban or Leban, about nineteen miles north of Jerusalem, Judges 21 : 19.

LEB'A-NON, a celebrated mountain, the highest of two great ranges of mountains, known as Libanus and Anti-Libanus. The western range is properly Libanus ; the eastern is the Anti-Libanus. Between them is a long valley, called Coelo-Syria, or Hollow Syria, and, Josh. 11 : 17, the valley of Lebanon. De la Roque thinks that Lebanon is higher than the Alps or Pyrenees. The cedars of this mountain were very famous ; the palace built by Solomon at Jerusalem was called the house of the forest of Lebanon, 1 Kings 7 : 2. Its cedar trees are now comparatively few ; its height, however, continues, and still its summit is covered with snow, the white appearance of

which probably gained for the mountain its name, denoting *whiteness*. Its forests and fertility afford striking images to the prophets, Isa. 40 : 16 ; 25 : 4. [See SCRIPTURE MOUNTAINS, pp. 98—110, and CEDARS OF LEBANON, by Mass. S. S. Soc.]



LEECH. [See HORSE-LEECH.]

LEEK, a bulbous plant like the onion ; it was cultivated and esteemed from the earliest times in Egypt ; the inhabitants are fond of eating it raw, as sauce for their roasted meat. The poor people eat it with bread, especially for breakfast. It is thought, however, that the leek in Num. 11 : 5 is rather the succory or endive.

LEES, the sediment of wine, Isa. 25 : 6, used figuratively for the vilest of people, Jer. 48 : 11 ; also for men hardened and careless in sin, Zeph. 1 : 12 ; also for the extremity of divine wrath inflicted upon a nation, Psa. 75 : 8 ; Isa. 51 : 17 ; Ezek. 23 : 34.

LE'GION, in the Roman military, was a body of foot soldiers which consisted of ten cohorts, or

six thousand men. A legion of devils is mentioned, Mark 5 : 9 ; of angels, Matt. 26 : 53.

LE'HI, a place in the tribe of Judah, where Samson slew a thousand Philistines with the jaw-bone of an ass, Judges 15 : 9. After this exploit he was thirsty, and a fountain miraculously sprung up, not, apparently, from the jaw-bone, but in the place where he had cast it in his weariness, which he called Enhakkore, and which may perhaps exist even at the present day, Judges 15 : 18, 19.

LEM'U-EL, supposed to be a familiar name of Solomon, Prov. 31 : 1.

LENTILES, a kind of grain or pease, of which a coarse kind of food used to be made. The lentiles of Egypt were greatly esteemed ;

they were stewed down with oil and garlic, thus dissolving into a mass, and making a pottage of a chocolate or reddish color, Gen. 25 : 30.

LEOP'ARD, a wild beast, full of spots, exceedingly swift, subtle, and fierce. Its ambuscades are most artfully arranged, by which means other beasts are caught and devoured, Isa. 11 : 6 ; Hos. 13 : 7 ; Hab. 1 : 8. This animal, called NIMRAH, was frequently hunted ; and perhaps Nimrod might have his name partly from his delight in this particular chase, Gen. 10 : 9 ; Jer. 5 : 6 ; 13 : 23 ; Dan. 7 : 6 ; Rev. 13 : 2.

LEPROSY, a disease in the skin, and immediately beneath the skin, which, in certain places, is covered with a thin, semi-transparent scale, lying in circles of about the size of a shilling, but sometimes much larger. The disease affects chiefly the knees and elbows, but sometimes the whole body. Moses mentions not less than four kinds of leprosy, one of which was exceedingly contagious, Lev. 13. The leprosy of the middle ages, or, as it is called, the *elephantiasis*, is a much worse disease than those of which Moses speaks. [See CHILD'S COMMENTATOR, vol. 1, pp. 286—290, by Mass. S. S. Soc.]

LE'SHEM, supposed to be identical with Laish, Josh. 19 : 47 ; Judges 18 : 7, and afterwards, Dan. [See DAN.]

LET, an obsolete word which signifies, not to permit, but to hinder and obstruct, Rom. 1 : 13 ; Isa. 43 : 13.

LETTERS, the elements of written language. The Hebrew alphabet consisted of twenty-two, the Greek of twenty-four, and the

English of twenty-six letters. The 119th Psalm is divided into twenty-two parts, each bearing the name of a letter of the Hebrew alphabet, and each section subdivided into eight verses, each beginning with the same letter. Thus, the first section is called Aleph, the first letter of the alphabet, the second Gimel, &c. The word letters is also applied to written communications. It is used to denote *learning*, John 7 : 15. It is also used to denote the mere verbal communications of the Bible, as contrasted with their spirit and designed effect, 2 Cor. 3 : 6.

LEVI, the third son of Jacob and Leah, Gen. 29 : 34, the progenitor of the Levites, which see. Also the name of the Evangelist Matthew, Luke 5 : 27, 29.

LEVIATHAN, a term generally understood of the whale ; but as that animal does not inhabit the Mediterranean, and as the characteristics given do not agree with the whale, others suppose that by leviathan the crocodile is meant, Job 41 ; Ps. 74 : 14 ; 104 : 26 ; Isa. 27 : 1. [See CHILD'S COMMENTATOR, vol. 3, p. 275, by Mass. S. S. Soc.]

LEVITES, the descendants of Levi ; but this appellation is chiefly applied to those employed in the lower ministrations of the tabernacle and temple ; being distinguished from the priests, descendants of Aaron, who were likewise of the tribe of Levi, by Kohath, but employed in the higher ministrations. The Levites were chosen by God, instead of the first-born of Israel, for the service in which they were engaged. The tithe of the corn, fruit, and cattle, was given them for their daily

sustenance, out of which they contributed one-tenth to the priests. Forty-eight cities of the land were granted for them to dwell in, thirteen of them for the priests, six of which were cities of refuge. While the Levites were actually employed in the temple service, they were maintained out of the store of provisions kept there. Their consecration was without much ceremony. See Num. 3 : 6, &c.

LE-VITI-CUS, a canonical book of the Old Testament, being the third of the Pentateuch, thus called, because it contains principally the laws and regulations relating to the priests, the Levites, and sacrifices ; for which reason the Hebrews call it the law of the priests.

LEV'Y, to collect men, or to raise money for a particular purpose. Thus Solomon levied or collected 30,000 men to cut timber in Lebanon, 1 Kings 5 : 13 ; he also levied, or raised, 120 talents of gold of Hiram, king of Tyre, to defray the expense of building the temple and his own house, 1 Kings 9 : 14, 15.

LEWD, LEWD'NESS, wicked, bad, libidinous, Judges 20 : 6 ; Acts 17 : 5.

[LIBA'TION], the affusion of certain liquors, as wine, upon victims to be sacrificed to the Lord. Among the Hebrews these libations were made after the victim had been slain and the pieces laid upon the altar ready to be consumed, Lev. 6 : 20 ; 8 : 25, 26 ; 9 : 4 ; 16 : 12, 20. Among the heathen they were made upon the head of the victim, while it was yet living. To this custom Paul refers, 2 Tim. 4 : 6. The libation was already poured upon him.

Also in Phil. 2 : 17, the faith of the Philippians is represented as the sacrifice, and his blood as the libation poured upon it.

LIB'ER-TINES, Jews, citizens, or burgesses of Rome who had been freed from slavery, to which the fortune of war, or some other circumstance, had reduced them ; they had a separate synagogue at Jerusalem, and sundry of them concurred in the persecution of Stephen. Perhaps Saul of Tarsus was of this class. Compare Acts 6 : 9, with 7 : 58, and 8 : 1. Some have thought that the Libertines, like the Cyrenians and Alexandrians, are so called from the place whence they had come. There was a city called Libertus or Libertina, in Africa Propria, or proconsular Africa. In the council of Carthage, and in the Lateral council respectively, a bishop was present, called the "Episcopus sanctæ ecclesiæ Libertinensis."

LIB'NAH, one of the royal cities of the Canaanites, situated within the territory assigned to Judah, taken by Joshua immediately after Makkedah, Josh. 10 : 20, 30, and given to the Levites as a sacred city, Josh. 21 : 13. It was before this city that Sennacherib's army was smitten by an angel of God, 2 Kings 19 : 8, 35, 36 ; Isa. 37 : 8. It revolted from Jehoram on account of the idolatry that he attempted to introduce into it, but probably soon returned to its allegiance, 2 Chron 21 : 10.

LIB'YA, a name sometimes denoting the whole of Africa. Libya Proper was a large country lying along the Mediterranean, on the west of Egypt. It was the country of the Lubims, celebrated for their chariots, 2 Chron. 16 : 8. Cyrene



was its capital in later times, Acts 2 : 10.

**LICE.** Swarms of lice were one of the plagues of Egypt, nor could the magicians produce any, Exod. 8 : 16. This plague was the more distressing, from the extreme purity which the Egyptians affected. They took great care not to harbor any vermin about their persons ; a worshipper was defiled, and the temples were profaned, if any creature of this kind was found upon them. It was not only therefore a most noisome thing to the people in general, but no small odium to the priests, the most sacred order in Egypt, to be overrun with these creatures. [See **PLAGUES OF EGYPT**, and **CHILD'S COMMENTATOR**, vol. 1, p. 194, by Mass. S. S. Soc.]

**LIFE**, properly animated existence, the union of the soul and body in man, Gen. 3 : 17. The word is used to denote the regenerate state of man, Rom. 8 : 6, and also the eternal happiness of the disciples of Christ, John 3 : 36 ; 10 : 28. Christ is also called the life, 1 John 1 : 2. Life as a prey, Jer. 21 : 9 ; 38 : 2, signifies that a man barely escapes death.

**LIGHT**, used physically, Matt. 17 : 2 ; Acts 9 : 3 ; 12 : 7 ; 2 Cor. 4 : 6 ; for a fire giving light, for a torch, candle, or lamp ; and for the material light of heaven, as the sun, moon, or stars, Psa. 136 : 7 ; James 1 : 17. It is used figuratively very often, in the Scriptures, to denote a manifest or open state of things, Matt. 10 : 27 ; Luke 12 : 3 ; also prosperity, truth, and joy. God is said, 1 Tim. 6 : 16, to dwell *in light inaccessible*, in allusion perhaps to the glory and splendor of the holy of holies, into which only the high priest might enter

once a year, which glory was typical of the celestial world, Lev. 16 : 2 ; Ezek. 1 : 22—28. Jesus Christ is called the *true Light* — the *Sun of righteousness*, to denote that he is in the spiritual world what the sun is in the natural — the author of illumination and knowledge, life, health, and joy.

**LI'GURE**, a precious stone, said to be spotted like the animal called the lynx ; and others take it for the hyacinth. It was the first stone in the third row of the high priest's breastplate, Exod. 28 : 19. Theophrastus and Pliny describe the ligure as resembling the carbuncle, of a brightness sparkling like fire.

**LIL'Y**, of frequent occurrence in Scripture, its fragrance and beauty furnishing beautiful images to the Hebrew poets, especially to Solomon. *The lily of the valley*, Sol. Song 2 : 1, does not mean the humble flower in this country so called, but a noble flower which adorns our gardens, and which in many parts of Palestine grew wild in the fields. There was a lily, of a deep red color, much esteemed in Syria, to which most likely Christ refers, Matt. 6 : 28—30. The scarcity of fuel in the East obliges the inhabitants to use by turns every kind of combustible matter. The withered stalks of all kinds of plants are used for heating their bagnios and for similar purposes, Matt. 6 : 30. It has been doubted whether the white lily ever grew wild in Syria or Palestine. [See **WELL SPRING**, vol. 9, p. 110.]

**LIN'EAGE**, race, family, spoken of Joseph, who derived his descent from David, Luke 2 : 4.

**LIN'EN**, cloth made of flax ; but cotton cloth, for which Egypt was

celebrated, and which is found wrapped about mummies, is supposed also to be indicated by some of the words which are translated linen. The priest's garments were required to be made of linen, Exod. 28 : 42, and the word is used figuratively to denote the purity of the saints and angels in heaven, Rev. 15 : 6 ; 19 : 8, 14.

**LINES**, cords for measuring lands, used figuratively for the land or inheritance so measured, Psa. 16 : 6 ; Isa. 34 : 17.

**LINTEL**, that part of a door-frame that lies across the door-posts overhead, Exod. 12 : 22.

**LINUS**, a Christian at Rome, whose salutation Paul sent to Timothy, 2 Tim. 4 : 21. Said to have been the first bishop of Rome.

**LION**, the most courageous and generous of all wild beasts, an emblem of strength and valor, Job 38 : 39 ; Prov. 28 : 1. It was found in Palestine and the neighboring countries. The lion is known by several names in Scripture. 1. *Gūr*, Deut. 33 : 22 ; Ezek. 19 : 2 ; a little lion or lion's whelp. 2. *Chephir*, Psa. 91 : 13 ; Prov. 19 : 12 ; a grown lion eager in catching prey for her whelps. 3. *Ari*, of similar import, Nahum 2 : 12 ; Num. 33 : 24. 4. *Shachal*, a black lion, one in the full strength of his age, Job 4 : 10 ; Prov. 26 : 13 ; Hos. 5 : 14. 5. *Līsh*, a fierce or enraged lion, Job 4 : 11. These several differences are important in discovering the propriety of the allusions and metaphors employed by the Hebrew poets.

*The lion of the tribe of Judah*, Rev. 5 : 5, is Jesus Christ. Judah's standard was a lion. In Jer. 50 : 44, Nebuchadnezzar seems to be alluded to, marching against Jerusalem with the

strength and fierceness of a lion. Of the Jordan, Mr. Maundrell says, "After having descended the outermost bank, you go about a furlong upon a level strand, before you come to the immediate bank of the river. This second bank is so beset with bushes and trees, such as tamarisks, willows, oleanders, &c., that you can see no water till you have made your way through them. In this thicket anciently, and the same is reported of it at this day, several sorts of wild beasts were wont to harbor themselves, whose being washed out of the covert by the overflowing of the river gave occasion to the allusion, Jer. 49 : 19." See also Jer. 12 : 5.

Daniel was cast into the lions' den, which was near the royal palace, chap. 6 : 7. "At one end of the royal palace," says Hōst, in speaking of Morocco, "there is a place for ostriches and their young, and beyond the other end, towards the mountains, there is a large lion's den, which consists of a large square hole in the ground, with a partition, in the middle of which there is a door, which the Jews, who are obliged to maintain and keep them for nothing, are able to open and shut from above, and can thus entice the lions, by means of their food, from one division to the other, for the purpose of cleaning the den. It is all in the open air, and a person may look down over a wall which is a yard and a quarter high."

**LIPS**, used figuratively for speech, Exod. 6 : 12 ; Isa. 6 : 5. Also for the expression of praise, Hos. 14 : 2.

**LIST**, used in the sense of *please*, Matt. 17 : 12 ; John 3 : 8 ; James 3 : 4.

**LITTER**, a vehicle for transporting persons or things from place to place, Isa. 66 : 20. The word here translated litter, is the same which, in Num. 7 : 3, is rendered wagons drawn by oxen, in which the materials of the Tabernacle were carried. Whether the Hebrews used litters or palanquins, like those anciently employed by the Egyptians, and now used in the East, borne on the shoulders of men, has been doubted. But that they had vehicles for convenience in traveling, carried on the backs of camels, is highly probable.

**LIV'ER**, a well-known organ of human and other animal bodies. In man it was anciently supposed to be the seat of the passions. The liver of certain animals was required to be offered in sacrifice under the Jewish dispensation, Levit. 3 : 4. To consult the liver was a common mode of divination among the heathens, Ezek. 21 : 21.

**LO'CUST**, a formidable insect, gregarious and greatly destructive to the fruits of the ground. The Hebrews have several names for the locust, which probably distinguish different kinds of the insect. Their general form and appearance is that of the grasshopper, so well known in this country. Locusts were employed as one of the plagues of Egypt; they are threatened as a judgment upon the land of Israel, for which their numbers and their destructive powers aptly fitted them. In their migrations they fly in flocks, darkening the air, forming compact bodies or swarms many yards square. These immense numbers follow a leader; they sometimes fall upon a country, and eat up everything growing upon it. If

by any means the progress of these formidable bodies is stopped, and if they die then and there, as is sometimes the case, the whole atmosphere is infected. Armies are compared to locusts in several passages, and most aptly, for, says Mr. Hartley, who visited the regions infested with them in 1826, "I am perfectly astonished at their multitudes. They are indeed as a strong people set in battle array; they *run like mighty men, they climb the walls like men of war*. I actually saw them run to and fro in the city of Thyatira; they *ran upon the walls—they climbed up upon the houses; they entered into the windows like a thief*," Joel 2 : 5—9. Mr. Hartley did not, however, see one of the most formidable flights of these insects.

Locusts were declared clean by the law, Lev. 11 : 22; they are often eaten by the Arabs, which perhaps is not more wonderful than that we should eat and esteem as delicacies, oysters, shrimps, crabs, lobsters, cray fish, &c. [See CHILD'S COMMENTATOR, vol. 4, p. 31; vol. 1, pp. 200—202, and PLAGUES OF EGYPT, by Mass. S. S. Society.]

**LOD**. [See LYDDA.]

**LODGE**, a small temporary shed, erected in gardens or vineyards, for the accommodation of those who were employed to watch or to gather the fruit, Isa. 1 : 8.

**LOG**, a Hebrew measure for liquids, containing the twelfth part of the hin, Lev. 14 : 12, or five-sixths of a pint.

**LOINS**. [See GIRDLE.]

**LO'IS**, the grandmother of Timothy, by the side of his mother, who was a Jewess, highly commended by Paul for her faith, and

evidently exemplary in the religious training of her children. The apostle intimates that Timothy owed much to her pious instructions and example, as well as to the influence of his mother Eunice, 2 Tim. 2 : 5.

**LOOKING-GLASS.** The looking-glasses or mirrors, Exod. 38 : 8, were doubtless of brass : the brazen laver and *the foot of it* were made of the *looking-glasses of the women*. Anciently, mirrors were of brass, tin, silver, and a mixture of brass and silver, which last were the most valuable, and the best.

**LORD,** ruler, governor, master, proprietor, a word used in the Scriptures for all the names of God. When printed in small capitals, it is always the translation of Jehovah, a form and sense in which it is frequently applied to Jesus Christ, the Son of God, Acts 10 : 36. The word, however, is often applied to angels, Dan. 10 : 16, 17 ; to men in authority, Gen. 42 : 30, 33 ; to proprietors, owners, masters, Gen. 45 : 8 ; Matt. 9 : 38 ; and as a title of respect generally.

**LORD/LY,** once used in Scripture to signify large, or beautiful, applied to a dish, Judges 5 : 25.

**LORD'S DAY.** [See SABBATH.]

**LORD'S SUPPER,** one of the two sacraments of the Christian Church, consisting of bread and wine, designed to be a memorial of Christ's death as a sacrifice for sin, 1 Cor. 11 : 24—27 ; to seal to believers the benefit of his atonement, 2 Cor. 1 : 21, 22 ; to promote the spiritual nourishment and growth of all who worthily receive it, Eph. 4 : 15, 16 ; to be a bond of union among the disciples of Christ as members of his spiritual

body, 1 Cor. 10 : 16, 17, 21 ; and is to be administered to all who make a credible profession of faith and repentance, and maintain a blameless walk and conversation, 1 Cor. 5 : 6—8 ; 11 : 27—29.

**LOT,** *a covering*, son of Haran, and nephew of Abraham. After the death of his father, he lived and travelled with Abraham, but when they returned from Egypt, the number of their flocks, and strife of their herdsmen, obliged them to separate. Lot chose the well-watered plain of Sodom ; his subsequent history, however, is an illustration of the folly of looking only for temporal advantages in the course we pursue. He seems to have but little felt the importance of practical godliness in his family, or to have had but little firmness in maintaining it. He is honorably mentioned by Peter, 2 Ep. 2 : 7 ; and though his crimes must be censured, pity requires us to draw a veil over his character. His wife, looking back upon the city they had been compelled to abandon, became a pillar of salt, or suffocated by the bituminous particles which filled the air ; and, incrustated with them, she was fixed to the spot where she lingered, Gen. 19 : 26 ; Luke 17 : 32. [See ADVENTURES OF LOT, PATRIARCHAL SCENES, pp. 79—88, and CHILD'S COMMENTATOR, vol. 1, pp. 44—51, by Mass. S. S. Soc.]

**LOTS.** The casting of lots is often mentioned in the Scripture as determining questions ; as, which part of the promised land the tribes respectively should possess, Josh. 14, 16. From the latter of these applications, lot is used for inheritance, and figuratively for a happy condition, Psa. 125 : 3. *The casting of the lot,*



was unquestionably a solemn appeal to the Most High, to determine the matter at issue, so that it should never be resorted to lightly. There are few cases, if any, in which casting of lots can be justified now. The lots anciently were cast either into some one's lap, or into the fold of a robe; into a helmet or urn, or other vessel, in which they were shaken previously to being drawn, Prov. 16 : 33.

LU'BIM, Libyans. [See LIB-YA.]

LU'CAS, the same as Luke, which see.

LU'CI-FER, *light bearing*, a word occurring only in one passage in our English version of the Scripture, Isa. 14 : 12, and applied to Nebuchadnezzar. Dr. Henderson translates the line, "Illustrious son of the morning;" remarking that the application of the passage to Satan, and to the fall of the apostate angels, as is very common, is one of those gross perversions of sacred writ, which may be traced to the proneness to seek more in Scripture than it really contains, to a disposition to take sound instead of sense, and to follow implicitly received interpretations. The scope and connection show that none but the king of Babylon is meant.

LU'CRE, money, or pecuniary gain, a supreme regard for what is debasing and highly dangerous, 1 Sam. 8 : 3 ; Tit. 1 : 7 ; 1 Tim. 6 : 9, 10.

LUD, fourth son of Shem, from whom it is supposed the Lydians in Asia Minor descended, Gen. 10 : 22.

LU'DIM, son of Mizraim, Gen. 10 : 13, and progenitor of a tribe in Ethiopia, sometimes called

Lydians, supposed to have been celebrated archers and soldiers, Isa. 66 : 19 ; Jer. 46 : 9 ; Ezek. 27 : 10.

LUKE, a Syrian, a native of Antioch, and by profession a physician. He was probably converted by Paul's instrumentality at Antioch, and was a companion to that apostle in the several journeys which he took to propagate the faith. Under his direction Luke is supposed by some to have written his gospel; in which he relates circumstances, both as to Christ and John the Baptist, which are not mentioned by Matthew and Mark, who are generally thought to have written their gospels before him. His order of events is not always the same with theirs, most probably because he proposed rather to classify the things he recorded than to follow a chronological order. In the manner and style of his narrative, it will be seen by the attentive observer that Luke was a man of more liberal education than the other evangelists; and it is next to impossible not to observe in those records which Luke only has given, how he united sweetness of manner with genuine simplicity. See especially the parables of the benevolent Samaritan and the penitent prodigal, and also his story of the widow of Nain's son.

Luke also wrote the Acts of the Apostles — not, however, to give a complete history of the church during the period the book comprises, but to show in what way the truth of Christianity was confirmed and to prove the legitimacy of the claim of the Gentiles to admission into the church of God — a claim which the Jews, especially of that period, disputed. This

book is written with a tolerably strict attention to chronological order.

LU'NATIC, a person diseased in mind or body, who was supposed to be worst at the changes of the moon; as epileptics, insane persons, and those tormented with fits of morbid melancholy. Mad persons are still called lunatics, though the theory of their being influenced by the moon has been exploded. Lunatics and possessed persons are carefully distinguished in the Scripture. [See DEMONIAC.]

LUZ, the ancient name of Beth-el, Gen. 28 : 19.

LYC-A-ONI-A, a province of Asia Minor, lying between Pisidia on the west, and Cilicia on the south. It is sometimes included in the district called Cappadocia. Some of its chief places were Iconium, Lystra, and Derbe. *The speech of Lycaonia*, Acts 14 : 6, is generally supposed to have been a corrupt Greek, intermingled with oriental words.

LYCI-A, a province of Asia Minor, Acts 27 : 5, between Phrygia on the north, Pamphylia on the east, the Mediterranean on the south, and Caria on the west. The greatest part of the country is a peninsula in the Mediterranean Sea. Patara and Myra, places mentioned in Luke's history, were in Lycia.

LYD'DA, a city belonging to the tribe of Ephraim about nine miles east of Joppa, between that port and Jerusalem. Benjamites settled here on the return of the Jews from captivity, Neh. 11 : 35. Here Peter cured Eneas, Acts 9 : 33, 34. Saint George, about whom so many fables are told, the patron saint of England, is said to

have been born here. It is the place which anciently was called LUD or LOD.

LYD'I-A, an ancient celebrated kingdom of Asia Minor, reduced at the time of the apostles to a Roman province; of which Sardis was the capital, Jer. 46 : 9; Ezek. 30 : 5.

2. LYDIA, a woman of Thyatira, a seller of purple, who dwelt in Philippi. She was converted and baptized by Paul, who, at her request, lodged in her house, Acts 16 : 14, 15, 40. She was not a Jewess by birth, but a proselyte.

LY-SA'NI-AS, a tetrarch of Abilene, at the time of John the Baptist's appearance as a preacher, Luke 3 : 1—3.

LYSI-AS, or CLAUDIUS LYCIAS, commandant of the Roman troops who kept guard at the temple of Jerusalem, when Paul was so violently assailed by the people of that city, Acts 21 : 27—40. By his prudence and care Paul was protected from the fury of the people, and from the plot of a few murderous zealots who were bent on his destruction. God is never at a loss for means of defeating the foes of his servants, and affording to those servants his protection whensoever they need it.

LYS'TRA, a city of Lycaonia in Asia Minor. The inhabitants of this city supposed Paul and Barnabas to have been gods, Acts 14 : 6. But very soon after, certain Jews of Iconium and Antioch of Pisidia, coming thither, animated the populace against them, who thereupon attempted to stone Paul and Barnabas to death, and dragged them out of the city, actually supposing they were dead. Of this city Timothy was a native.

## M.

MA'A-CHAH, or BETH-MA'A-CHAH, a province of Syria, north-east of the sources of the river Jordan, upon the road to Damascus. ABEL or ABELA was in this country, whence it is sometimes called ABEL-BETH-MAA-CHAH. The inhabitants were not destroyed by the Israelites, probably because they were too strong to be overcome, Josh. 13 : 13. The half tribe of Manasseh's portion beyond the Jordan extended to this country, Josh. 12 : 5 ; Deut. 3 : 14.

2. MAACHAH, father of Shephatiah, the military chief of the Simeonites in the time of David, 1 Chron. 27 : 16.

3. MAACHAH, the daughter of Talmai, king of Gershur, wife of David, and mother of Absalom, 2 Sam. 3 : 3.

4. MAACHAH, the daughter of Abishalom, wife of Rehoboam, king of Judah, and mother of Abijam, his successor, 1 Kings 15 : 2.

5. MAACHAH, the daughter of Abishalom, wife of Abijam, king of Judah, and mother of Asa, his successor, who deposed her as priestess of the groves, 1 Kings 15 : 10, 13, 14.

MA-A-SIAH, son of Adaiah, a nobleman of Judah, who assisted in placing King Josiah on the throne, 2 Chron. 23 : 1. Also the name of the son of King Ahaz, who was slain by Zikri, an Ephraimite, 2 Chron. 28 : 7.

[MAC'CA-BEES], two apocryphal books, sometimes with other apocryphal books bound up with the Scriptures. They were orig-

inally written in Chaldee. The first book under this name comes nearest to the style of the sacred historians, and is a useful historical document ; attributed to John Hyrcanus, son of Simon, prince and high priest of the Jews near thirty years from about the time that the history ends. It contains the history of about forty years, from A. M. 3829 to 3869. The second book contains a compilation of several pieces, but falls short of the accuracy and excellence of the first ; being a history of about fifteen years, from the execution of Heliodorus' commission, who was sent by Seleucus to fetch away the treasures of the temple, down to the victory obtained by Judas Maccabæus over Nicanor ; from A. M. 3828 to 3843. There are two other books under this name, called the third and fourth books of Maccabees, not commonly found with the former two in English Bibles. The Septuagint contains them. The first is a history of the persecution, raised by Ptolemy Philopater, king of Egypt, against the Jews of his kingdom, A. M. 3787. The remaining book of Maccabees is very little known, though the most part of it may be found, under the title of the Government of Reason, in the collection of the works of Josephus. It is an inflated account of the martyrdom of Eleazar and the seven brothers under Antiochus Epiphanes. The name of Maccabees is of uncertain etymology ; but it is generally thought to have been formed of the initial Hebrew letters of the

sentence, "Who is like unto thee, O Lord, among the gods?" Exod. 15 : 11, adopted as the motto in the standard of Judas; and is said to have passed from Judas to his brothers Simon and Jonathan; and in general to all those who, under the persecution of Antiochus Epiphanes, signalized their zeal and constancy in defence of the liberty of their country, and of the religion of their forefathers. The Maccabees are also called Asmonæans, from Asmon, a descendant of Mattathias. Their war was maintained for twenty-six years against five successive kings of Syria, and finally established the independence for the sake of which it was undertaken.

MAC-E-DO'NI-A, a country lying in the north of Greece proper, bounded northwards by Dardania and Mœsia; southwards by Thessaly and Epirus; eastwards by Thrace and the Ægean sea; westwards by the Adriatic and Illyria. The conquests of Alexander made this country exceedingly famous. The name is sometimes given to the country of the Greeks, who succeeded Alexander in the empire of the East. Paul was invited in a vision to preach the gospel in this province, where he was greatly successful, Acts 16 : 9, &c. The churches of Philippi and Thessalonica were in this country.

MA'CHIR, son of Manasseh, and grandson of Joseph, born before the death of his grandfather, Gen. 50 : 23.

MACH-PE'LAH, the name of the field near Hebron, containing the cave which Abraham bought of Ephron the Hittite for a family burial-place, Gen. 23 : 8—

20 ; 49 : 31 ; 50 : 13. The spot is marked by a Turkish mosque, which has been substituted for a Christian church built by the empress Helena to preserve the tradition, probably correct, respecting this interesting locality.

MAD'A-I, third son of Japhet, Gen. 10 : 2, from whom the Medes are supposed to have descended. [See MEDIA.]

MAD'I-AN. [See MIDIAN.]

MAD-MAN'NAH, a city of Simeon, in the south of Palestine, towards Gaza, which in the first distribution of land was assigned to Judah, Josh. 15 : 31.

MAD-ME'NAH, a town between Nob and Gibeah, often but improperly confounded with the preceding, Isa. 10 : 31.

MAG'DA-LA, a town situated on the western shore of Lake Genesareth, probably the birth-place of Mary Magdalene. It was a seat of Jewish learning after the destruction of Jerusalem, and the Rabbins of Magdala are often referred to in Jewish writings. Its site is now marked by a small Turkish village named Mejdel, about three miles north-west from Tiberias. It was probably the Migdal-el, in the tribe of Naphthali, referred to in Josh. 19 : 38.

[MA'GI], an ancient religious sect of Persia, who, abominating images, regarded light or fire as the only legitimate representation of God. Zoroaster, the reformer of magianism, might have derived many of his sentiments from the sacred books of the Jews, which must have been known in Babylon and Persia, from the captivity of that people there, or from the evident appearances of God on their behalf, which of course became matters of history,



avouching the great truth that Jehovah only was God, all things being under his control, Isa. 45 : 1—7. The term Magi was used throughout the East to distinguish philosophers, and especially astronomers. Such were the persons who presented their offerings to the infant Saviour, Matt. 2 : 1—12. Perhaps they must be regarded as members of the old patriarchal church among the heathen, not quite extinct. Was their offering prophetic of the fact that the Gentiles would acknowledge the Messiah, while the Jews would reject him? [See LIFE OF JESUS, pp. 15—19, by Mass. S. S. Society.]

MAG'ICIAN, in Scripture generally signifies a diviner, fortune-teller, or soothsayer. Moses forbids to consult such people on pain of death, Lev. 19 : 31. The arts they practise were founded on imposture or devilism, and were inconsistent with faith in God's providence, and trust in his supremacy. In Dan. 2 : 2, there is mention of four sorts of magicians: *Chartumim*, from their using characters; *Asaphim*, wise men; *Mecasphim*, jugglers; and *Casdim*, Chaldeans, or a sort of philosophers devoted to the pursuit and practice of magical arts.

MA'GOG, son of Japhet, Gen. 10 : 2. The name appears in Ezek. 38 : 2; 39 : 6, as that of a nation in connection with Gog, supposed to include certain Tartar tribes descended from the son of Japhet. Gog and Magog are used, in Revelation 20 : 8, to represent a great army of the enemies of God, who are finally to be destroyed.

MA'GOR-MISSA-BIB, the

name given by Jeremiah to the false prophet Pashur, which signifies *terror*, and intimated that Pashur would be seized with consternation, and become a terror to all who confided in him, Jer. 20 : 1—6.

MA'HA-LATH, the title of Psalms fifty-three and eighty-eight, and is supposed to refer either to the melody to which they were to be sung, or to the instrument by which they were to be accompanied, or, as Dr. Alexander conjectures, to the spiritual disease, which is the theme of the composition.

MA-HA-NA'IM, *two hosts*; a city of the Levites of the family of Merari, in the tribe of Gad, Josh. 21 : 38, between Mount Gilead and the Jabbok, Gen. 32 : 2, and on the eastern side of the Jordan. Here the two hosts or camps of angels met Jacob; whence the name. Here Ishbosheth reigned after Saul's death, 2 Sam. 2 : 9—12; and here David remained during Absalom's usurpation, 2 Sam. 17 : 24.

MA'HER-SHAL'AL-HASHI'BAZ, *he hasteth to the spoils*; the name given by Isaiah to his son, which was prophetic of the sudden attack and ravages of the Assyrian army, Isa. 8 : 1, 3.

MAHLON, son of Elimelech and Naomi, and first husband of Ruth, the Moabitess, Ruth, chap. 1.

MAK-KE'DAH, a royal city of the Canaanites, Josh. 12 : 16, in the vicinity of which the five kings defeated by Joshua, hid themselves, Josh. 10 : 10—29.

MAL'A-CHI, the last of the prophets, so little known, that it is doubted whether his name be a

proper or only a generic name, signifying *an angel of the Lord, a messenger, or a prophet*. He prophesied under Nehemiah, and after Haggai and Zechariah, at a time when great disorders reigned among the priests and the people of Judah, which he severely re-proves. His prophecy consists of two discourses; the former, chap. 1, 2, reminds the Jews of God's especial favors to them, and re-proves them for their want of reverence to him, and for their unlawful marriages; the second discourse, chap. 3, 4, intermingles similar reproofs with a very distinct promise of Christ's coming, and of the ministry of his harbinger, John the Baptist. *The great and terrible day of the Lord*, chap. 4: 5, denotes the destruction of Jerusalem by the Romans, A. D. 70. The style of Malachi indicates that, from the time of the captivity, Hebrew poetry was in a declining state.

**MALCHUS**, the servant of the high priest whose ear was cut off in the garden of Gethsemane by Peter, John 18: 10.

**MALLOWS**, supposed to be the salsola, or salt-wort common in dry, sandy soils, often used as food in time of scarcity, Job 30: 4.

**MAMMON**, a Chaldee word signifying wealth, riches, money, used by our Saviour as a personification of the god of riches, Matt. 6: 24; Luke 16: 9, 11, 13. To "make friends of the Mammon of unrighteousness," seems to mean that we should use temporal things, which are so generally idolized and made the occasion of sin, in such a manner that they will become instrumental of good.

**MAM'RE**, an Amorite chief, confederate with Abraham, who gave his name to the place near Hebron where he dwelt, Gen. 13: 18; 14: 13; 35: 27.

**MAN**, the general name of the human race, who were created in the likeness and image of God, but by sin became universally subject to death, temporal, spiritual, and eternal, Gen. 1: 27; Rom. 5: 12, from which they can be redeemed only by the sacrifice and mediation of Jesus Christ, Rom. 5: 18—21. A "Man of God," 1 Tim. 6: 11, signifies a prophet, or a person devoted to God. The "outward man," 2 Cor. 4: 16, means the body. Depravity is indicated by "the old man," and the "new man" denotes a regenerate person, Eph. 4: 22, 24. The "Son of Man" refers to the Saviour as possessing a real human nature, Acts 7: 56. This phrase, however, is often used as equivalent with mortal.

"**MAN OF SIN**," Antichrist, which see.

**MAN' A-EN**, a Christian teacher at Antioch, who had been foster-brother of Herod Antipas, supposed, but without much probability, to have been one of the seventy disciples, Acts 13: 1.

**MA-NASSEH**, eldest son of Joseph, grandson of the patriarch Jacob, and head of a tribe. The portion of the one half of Manasseh was situate beyond the river Jordan; of the other, on this side, Josh. 16: 17.

2. **MANASSEH**, son and successor of Hezekiah, king of Judah. He ascended the throne at the age of twelve, reigned fifty-five years, and died A. M. 3361. In the beginning of his reign, Manasseh was a most wicked and idolatrous

prince, and for his various crimes he was carried captive to Babylon ; but, upon the confession of his sins, and his humiliation, God delivered him out of his captivity, and restored him to his own country, where he continued to serve the Lord during the remaining part of his life, 2 Chron. 33.

MAN'DRAKE, a species of melon, Gen. 30 : 14 ; in perfection

about the time of wheat harvest, of an agreeable odor, sometimes preserved for food. Hasselquist, speaking of Nazareth, in Galilee, says, "What I found most remarkable at this village, was the great number of mandrakes, which grew in a vale below it. I had not the pleasure to see this plant in blossom, the fruit now (May 5th, old style) hanging ripe on the stem, which lay withered



on the ground." From the season in which this mandrake blossoms and ripens fruit, one might form a conjecture that it was Rachel's *Dudaim*. These were brought to her in the wheat har-

rest, which, in Galilee, is in the month of May, about this time, and the mandrake was now in fruit. Several ancient authors have described its virtues. [See WELL-SPRING, vol. 8, p. 26.]

MA'NEH, or MI'NAH, a Hebrew weight of sixty shekels, Ezek. 45 : 12.

MAN'NA, the miraculous food with which God fed the Israelites during their abode in the wilderness, Exod. 16, and which continued to fall till after the passage over the Jordan, and to the pass-over of the fortieth year from the coming out of Egypt. This manna was miraculous both in itself, and in the circumstances attending it; in that it fell but six days in the week, in such prodigious quantity, as to sustain almost three millions of people; in that on the day preceding the Sabbath there fell a double quantity, to serve for that day and the next; in that what was gathered on the first five days became corrupt, if kept above one day, while that which was gathered on the day before the Sabbath, kept sweet for two days; and, lastly, in that it continued to fall during the abode of the people in the wilderness, and ceased after they had passed the Jordan, and obtained corn to eat in the land of Canaan. Our translation of Exod. 16 : 15, seems to attribute to Moses a contradiction, but the Septuagint translates the passage according to the original. *The Israelites seeing this, said one to another, What is it? for they knew not what it was.* There is a substance called manna found now in several places, Arabia, Mount Libanus, Calabria, &c., which is a kind of condensed

honey, exuding from the leaves of trees, from whence, when it has become concreted, it is collected for use. There were no trees, however, in the desert, from the leaves of which this substance could have been obtained; besides that this kind of manna could not have been taken as food. The stomach could not endure it because of its purgative quality. [See CHILD'S COMMENTATOR, vol. 1, pp. 220—222.]

MA-NO'AH, a native of the city of Zorah, of the tribe of Dan, and father of Samson, whose birth and character were foretold by an angel, Judges, ch. 13.

MANTLE, an outer garment worn by the Jews, consisting of a single piece of woollen cloth, several yards square, which was worn in different ways, and answered different purposes. Fastened by a clasp around the neck, it served as a cloak, covering the whole person. It could also be worn in such a manner as to form a sort of bag in front, in which articles of considerable size could be carried. Thus the shepherd could carry a lamb in his bosom, Isa. 40 : 11. At night it was frequently, among the poor at least, used as a bed-covering, and hence the law, that if it was taken in pledge, it must be returned at the going down of the sun, that the owner might have the comfort of it at night, Exod. 22 : 26.

MA'ON, a town in the tribe of Judah, the residence of Nabal, in the vicinity of which was a wilderness of the same name, where David sought refuge from Saul, 1 Sam. 23 : 24, 25 ; 25 : 12.

MA'RAH, a stopping-place of the Israelites near the Red Sea,



which derived its name from the bitterness of the water which they found there, *Exod. 15 : 23.*

MAR-A-NATH'A, a Syriac word, which signifies *the Lord comes*, or *the Lord is come*; namely, to take vengeance; a form of threatening, cursing, or anathematizing used among the Jews, *1 Cor. 16 : 22.*

MAR'BLE, *1 Chron. 29 : 2 ; Esther 1 : 6 ; Sol. Song 5 : 15 ;* a very hard stone, which takes a fine polish, much used in noble structures, ancient as well as modern. It is dug out of quarries in large masses, and is of various colors. The pavement of Ahasuerus might be of different-colored marble. The original name of this substance SIS, or SHISH, has led some to suppose the cliff Ziz, *2 Chron. 20 : 16*, afterwards called PETRA or STONE, was a marble crag.

MAR-ESHAI, a town in the tribe of Judah, *Josh. 15 : 44*, near which the Ethiopians under Zerah were defeated by Asa, *2 Chron. 14 : 9—13.*

MARK, a nephew of Barnabas, converted in all probability by the ministry of Peter, who calls him his son, *1 Pet. 5 : 13.* Paul so calls Timothy, *1 Tim. 1 : 2.* He accompanied Paul and Barnabas from Jerusalem to Antioch, in the year 44. Afterwards, when they set out under the direction of the Holy Spirit, on a second journey, he accompanied them as far as Perga, in Pamphylia, where he left them, for what reason does not appear. Subsequently Paul and Barnabas contended sharply about Mark's accompanying them, *when the contention was so sharp between them that they parted asunder*, Barnabas taking Mark

with him. It is probable, however, that Paul after this was reconciled to Mark, *2 Tim. 4 : 11.* Nothing more is recorded concerning him in the sacred history.

The gospel which bears Mark's name is supposed by some to have been written, not by the above man, but another, who is called by way of distinction MARK THE EVANGELIST; whether this be a correct supposition or not, the writer was evidently a familiar companion of Peter, well qualified for his task by having long heard the public discourses, and enjoyed the private friendship, of that apostle. Eusebius says it was written for the information of the hearers of Peter, and at their earnest request, that they might have some permanent record of that apostle's communications. Its date is doubtful, though it was certainly not written till late in the apostolic age, *Mark 16 : 20.* There are many indications that though it was the production of a Jew, it was intended for the instruction of Gentiles. Some have thought that Mark did little more than abridge Matthew's gospel, but the similarity between the two is not strong enough to warrant such a conclusion, which moreover altogether differs from the account of it given by Eusebius as above, and other ancient authors. This gospel narrative is characterized by simplicity and conciseness; comparing the style of the writing with its subject, there will be no difficulty in acknowledging it to be the shortest, clearest, most marvellous, and at the same time most satisfactory history in the whole world.

MARKET PLACE, a large

open square in cities, which constituted the public exchange, where buyers and sellers congregated ; where literary men met to converse or dispute, Acts 17 : 17, 18 ; where laborers stood to be hired, Matt. 20 : 3 ; where children met for sport, Luke 7 : 32 ; where a tumultuous assembly might most easily be collected, Acts 16 : 19. Hence it was natural that the proud Pharisees should love greetings in the market places, Mark 12, 38.

**MARRIAGE**, a contract by which a man is bound and united to a woman to dwell together in mutual affection, to become the instruments of rearing a family, and thus to fulfil one end of human existence. The consent of the parties so to unite is that in which marriage consists. Certain forms have been adopted in most modern nations to render the contract binding and permanent, and to aid these forms the solemn sanctions of religion have been called in, though the contract is purely a civil one, of preëminent importance, and of permanent obligation. The Scriptures guard nuptial fidelity by an express law, and one of the most deeply interesting doctrines of religion is employed to enforce the affection, without which marriage would be a curse instead of a blessing, Exod. 20 : 14 ; Eph. 5 : 25. See also the illustration and precept, Matt. 19 : 5, 6, and Eph. 5 : 28—31. The Mosaic writings contain but few laws on the institution of marriage ; it is, however, of divine institution, Gen. 2 : 18—25, and among the Jews, the parent who discouraged it was generally condemned. Polygamy, though not expressly allowed, certainly exist-

ed both before and after the laws of Moses were promulgated. *One* husband, however, and *one* wife, seems to be the law of nature, and thus was the law observed by Lot, Gen. 19 : 15, and by Abimelech, Gen. 20 : 17. The patriarchal history amply shows the miseries resulting from a departure from this law, Gen. 16 : 4—10 ; 30 : 1, 3, 15. Under the law of Moses, in case a husband died without children, his unmarried brother or nearest kinsman married the widow, or suffered reproach, Deut. 25. Marriages of Israelites with idolaters of uncircumcised nations were forbidden, Exod. 34 : 16. This prohibition seems however to be restricted to the Canaanitish nations, Lev. 24 : 10 ; Deut. 21 : 10—14 ; 1 Kings 3 : 1.

Laban's deception practised on Jacob, Gen. 29 : 23—25, seems incredible, according to our notions and practices ; but we must bear in mind that eastern brides were presented to their husbands with their faces so veiled as not to be seen. Mr. Hartley related a similar case as having occurred in Smyrna. He adds, "It is usual for the bridegroom to come at midnight, so that literally at midnight even now the cry is raised, *Behold, the bridegroom cometh, go ye out to meet him.*" He was present once when the bridegroom tarried, so that it was two o'clock before he arrived. [See **PARABLES EXPLAINED**, pp. 242—252, and **LISCO ON THE PARABLES**, chap. 15, by Mass. S. S. Society.]

**MARROW**, properly, an oily substance contained in the bones, of animals, Job 21 : 24, figuratively, the provisions of the gospel, Isa. 25 : 6 ; also, that which is

most secret and concealed in the soul, Heb. 4 : 12.

MARS HILL. [See AREOPAGUS.]

MART, a place of public traffic, such as a market or seaport, Isa. 23 : 3.

MAR'THA, sister to Lazarus and Mary, who dwelt at Bethany, Luke 10 : 38. Martha is often spoken of as of an anxious, fretful, and worldly turn of mind ; but her history by no means warrants such a representation. Her manner of expressing love to Jesus was different from that of her sister Mary ; still, however, it was love. "Mary might hear, Martha might serve, and both do well ;" says Bishop Hall, John 12 : 1, 2. [See THE FAMILY THAT JESUS LOVED, and THE HAPPY FAMILY MADE HAPPIER, by Mass. S. S. Society.]

MARTYR, a witness, applied to one who by death bears testimony to the truth. Stephen was the first martyr under the Christian dispensation, Acts 22 : 20, and in the persecutions which followed multitudes willingly laid down their lives for Christ's sake and the gospel, Rev. 2 : 13 ; 17 : 6. So great was the honor of martyrdom, that many Christians sought a violent death by accusing themselves before the authorities ; a practice, however, discountenanced by Christ himself, Matt. 10 : 23. Paul intimates that a man may be a martyr, and yet without enmity, or true may be religion, 1 Cor. 13 : 3.

MARY, mother of Jesus, of whom, after the history of the birth of Christ, we read but little in the gospels, as though the Spirit designed to reprove the wretched idolatry of which, when Christian-

ity was paganized, she became and still remains the object.

2. MARY, called the wife of Cleophas, John 19 : 25, mother of James the Less, of Joses, of Simon, and of Judas, who are called the brethren of Jesus. They were probably his cousins ; this Mary being the sister of the preceding, Matt. 13 : 55 ; 27 : 56 ; Mark 6 : 3 ; 15 : 40, 41 ; Luke 23 : 56 ; 24 : 10. She was an early believer in Jesus, and to her the angels communicated the fact of his resurrection very early in the morning when it took place, Matt. 28 : 5 ; Luke 24 : 1—5.

3. MARY of Magdala, sometimes confounded with the woman who was a sinner, mentioned Luke 7 : 37—39. From Mary of Magdala Christ had cast out seven demons, Luke 8 : 2, but her being afflicted thus, is no proof that she was a woman of bad reputation. With other women she followed Christ, and ministered to him according to the custom of the Jews, Matt. 28 : 1—5 ; Mark 15 : 47 ; 16 : 1, 2 ; Luke 24 : 1, 2 ; John 20 : 11—17.

4. MARY, sister of Lazarus, who also has been confounded with the woman who is described as *the sinner*. A short time before the last passover, Christ was supping at the house of Simon the leper, when Mary, taking a pound of ointment, very costly, poured it upon the head and feet of Jesus. Compare, however, Luke 7 : 37—50, with John 12 : 1—8, and though the circumstances related in these passages are similar, they will be felt to be two circumstances with different parties. The Jews were shy of *the sinner* ; many of them greatly esteemed this Mary, John 11 : 19. *Mary the sin-*

ner was one of the two last, but which we cannot determine.

5. MARY, mother of John Mark, a disciple of the apostles, in whose house prayer was offered by the faithful, when Peter was imprisoned, Acts 12: 12.

6. MARY, a resident at Rome, an active Christian, to whom Paul sent affectionate salutations, Rom. 16: 6.

MAS'CHIL, a title or inscription at the head of thirteen of David's Psalms, and which probably signifies *an instructive song*. Some take the word for the name of a musical instrument.

[MASS], the celebration of the Eucharist in the Roman Catholic Church, or, the consecration of the bread and wine, and the offering of them up, supposed to be transubstantiated into the body and blood of Christ, as an expiatory sacrifice for the living and the dead. [See No FELLOWSHIP WITH ROMANISM, p. 61, by Mass. S. S. Society.]

MATTHEW, an apostle and evangelist, son of Alphaeus; a Galilean by birth, a Jew by religion, and a publican, that is, a tax-gatherer, by profession. While he was sitting at the receipt of custom, he was called by the Saviour to follow him, which he immediately did, and from that time he continued his faithful disciple. The time, place and manner of his death are unknown. Matthew wrote a gospel in Hebrew or Syriac, then the common language of Judea, according to the unanimous testimony of the ancients, which at a very early period was translated into the Greek, the original being probably soon lost in the troubles which befell the Jews.

As this gospel was written for Jews, it traces the genealogy of Jesus through the family of David. Several things which it records are not found in the other evangelists, as, for instance, the visit of the Magi, the flight into Egypt, the slaughter of the infants at Bethlehem, the parable of the ten virgins, and some circumstances in the death and resurrection of Christ, especially the story got up to overturn the evidence of their master's resurrection, alleged by the apostles. The narrative of this evangelist is distinguished by the clear and full manner in which many of our Lord's discourses and instructions are related. See the sermon on the mount; the charge to the disciples, ch. 10; the illustrations Christ gives of the nature of his kingdom, and his prophecy on the Mount of Olives. "Being early called to the apostleship," says Dr. Campbell, "Matthew was an eye and ear witness of most of the things which he relates; and though I do not think it was the scope of any of these historians to adjust their narratives to the precise order of time wherein the events happened, there are some circumstances which incline me to think that St. Matthew has approached at least as near that order as any of them." This gospel is generally supposed to be the earliest written of all the gospels.

MAT-THIAS, a name like the last, or Matthew. He was probably one of the seventy disciples, and was chosen to fill up the vacancy made by the treachery and death of Judas Iscariot, Acts 1: 21—26.

MAZ'ZA-ROTH, supposed to



refer to the twelve signs of the Zodiac, Job 38 : 32.

MEASURE. Tables of Weights and Measures are given at the end of this volume. The verb to *measure*, or to *divide*, is used figuratively for taking possession of, in such passages as Zech. 2 : 2 ; Amos 7 : 17.

ME'DAD and Eldad, two of the seventy elders who were nominated as assistants of Moses in the government of the Israelites in the wilderness, and called to the Tabernacle to receive their commission, but who, instead of presenting themselves there, remained in the camp, where the Divine Spirit came upon them as upon the rest and enabled them to prophesy, Num. 11 : 24—29.

ME'DAN, son of Abraham and Keturah, Gen. 25 : 2, who together with his brother Midian is supposed to have peopled the country of Midian, east of the Dead Sea.

MED-E'BA, a town east of the Jordan, in the tribe of Reuben, Josh. 13 : 9, 16, near which Joab defeated the Ammonites in a great battle, 1 Chron. 19 : 7.

ME'DI-A, the country of the Medes, called in Hebrew *Madai*, and thought to be peopled by the descendants of Madai, son of Japheth. The Greeks say that this country took its name from Medus, son of Medea. Both accounts are easily reconcilable. Media proper was bounded by Armenia and Assyria proper on the west, Persia on the east, the Caspian provinces north, and Susiana south. It was a mountainous country, and into it the ten tribes were carried captive by Tiglath-Pileser and Shalmaneser, 1 Chron. 5 : 26 ; 2 Kings 17 : 6. So remote was this

country from their own, so intersected with mountains and rivers, and so completely behind Assyria proper did it lie, that their escape was next to impossible.

MEDIA'TOR, one who intervenes between two contracting parties, often two parties at variance, in order to reconcile them. This is one of the characters of our blessed Saviour, 1 Tim. 2 : 5, as he was revealed to our first parents immediately after their transgression, making atonement for sin, and reconciling them and their posterity to God. Sacrifices were appointed by God to keep up the faith and hope of men in this great Redeemer and Mediator. In the fulness of time Christ came to discharge what his character and office required, revealing to men the will of God, John 1 ; 8 : 12, and offering a propitiatory sacrifice for sin, Matt. 26 : 28 ; John 1 : 29—36 ; 1 John 2 : 2 ; Rom. 3 : 26 ; 5 : 11 ; 1 Cor. 5 : 7 ; Eph. 5 : 2.

To this mediation it is abundantly evident, from the argument of Paul in the epistle to the Hebrews, all the ordinances and services under the Mosaic law were preparatory. They were *a shadow of good things to come*, Heb. 10 : 1—4, 5, 7, 9, 10. Through him, as our advocate and intercessor, all our petitions and praises must be offered ; divine grace is bestowed through him and in honor of his death, and all things are given into his hands, John 3 : 35 ; 5 : 22, 23 ; 16 : 23—28 ; Phil. 2 : 8—10.

In Heb. 7 : 22, the apostle speaks of Christ as *the surety*, the sponsor of *the better covenant*. He undertakes, on the part of the supreme Lawgiver, that the sins of all who

repent shall be forgiven, and that all needful blessings shall be bestowed upon them; and to ensure this, he offers a satisfaction in their stead to divine justice. On their part he undertakes that they shall keep the terms of the covenant; and, to make this engagement good, he pours out upon them the renewing and sanctifying influence of his Spirit.

Christ acted as mediator previously to his appearance in our world to instruct and to die for man. From the beginning, communications between the Most High and the human race were carried on by him. He spake to the patriarchs. He was with the assembly in the wilderness. He it is who is so frequently spoken of as *the Angel of the Covenant*. In this one circumstance we have a beautiful and complete harmony pervading every dispensation of divine mercy, and learn that the saints of former days with those of the present time —

“ But one communion make,  
All join in Christ their living head,  
And of his grace partake.”

MEET, suitable, adapted to, fit for; spoken of Eve, as a helpmeet suitable for Adam, Gen. 2: 18. Paul, expressing his own estimate of his qualifications for the ministry, says that he was not meet, not fit to be an apostle of Christ, 1 Cor. 15: 9.

ME-GID'DO, one of the royal cities of the Canaanites, of which the Israelites could not for a long time gain possession, Josh. 12: 21. Although within the boundaries of Issachar, it was assigned to Manasseh, Josh. 17: 11. It was rebuilt and fortified by Solomon, 1 Kings 9: 15. It was the

city to which Ahaziah, king of Judah, fled when mortally wounded by Jehu, 2 Kings 9: 27. Josiah, king of Judah, was slain near this city in a battle with Pharaoh Necho, an event which occasioned a mourning so great that subsequently any great lamentation was compared to the mourning of Hadadrimmon in the valley of Megiddon, 2 Kings 23: 29, 30; 2 Chron. 35: 20—25; Zech. 12: 11.

MEL-CHIS'E-DEK, *king of righteousness*. He is described as *priest of the most high God*. He is spoken of as *king of Salem*, which, without good authority, has been supposed to be the city which afterwards became Jerusalem. His history is contained in Gen. 14: 18, 20. The conjectures respecting him have been founded mostly on the prediction, Psalm 110: 4, and the account given of him in Heb. 6, 7. Some fancy he was Shem or Ham, or one of the sons of Ham; some even suppose him to have been Enoch. Others have held that Melchisedek was the Son of God himself. On examination of Scripture, the accounts of Melchisedek will show that this last opinion is utterly groundless; nor is it very important to find out his identity with some one of the patriarchs previous to Abraham's time, as, for instance, with Shem or Ham. He was neither; but one in whom the offices of priest and king were combined; in this respect, therefore, he was an appropriate type of the Messiah. His being *without father*, &c., Heb. 7: 3, only means that he was not, as Jewish priests were, of a particular and consecrated family. The doctrine of the apostle, Heb. 7, seems to

be, that there was another priesthood than the Levitical, so that Jesus might be a priest, though he descended not from the Aaronic family or tribe. Melchisedek was probably a principal person among the posterity of Noah, eminent for excellence of character, and, therefore, a priest as well as a ruler. His superiority to Abraham, and to the Levitical priests, Heb. 7 : 4, 5, belongs rather to his typical than to his personal character.

MELI-TA, the ancient name of Malta, an island in the Mediterranean, on which the ship that was conveying Paul a prisoner to Rome was wrecked, and where several circumstances of great interest in the gospel history occurred, Acts 28 : 1, 10. There is an island in the Adriatic, originally of the same name, now called Meleda, which some have supposed to be the place of Paul's shipwreck, but against the well-established opinion in favor of Malta. The history of this island is exceedingly interesting. It is now in the possession of the English. [See CHILD'S COMMENTATOR, vol. 4, pp. 489—491, by Mass. S. S. Society.]

MEL'ON, Num. 11 : 5. A luscious fruit, well known and highly esteemed in Egypt, especially by the lower classes of the people, during the hot months. The word, used in the plural number only, describes, perhaps, various fruits of the gourd tribe. They serve the Egyptians, says Hasselquist, for meat, drink, and physic, and are eaten in abundance during the season, even by the richer sort of people ; but the common people scarcely eat anything else, accounting the melon season the

best in the year. This well explains the regret of the Israelites for the loss of these grateful fruits when they were in a dry, scorching desert, where their juiciness would have made them exceedingly agreeable.

MEM'BER, properly, any part of the human frame, 1 Cor. 12 : 15—26, each of which may be an instrument of holiness or of sin, Rom. 6 : 13 ; used figuratively for Christians, who together constitute an organic body, of which Christ is the head, Rom. 12 : 4, 5 ; Eph. 4 : 16.

MEMPHIS, the ancient capital of Lower Egypt, situated at the apex of the Delta, the ruins of which are still found not far from Cairo, Hos. 9 : 6. It was once a large and magnificent city, and celebrated for the perfection to which the arts, especially the manufacture of glass, were carried, but it rapidly declined after the foundation of Alexandria, and was finally ruined by the building of Cairo, for which its materials were used. It is referred to by Isaiah, Jeremiah, and Ezekiel, who predicted its desolation, under the name of Noph, Isa. 19 : 13 ; Jer. 46 : 19 ; Ezek. 30 : 13.

MEN'A-HEM, the sixteenth king of Israel. He was originally general of the army of King Zechariah, but hearing at Tirzah that Shallum had assassinated his master, he marched against the murderer, who had shut himself up in Samaria, and, having slain him, ascended the throne. He afterwards took the city of Tiptah after a siege, the inhabitants of which he treated with great cruelty. During his reign, Pul, king of Assyria, who invaded Israel, obliged him to pay a trib-

ute of a thousand talents of silver, which he raised by a tax of fifty shekels upon each man of substance in Israel. He reigned in Samaria ten years, and during all that time did evil in the sight of the Lord, walking in the steps of Jeroboam, who made Israel to sin, 2 Kings 15 : 13—22.

ME-PHIB'O-SHETH. [See ZIBA.]

MERAB, eldest daughter of King Saul, who was promised to David as a reward for slaying Goliath ; but, by a breach of faith, given in marriage to a person named Adriel, 1 Sam. 14 : 49 ; 18 : 17—19, by whom she had six sons, who were given up to the Gibeonites to be slain in expiation of the injuries they had sustained from Saul, 2 Sam. 21 : 8. In this account, by an error of the transcriber, probably, the name of Michal, the younger sister, wife of David, appears instead of that of Merab.

MER'A-RI, youngest son of Levi, and chief of one of the three great divisions of the tribe of Levi, Exod. 6 : 16 ; Num. 3 : 33.

MER'CHANT, a trader or dealer in the purchase and sale of goods, Gen. 37 : 28 ; Ezek. 27 : 12.

MER'CURY, in the mythology of the Greeks and Romans, was the messenger of the gods, the attendant upon Jupiter in his visits to earth, and the god of speech. Hence, the people of Lystra, when led by a miracle to suppose that the gods had visited them in the likeness of men, thought they discerned Jupiter in Barnabas, and Mercury, his attendant, in Paul, because he was the chief speaker, Acts 14 : 8—18.

MERCY-SEAT, or propitiatory, the cover of the ark of the covenant, or chest, in which the tables of the law were deposited. [See ARK OF THE COVENANT, p. 10.] This cover was of pure gold, with two cherubims of beaten gold, one at each end, stretching forth their wings on high, and so covering or overshadowing the mercy-seat, and forming a throne for God, who is represented as *sitting between the cherubims*, Psa. 80 : 1. Here God gave his oracles to Moses, and to the consulting high priest, Exod. 25 : 17—22, and was wont to meet his people, Exod. 29 : 42 ; 30 : 36 ; Lev. 16 : 2—14. This mercy-seat was typical of Christ, who, by his atonement, covered or expiated our sins, and through him God communes with us. The mercy-seat also typified our approaching to the *throne of grace*, the very name of which is but a variation of the term mercy-seat, Heb. 4 : 16 ; Rom. 3 : 25.

MERT-BAH, *strife* ; a name given to the place where Moses miraculously supplied the Israelites with water from the rock Horeb, in the wilderness of Zin. It was called Meribah, because the people blamed or quarrelled with Moses on account of the scarcity of water ; and Massah, *temptation*, because they there tempted God, Exod. 17 : 1—17. Also, the name of a fountain, produced under similar circumstances in the desert of Zin, near Kadesh, Num. 20 : 13, 24 ; Deut. 33 : 8.

ME-RIB'BA-AL, the same as Mephibosheth, 1 Chron. 8 : 34.

ME-RO'DACH, the name of one of the gods of the Babylonians, supposed to have been the planet Mars, Jer. 50 : 2.



**MEROM**, *waters of*, Josh. 11 : 5, the lake of Samechonitis, lying between the head of the Jordan and the sea of Tiberias ; the several branches of the river descending from the mountains unite to form this lake, from which the Jordan, properly so called, issues. [See THE JORDAN AND THE DEAD SEA, chap. 3, by Mass. S. S. Society.]

**MEROZ**, a place in the northern part of Palestine, whose inhabitants, refusing to come to the assistance of their brethren when they fought with Sisera, were put under an anathema, Judges 5 : 23.

**MESHA**, a king of Moab, of whom Ahab, king of Israel, exacted an enormous tribute in sheep and wool, 2 Kings 3 : 4. Upon Ahab's death he rebelled, and refused any longer to pay this tribute. In order to reduce him to obedience, Jehoram, with the assistance of Jehoshaphat, made war upon him, and besieged him in his capital. Defeated in an attempt to break through the camp of the besiegers, and reduced to extremities, he offered up his own son and heir as a sacrifice, upon the walls of the city, in sight of his enemies, to propitiate his gods. Struck with terror by this spectacle, the combined armies withdrew, and thus gave him opportunity to leave the city, 2 Kings 3 : 4—27.

**MESHACH**, the name given to Mishael, one of the three Hebrew captives, companions and friends of Daniel at Babylon, Dan. 1 : 7.

**MESHECH**, sixth son of Japheth, Gen. 10 : 2, the progenitor of the Moschi, dwelling in the north-eastern angle of Asia Minor,

from whence their colonies spread over the vast empire of Russia. The name is still preserved in the appellation Muscovites and Moscow.

**MES-O-PO-TAMI-A**, a province between the Tigris and the Euphrates, called in Hebrew *Padan-Aram*, plain of Aram, Gen. 28 : 2, &c.; and *Aram-Naharaim*, or *Aram of the two rivers*. This country was the seat of the first generations of men, the earliest kingdom on earth, the native land of Abraham's relations, and also of the monarch who first enslaved Israel in their own territories, Judg. 3 : 8. The province is now called Diarbeker, and is exceedingly fertile, abounding with corn, wine, oil, fruits, and all the necessaries of life.

**MES'IAH**, *the Anointed*; the title commonly given to the expected messenger from God, and deliverer of the Jews. They still expect their Messiah ; but from Gen. 49 : 8—10, compared with Jewish history, from Dan. 9 : 25—27, compared with the history of Jesus of Nazareth, and from Haggai 2 : 7—9, compared with the overthrow of the temple at Jerusalem, it may be shown that such an expectation is vain ; the Messiah has already come. Many false Messiahs have arisen since the time of Jesus, according to a prediction, Matt. 24 : 24. Twenty-four have been reckoned, the last of whom, of any note, was one rabbi Mordecai, a Jew of Germany, A. D. 1682. What became of him is not known.

**METHEG-AMMAH**, supposed to have been the same as Gath of the Philistines, 2 Sam. 8 : 1 ; 1 Chron. 18 : 1.

**METEYARD**, measurement

made in length by rod, line, yard, or ell, Lev. 19 : 35.

ME-THU'SE-LAH, son of Enoch, and the oldest of the antediluvian patriarchs, having been, at his death, nine hundred and sixty-nine years of age, Gen. 5 : 21, 22.

MICAH, the sixth in order of the twelve minor prophets, according to our common translation. He lived at the same time with Isaiah, and prophesied in the reigns of Jotham, Ahaz, and Hezekiah. The prophecy of Micah contains but seven chapters ; foretelling chiefly the invasions of Shalmaneser and Sennacherib, the destruction of Samaria and of Jerusalem, mixed with consolatory promises of the return of the Jews from captivity, and of the overthrow of their Assyrian and Babylonian oppressors. He expressly foretells also the birth of the Messiah at Bethlehem, and directs the Jews to look to the establishment and extent of his kingdom as an unfailing source of comfort amidst the general distress. The prophecy contained in the fifth chapter is perhaps the most important single prophecy in all the Old Testament, and the most comprehensive respecting the personal character of the Messiah, and his successive manifestations to the world. It forms the basis of the New Testament revelation, and is illustrated in the history given by evangelists of the Son of God.

2. MICAH, an Ephraimite, probably one of the elders who outlived Joshua, the account of whom is given, Judges 17, 18. There were others of the name.

MICAH, *who as Jehovah ?* son of Imah, of the tribe of

Ephraim, a prophet of the Lord. He lived in the reign of Ahab, and foretold the death of that wicked monarch. His fidelity occasioned his being imprisoned, in all probability, he was liberated on the accomplishment of his predictions, 1 Kings 22 : 8—37.

2. MICAH, one of the princes whom Jehoshaphat sent to teach the law, and to counsel the people in the cities of Judah, 2 Chron. 18 : 7.

MICAH, son of Gemariah, who, having heard Baruch read the roll containing the predictions of Jeremiah respecting Jerusalem in his father's hall, reported what he had heard to the princes that it might be made known to the king, Jer. 36 : 11—13.

MICHAEL, *who as God ?* This name, compounded partly of a name of God, according to a very common practice among the Jews, was used as an ordinary appellative, Num. 13 : 13 ; 1 Chron. 12 : 20 ; 2 Chron. 21 : 2 ; but it denotes especially one being, denominated a prince, and an archangel, Dan. 10 : 13—21 ; 12 : 1 ; Jude 9 ; Rev. 12 : 7. It is doubtful whether there be a class of beings called archangels. The term never occurs in the plural, it is confined to one ; and the offices assigned to him, such as presiding over the Jewish people, awaking the dead to judgment, 1 Thess. 4 : 16 ; contending with Satan on behalf of the Jewish church, Jude 9 ; Zech. 3 : 1—7 ; and driving enemies out of God's kingdom, as the sinning angels were driven out of heaven, Rev. 12 : 7, indicate him to be a divine person, our Lord and Saviour Jesus Christ.

**MICHAL**, youngest daughter of Saul, 1 Sam. 14 : 49, and given to David in marriage, as a reward for his services against the Philistines, 1 Sam. 18 : 20—27. When Saul, in his wrath, sent to David's house to arrest him, Michal contrived the means of his escape, 1 Sam. 19 : 11—17, and of this circumstance the king took occasion to annul the marriage, and to give Michal to one Phalti, 1 Sam. 25 : 44. David, however, after Saul's death, reclaimed her, and she was brought back to him by Abner, 2 Sam. 3 : 14—16. When the ark was brought back to Jerusalem, Michal was disgusted by what she regarded as the undignified conduct of David, and her rebuke produced an alienation of feeling which seems never to have been healed, 2 Sam. 6 : 16—23.

**MICH'MAS**, or **MICH'MASH**, a town in the tribe of Benjamin, nine miles from Jerusalem, on the road to Ramah, celebrated as the place where Jonathan, son of Saul, with the help of his armor-bearer, put to flight the army of the Philistines, 1 Sam. chap. 14. It was the place also where Sennacherib deposited his heavy baggage when about to besiege Jerusalem, Isa. 10 : 28, 29.

**MICH'TAM**, the title of the sixteenth and several other psalms, signifying *a song*, or as some think *golden*, in reference to their contents.

**MIDI-AN**, land of, a country extending from the east of Moab, on the east of the Dead Sea, along the Elanitic gulf of the Red Sea, and some way into Arabia. It passed further to the south of the land of Edom into the peninsula of Mount Sinai. Here Moses met with his wife, the daughter

of Jethro. The Midianites and Ishmaelites seem to have been a kind of partners in the balm and spicery trade to Egypt. The Amorites very early subdued and possessed the country of the Midianites. They joined with Moab in endeavoring, by means of Balaam, to hinder the progress of the Israelites, Num. 22—25, 31, and afterwards, Judg. 6, 7, their numerous armies oppressed the people of God ; but they were discomfited by miracle, and never survived this overthrow ; their remains were incorporated with the surrounding people.

**MIG'DOL**, *a tower or fortified place*, Exod. 14 : 2. It occurs in this and other passages as a city of Egypt, and is supposed to be the Magdolum of Antonine, about twelve miles from Pelusium. It was probably the last town on the Egyptian frontier, in the direction of the Red Sea, Ezek. 29 : 10 ; 30 : 6.

**MIG'RON**, a town situated south-west of Ai and north of Michmash, which seems to have commanded the pass through the valley of Michmash, Isa. 10 : 28 ; 1 Sam. 16 : 2.

**MIL'COM**. [See **MOLOCH**.]

**MILE**, a Roman measure of a thousand geometrical paces of five feet each, about one hundred and forty-two yards less than the English mile, Matt. 5 : 41.

**MI-LETUS**, or **MI-LETUM**, a seaport of Asia Minor, in Ionia, to which Paul, in his voyage from Corinth to Jerusalem, sent for the elders of the church of Ephesus to meet him, Acts 20 : 15. The Miletus of 2 Tim. 4 : 20, is not another place, as some have thought.

**MILK**, an article of food, used

largely among the Hebrews, as among other people who keep much cattle ; it is therefore often employed in Scripture as an emblem of abundance, Gen. 49 : 12 ; Ezek. 25 : 4. It is often met with in the Bible in combination with honey. A rich and fertile soil is *a land flowing with milk and honey*. Cows, goats, sheep, and camels, were all made to yield milk for human food, Deut. 32 : 14 ; Prov. 27 : 27. Curdled milk, sometimes translated *butter*, was highly esteemed as a refreshment, Gen. 18 : 8 ; Judg. 5 : 25.

The prohibition, Exod. 23 : 19, probably refers to some idolatrous practice among the heathen, which the Israelites were not to imitate.

An ancient oriental commentary on Genesis says, " It was a custom of the ancient heathen, when they had gathered in all their fruits, to take a kid and boil it in the dam's milk, and then in a magical way to go about and besprinkle with it all their trees, and fields, and gardens, and orchards, thinking that by this means they should make them fructify and bring forth more abundantly the following year."

MILL, for grinding corn, an essential piece of furniture in every house. Anciently corn was prepared for use by being parched or roasted ; afterward it was pounded in a mortar. This was succeeded by hand-mills, in which it was



ground by females, or slaves every morning, Exod. 11 : 5 ; Matt. 24 : 41. The noise of the mills in every house would be an appropriate emblem of a populous and thriving city ; the silence of these machines, on the other hand,

would be a token of desolation, Jer. 25 : 10. The grinding of corn, says Mr. Forbes, speaking of the Hindoos, is always performed by women, who resume their task every morning, especially the forlorn Hindoo widows,



divested of every ornament, and with their heads shaved, degraded to almost a state of servitude : see Isa. 47 : 1, 2. Samson was set to grind in the prison, Judg. 16 : 21, the more effectually to mortify and degrade him.

The practice of grinding corn in every house early in the morning shows the propriety of the law against taking the mill-stones to pledge, Deut. 24 : 6, and perhaps may illustrate 2 Sam. 4 : 5—7. The soldiers of the East have a certain quantity of corn, with other provisions daily, with their pay. Rechab and Baanah therefore very naturally went to the palace the day before, to fetch wheat to distribute to their soldiers, that they might grind it in the mill the following morning. The princes of the East in those days, as the history of David shows, lounged in their divan or reposed on their couch, till the cool of the evening began to advance. The two captains therefore came during this lounging time of Ishbosheth ; and as their fetching wheat was an ordinary thing, their coming created no suspicion, and attracted no notice.

[MIL-LEN'NI-UM], a period of a thousand years, during which, according to some of the ancient fathers, and many Christians of the present day, Jesus Christ is to reign with his people upon earth. Some think that martyrs and other righteous men will be raised from their graves to share in the glory of this reign ; others think that nothing more is meant by the millennium, than that previously to the general judgment the Jews shall be converted, genuine Christianity shall be diffused through all nations, and mankind shall

enjoy the peace and happiness which the faith and precepts of the gospel are calculated to confer on all by whom they are embraced. Great and good men may be found advocating each of these opinions ; we cannot in this place settle the controversy. It may, however, be observed,—1. Most if not all the prophecies in the Revelation, from one of which, 20 : 2—6, the idea of the thousand years' personal reign of Christ is taken, are delivered in figurative language. The binding of Satan is a figure, and perhaps the whole prediction ought to be regarded as meaning no more than that before the millennium, or universal prevalence of the truth, Jesus Christ will lay effectual restraints on Satan : so that his powerful and prevailing influence, by which he had before deceived and destroyed mankind, shall be taken from him for a thousand years. If one part of the scene be represented in figurative language, is it not likely that the whole scene is so represented ? 2. A similar observation may be made about the restoration of the Jews to their own land, a part of the millenarian scheme. The prophecies which speak of their return speak also of the restoration of the temple, and the sacrifice, and the priesthood, a decayed and now useless system. If some of these prophecies are to be interpreted figuratively, why not all — especially since they relate to the same subject ? 3. There are passages in the didactic parts of Scripture with which this theory of Christ's reigning on earth a thousand years, grounded on poetic, figurative, and greatly mysterious passages, can scarcely be made to harmonize, especially

Acts 3 : 21, which, rightly translated, expressly affirms that Christ remains in heaven *till the times of the fulfilment of all* that prophets predicted ; and Heb. 9 : 27, 28, where his coming to receive the final account from men is said to be his second coming. See, also, 2 Thess. 1 : 7, 8, 10 ; 1 Thess. 4 : 16. 4. Of the resurrection of the body nothing is said in the passage of the Revelation, on which chiefly the millennial theory is grounded. The whole passage seems to relate to a spiritual scene—the souls of the martyrs shall revive, and live again in their successors. The resurrection is spiritual, denoting that all the saints of the time referred to shall appear in the spirit and power of the holy men who confessed Christ, and shed their blood for his cause, just as John the Baptist was Elijah, Matt. 11 : 14.

If it be asked in what the millennium will consist, we answer, 1. In the prevalence in our world of eminent holiness, Zech. 14 : 20, 21. 2. In a remarkable effusion of the Holy Spirit to produce this eminent holiness, Isa. 32 : 15—19 ; 59 : 20, 21, compared with Rom. 11 : 26, 27 ; Ezek. 36 : 27 ; 39 : 28, 29 ; Zech. 12 : 10. 3. In the possession by the Jews, long a people cast off by Jehovah, of the choicest blessings secured by this effusion. They shall be converted to the faith of Christ, Rom. 11 : 7—17 ; Isa. 27 : 9 ; (the passages under the second particular belong also to this.) 4. In the universal diffusion of a saving knowledge of the gospel, Isa. 11 : 9—12 ; Hab. 2 : 14 ; Psal. 22 : 27 ; 72 : 11. Delusions will be swept away ; and if men are not

all regenerated, their minds will be awed, their ferocity will be tamed, and their morals improved.

5. In the purity of the communion, worship, and discipline of the church, Isa. 60 : 21 ; Dan. 8 : 14 ; Zech. 14 : 21. 6. In the special presence of God with his people ; *He will dwell among them, and be their God* ; showing forth his power and mercy, in ways which perhaps might be typified by his presence and doings among the Israelites of old, 2 Cor. 6 : 16, 17 ; Ezek. 37 : 11—28 ; Rev. 21 : 3. 7. In the reign of universal peace, Isa. 11 : 6—10 ; 12 : 4 ; Mic. 4 : 3 ; Hos. 2 : 18. 8. In the ceasing of all persecution against the church. She shall dwell in peace, Isa. 60 : 17, 18 ; 54 : 14. And, finally, in the saints having the dominion ; the wicked shall be in subjection, and all things shall be plainly subservient to the kingdom of Christ, Dan. 7 : 18, 27 ; Rev. 5 : 10 ; 19 : 6 ; 20 : 4, 6 ; 21. In one word, the millennium will be the universal prevalence of that which Christianity is now promoting, *glory to God in the highest, on earth peace, good-will among men. Hasten it, O Lord, in its time !*

MIL'LET, a kind of grain, Ezek. 4 : 9 ; the *dukhun* or *durrha* of the Arabs. The plant grows to the height of six or eight feet, and produces seeds of the size of rice, which are made into bad bread with camel's milk, oil, butter, or grease, and is almost the only food eaten by the common people in Arabia Felix. It is said to be very unpalatable, and not very nourishing.

MIL'LO, *fulness*, a mound or rampart. A citadel in Jerusalem was so called, 2 Chron. 32 : 5.

There was also a Millo at Shechem, Judg. 9 : 6, 20.

MIN'CING, walking with short steps, with affected nicety, spoken of the habit of many of the Jewish women in the time of Isaiah as indicative of their affectation and frivolity, and denounced by the prophet, Isa. 3 : 16.

MIN'ISTER, one who attends or waits upon another in a subordinate capacity, spoken of Joshua, Exod. 24 : 13,—of Elisha, 2 Kings 3 : 11,—of the Jewish priests, and masters of the synagogue, Jer. 33 : 21 ; Luke 4 : 20,—of preachers of the gospel, Rom. 15 : 16,—of the holy angels, Psa. 103 : 21,—of Jesus Christ in his official capacity, who is called the minister of the true, that is, the heavenly sanctuary, Heb. 8 : 2.

MIN'NI, a country called upon by the prophet Jeremiah to join with Ararat and Aschenaz in a war against Babylon, supposed to have been Minnas, a province of Armenia, Jer. 51 : 27.

MIN'NITH, a town of the Amorites about four miles from Heshbon, celebrated for the excellence of its wheat, which was exported to Tyre, Judges 11 : 33 ; Ezek. 27 : 17.

MIN'STREL, a person who played on some musical instrument, generally accompanying it with his voice. Such musicians were employed to soothe persons suffering under mental depression, 1 Sam. 16 : 14—17 ; by prophets for the composing of their minds on special occasions, 2 Kings 3 : 15 ; by wealthy families, in seasons of festivity, Luke 15 : 25 ; and by bereaved persons to commemorate the dead, Matt. 9 : 23.

MINT, one of the small garden

herbs, Matt. 23 : 23 ; Luke 11 : 42. The Pharisees, to distinguish their scrupulous observance of the law, gave tithe of mint, anise, and cummin, while they neglected more important acts of obedience. For this Christ censures them. We do not know, of the many plants under the general name of *mint*, which it was the ancients used.

MIR'ACLE, an event out of the ordinary course of nature, or an effect superior to its general and known laws, designed to attest the credentials of a messenger from God, or to vindicate some particular truth. Thus the miracles of Egypt were the credentials of Moses ; that on Mount Carmel vindicated Jehovah's sole supremacy and right to worship, Exod. 7 : 9, 10 ; 1 Kings 18 : 38, 39. If there be a God, miracles are possible ; if he send messages to men, miracles are probable. Whether they have occurred can be determined only by testimony ; and as to the sufficiency of this testimony, no facts of ancient history whatever are sustained by so great a number of important, sober, and mutually consistent witnesses. To the miracles of Egypt there is the testimony, not only of the historian recording them, but of subsequent historians ; of poets and prophets by whom they are alluded to. To those of Jesus Christ we have that of four separate and independent annalists, who were evidently men of sobriety, eye-witnesses of what they narrate, and who had no purposes to serve, no interests to gain, but who, on the contrary, lost everything, even life itself in many cases, as the consequence of their steady adherence to the testimony they bore. If we doubt

whether miracles have occurred, there is no fact in the records of ancient history of which we can be certain.

But of miracles there are certain criteria which must be borne in mind, whenever we examine the testimony on which they rest. That evidence, for instance, must have been published to the world at the time the miracles are said to have been performed ; it must have been exhibited where the alleged miracles occurred, so that every opportunity was given for investigating it to those who were most nearly concerned, and who were in circumstances to investigate it ; and the alleged miracles must have been of such a kind that it was impossible for them to pass without observation. It will be easily found whether these circumstances do or do not characterize the accounts of the scripture miracles ; and if we add the existence, from the very time of memorial observances, of religious rites preserving the remembrance of these miracles through all ages, which rites must have been instituted for this purpose, the proof will be complete. Christ appealed to miracles as the evidence of his divine mission and character, Matt. 11 : 4, 5 ; John 10 : 25—37. They were visible proofs, not only that God's hand was with him, but of the divine approbation of his character and work, John 9 : 31—33 ; and they were of a nature that would bear the strictest investigation. Would an impostor have acted as Christ did ?

How long miracles continued in the church after the ascension of Christ has been much disputed. The apostles possessed the power of working them, yet not as they

pleased, but whenever it was necessary for the great purposes for which the power was given ; and they could communicate to others this power, Acts 8 : 16 ; so that occasionally, at least, miracles might be wrought, till pretty nearly A. D. 150. Ecclesiastical historians do not give any credible accounts of miracles after this time, although of fabulous miracles there have been an abundance in almost every age.

[MIRAGE], an optical illusion, produced by the reflection of objects on the oblique rays of the sun, refracted by the air, which is rarefied by the heat of the burning soil. It is frequently witnessed by travellers in crossing the great eastern deserts, sometimes appearing like a calm flowing river or lake, reflecting on its unruffled surface the trees growing upon its banks, while some object in the back-ground assumes the appearance of a beautiful residence amidst groves of trees. [See THE MIRAGE OF LIFE, pp. 7—12, by Mass. S. S. Soc.]

MIRIAM, sister of Moses and Aaron, perhaps some ten or twelve years old when she was the means of restoring her brother Moses to his mother to be nursed, Exod. 2 : 4, 5. It is thought she married Hur, by whom, however, she had no children, Exod. 17 : 10, 11. She had the gift of prophecy, Num. 12 : 2, and led the women in the song and dance, on account of the overthrow of the Egyptians, Exod. 15 : 21. Her uniting with Aaron to speak against Moses was punished with a leprosy, under which Aaron interceded on her behalf. She died at Kadesh, in Zin, Num. 20 : 1.

MIRRORS, often rendered look-



ing-glasses. They were made of shining metal. The Moorish women of Barbary are so fond especially of these ornaments, that they suspend them on their breasts, and will not lay them aside, even when, after the drudgery of the day, they are obliged to go two or three miles with a pitcher or goatskin to fetch water. Hence the greatness of the sacrifice implied in Exod. 38 : 8.

MISH'A-EL, one of the three companions of Daniel in Babylon, who was cast into the fiery furnace, from which he was miraculously delivered, Dan. 3 : 13—30.

MITE, the smallest coin known to the Hebrews, the value of which was about one-fifth of a cent, Mark 12 : 41—44.

MITRE, the head-dress of the Jewish high-priests, to the front of which was affixed a gold plate with the inscription, HOLINESS TO THE LORD, Exod. 28 : 36—38.

MIT-Y-LE'NE, the capital of the isle of Lesbos, in the Ægean Sea, near the coast of Asia Minor, visited by Paul on his voyage from Corinth to Judea, Acts 20 : 14. In the second century the population of the city was wholly heathen, and a man was annually sacrificed to Dionysius. From the fifth to the eighth century, however, Christianity must have prevailed there, as we are informed that bishops from Mitylene were in attendance upon several councils.

MI'ZAR, a hill, supposed to have been near Mount Hermon, a place in which David sought refuge when driven from his home, and separated from the house and ordinances of God, by the rebellion, as is thought, of Absalom, Psa. 42 : 6.

MIZPAH, or MIZPEH, a *beacon* or *watch-tower*, a place in Gilead, where Laban and Jacob set up a pillar to commemorate their covenant with each other, Gen. 31 : 48, 49, supposed to have been the same as that through which Jephthah passed in his pursuit of the Ammonites, Judg. 11 : 29.

2. MIZPAH, a city of Benjamin, about four miles north-west from Jerusalem, where Samuel gathered the people for the purpose of judging, instructing, and praying for them, 1 Sam. 7 : 5, and also where he anointed Saul to be king over Israel, 1 Sam. 10 : 17—25. It was enlarged and strengthened by Asa, with materials brought from Ramah, 1 Kings 15 : 22.

3. MIZPAH, a town of Moab, to which David took his father and mother for the purpose of placing them under the protection of the king, 1 Sam. 22 : 3. Also the name of a valley in the region of Mount Lebanon, Josh. 11 : 3. Also a town in the plains of Judea, Josh. 15 : 38.

MIZ'RA-IM, or MIS'RA-IM, son of Ham, Gen. 10 : 6. Mesr, or Misr, was father of the Mizraim, or Egyptians, and he himself is commonly called Mizraim. [See EGYPT.]

MNA'SON, called an old disciple, a native of Cyprus, with whom Paul lodged while at Jerusalem, Acts 21 : 16.

MO'AB, son of Lot by his eldest daughter, Gen. 19 : 31—37 ; father of the Moabites, who dwelt to the east of the Dead Sea, upon the river Arnon ; between whom and the Israelites there was great enmity, which gave occasion to many wars. The prophecies concerning Moab are numerous and remark-

able; and, says Mr. Keith, who confirms his statement by unexceptionable evidence, "There is scarcely a single feature peculiar to the land of Moab, as it now exists, which was not marked by the prophets in delineating the low condition to which, from the height of its wickedness and haughtiness, it was not finally to be brought down." Read Jer. 48: 28, in connection with one sentence from Volney, an infidel, speaking of Moab — "The wretched peasants live in perpetual dread of losing the fruit of their labor; and no sooner have they gathered in their harvest, than they hasten to secrete it in private places, and retire among the rocks which border on the Dead Sea."

**MOLE**, a small burrowing animal, common in Palestine, and, according to the Levitical law, unclean, Levit. 11: 30. It lives upon roots, worms, and underground insects, and is supposed to be without eyes, having no use for them in the dark region where its life is passed. In Isaiah, chap. 2: 20, it is predicted that idolaters, terrified by the judgments of God, will cast their idols to the moles and to the bats, that is, into the dark and filthy places which these animals frequent. To cast anything to the moles and the bats, seems to have been a proverbial expression for the contemptuous rejection of it.

**MO'LOCH, MO'LECH, MIL-COM, or MEL'CHOM**, *the king*, a god of the Ammonites, 1 King 11: 7, to whom they dedicated their children, by making them pass through the fire in honor of that deity, Lev. 18: 21, probably offering them in actual sacrifice, Psa. 106: 37; a custom expressly

forbidden the children of Israel, Lev. 18: 21. The rabbis say that the idol Moloch was of brass, sitting upon a throne of the same metal, adorned with a royal crown, having the head of a calf, and his arms extended as if to embrace any one. When they would offer any children to him, they heated the statue within by a great fire, and when it was exceedingly hot, they put the miserable victim within its arms, which was soon consumed by the violence of the heat. And that the cries of the children might not be heard, they made a great noise with drums and other things about the idol. Many imagine that Moloch was the same with Saturn. The place in which this idol was worshipped was so abhorred by the recent Jews, that they applied its name — Gehinnom, or Gehenna — to the place of future torment.

**MOLTEN SEA**, the magnificent reservoir constructed by Solomon for the temple. It was made of molten or melted brass, and hence named the molten sea. It held between 2000 and 3000 baths, that is, between 1600 and 2400 gallons of water, 1 Kings 7: 23—26; 2 Chron. 4: 5. It was used for the personal ablution of the priests, 2 Chron. 4: 6. [See LAVER.] [See CHILD'S COMMENTATOR, vol. 2, pp. 373—375, by Mass. S. S. Soc.]

**MONEY**, see tables of, at the end of this volume. A satisfactory argument for the veracity of the gospels has been derived from the different kinds of money mentioned in them. How admirably is the admixture of Greek, Roman, and Jewish coins stated, not formally but incidentally, and in relating the several occurrences which the

historians record! The ancient imposts, introduced before the Roman dominion, were valued according to the Greek coinage. The taxes of the temple were paid in these coins, Mark 12: 42; Luke 21: 2; Matt. 17: 24. Money paid from the temple treasury was, according to the ancient national payment, by weight, Matt. 26: 15; but in common business, and in state taxes, the coin of the nation exercising at the time the greatest authority, was used, Matt. 10: 29; 20: 2; 22: 19; Mark 14: 5; 12: 15; Luke 12: 6; 20: 24; John 6: 7; 12: 5. Writers who, in little circumstances, are so perfectly, though unintentionally correct, must certainly have had a personal knowledge of all they write about; and, since in these matters changes soon occur, they must have written at the very time to which their history refers.

**MONEY-CHANGERS**, a class of persons whose business it was to deal in exchange of money. They correspond to the brokers of modern times. They received money on deposit, upon which they paid interest, Matt. 25: 27. They furnished worshippers in Jerusalem with the coin with which their annual tax was to be paid, and exchanged current for uncurrent money, for the accommodation of strangers, for which they received a commission, Exod. 30: 15. Their money stands were introduced into one of the courts of the temple for the greater convenience of worshippers, from whence they were once or twice driven by the Saviour, Matt. 21: 12, 13.

**MONTH**. These portions of time among the Jews commenced

with the new moon; and anciently, with the exception only of the first, which was called Abib, or the month of the young ears of corn, Exod. 13: 4; 23: 15; 34: 18; Deut. 16: 1, they had no separate names. During the captivity, the names used in Babylon for the months were adopted by the Jews. [See Table of Months at the end of the volume.]

**MOON**, Psa. 121: 6. In some climates the beams of the moon are reputed hurtful. This is the case in Sicily, where the fishermen cover their fish by night, to protect them from the injury supposed to be effected by the moon. At Lisbon people cover their heads with great care at night, to protect themselves from the moonbeams; and Anderson says in his description of the East, speaking of Batavia, "One must take care not to sleep in the beams of the moon uncovered. I have seen many people whose neck has become crooked, so that they look more to the side than forwards. I will not decide whether it is to be ascribed to the moon, as people imagine here." These things may be mere fancies: our word *lunacy*, describing a mental disease, contains in it a reference to the supposed influence of the moon, at the changes of which, lunatics or madmen are often supposed to have their worst fits.

The new moon was a time of special observance among the Israelites, Num. 28: 11, 12. To determine the time was in the care of the magistrates, who met for this purpose on the last day of the month, and sat in a certain place from morning till night, to hear the witnesses of the new moon's appearance, and set-

tle the time. For this purpose they used astronomical calculations, and were to judge whether the testimonies agreed with the calculation. If so, the president of the assembly proclaimed the new moon. And though they preferred the appearance of the new moon to any calculation, yet it often happened, when the sky was overcast, that the moon could not be seen, or that the witness came too late before the magistrates; in which case they appointed the following day for the new moon adding this reason, that it was so determined by hea-

ven. They then proclaimed the new moon by sound of trumpet, and set open the gate of Nicanor, the great brazen gate to the east, the grand entrance into the further court, in which stood the temple and altar. And after the daily morning sacrifices, they offered those appointed for this feast, with their meat-offerings and drink-offerings. The most celebrated new moon was that of Tizri, with which the civil year begun, Lev. 23: 24. See Ezek. 45: 17; 46: 1, 2; 1 Chron. 23: 31; 2 Chron. 8: 13.

MO-RI'AH, *something seen afar*



off, a mountain upon which the temple of Jerusalem was built by king Solomon, 2 Chron. 3: 1; thought to be the place where Abraham was about to offer up Isaac. It was the spot on which David, on the staying of the plague, erected an altar to God, 2 Sam. 24: 15—25. [See SCRIPTURE MOUNTAINS, pp. 113—117, by Mass. S. S. Society.]

MORDE-CAI, son of Jair, of the race of Saul, and one of the chiefs of the tribe of Benjamin. He was carried captive to Babylon by Nebuchadnezzar. In the reign of Ahasuerus, Mordecai was greatly preferred through the interest of his niece Esther, who had been taken by that monarch to succeed Vashti as queen. Probably the reverence ordered to be done to



Haman, Esther 3 : 2, was a kind of divine honor, such as was sometimes addressed to the Persian monarchs themselves. Mordecai refused to render it on that account, that he might preserve a good conscience ; and it might be because Haman knew all the Jews to have the same scruples, that he sought the destruction of the whole people. [See CHILD'S COMMENTATOR, vol. 4, pp. 224—250, and PATRIARCHAL SCENES, chap. 19, by Mass. S. S. Society.]

MORTAR, a well-known instrument for bruising grain, spices, &c., used by the Israelites in the wilderness in preparing manna for use, Num. 11 : 8. Solomon speaks of braying or pounding a fool in a mortar among wheat with a pestle, Prov. 27 : 22, as a mode of punishment, though there is no evidence that it was actually practised among the Jews, as we know that it was sometimes among the Turks.

2. MORTAR, cement used in building. Among the Hebrews this was the bitumen obtained from the vale of Siddim. The builders of Babel used it in constructing their tower, Gen. 11 : 3. Here called slime.

MO-SE'ROTH, one of the stations of the Israelites, near Mount Hor, Num. 33 : 30.

MO'SES, brother of Aaron and Miriam, and younger than either, was born A. M. 2433. The reader of the Bible cannot fail to be struck with many illustrations of the care of divine providence, and of the facility with which God fits instruments for his work, presented in the history of this distinguished man. The preservation of Moses in infancy, his education in the court of Pha-

raoh, his long abode in Midian where his religious principles, his knowledge, and character were matured, his commission to Pharaoh and his court, his success as a leader and legislator, are worthy of special attention. The history is too well known to be repeated here. A few circumstances only may be mentioned :

1. Moses directs the Israelites to borrow of the Egyptians *jewels of silver*, &c., Exod. 11 : 2, which has been the subject of much ignorant cavil. The word rendered *borrow* means simply to *ask*, to *demand of*, and it is to be remembered that the Israelites had rendered many long years of unrequited service to the Egyptians : such moreover had been the events brought about by their unjust detention, that the Egyptians were glad at any loss to facilitate their departure.

2. The piety, the patriotism, and the disinterestedness of Moses, are often manifest in his conduct. *He chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.* He defended the oppressed Israelites against the Egyptians, though at the hazard of his life ; he destroyed the idol Aaron had made, inflicted punishment on the idolaters, and, with signal resolution, maintained the cause of Jehovah almost single-handed and alone. And when God threatened to destroy the people, and make of him *a great nation*, how earnestly does he plead for them till the anger of God is turned away ! Similar disinterestedness was repeated at Kadesh-barnea, Num. 14 : 11—37.

3. Excellent as Moses was, he was by no means perfect. There

were occasions on which he grievously sinned. At Kibroth-hattaavah he betrayed great impatience, and at Meribah-kadesh he fell into the sins of unbelief, impatience and pride, Num. 20 : 1—13. These things are recorded as if to turn off attention from mere men, as examples, to Him who was *holy, harmless, undefiled, and separate from sinners*.

4. Moses in many particulars resembled Christ. Like the ancient legislator, our Lord was by birth a Jew, of the middle class of the people. The personal intercourse with God with which Moses was favored — his miracles, his laws, his authority among the Israelites, — were such as no other prophet ever attained ; and how beautifully, in his intercession for the people, does Moses prefigure Him who *maketh intercession for the transgressors !*

5. The more accurately the laws of Moses are studied and compared with codes then or long afterwards devised, the more deeply are we impressed with their justice, wisdom, and benevolence. They are exactly adapted to the condition of the people to whom they are given, and they attain the higher purpose of gradually preparing the way for, and introducing, a better covenant. This excellence of his laws is however adequately explained and accounted for. They were framed by God himself.

6. The death of Moses is recorded Deut. 34 : 6. From an obscure passage in the New Testament, Jude 9, some have thought that he was buried by the ministry of angels at a spot purposely concealed, lest his tomb might be converted into an object of idola-

try. On such a passage, however, nothing can be built. *The body of Moses* may mean the Jewish church, and perhaps the allusion is to Zech. 2 : 1—5, or to some received tradition which, without affirming or denying its truth, might be the basis of a moral lesson.

7. Moses is the author of the Pentateuch, the truth and divine inspiration of which are vindicated by the minuteness of its details, by the touches of nature with which it abounds, by the little circumstances unexpectedly turning up in the course of its narrative, as Num. 15 : 32 ; 36 : 2 ; by the simplicity with which its whole tale is told, by the candor it discovers, by the disinterestedness of the conduct of the writer, by the fulfilment of its predictions, by the light it throws upon many ancient traditions current among the heathen, by the concurrence between it and other parts of the sacred volume, and by the purity of its theology and morality. There are also other proofs, such as the religious observances and memorial services prevalent in all ages among the Jews, the heroic devotion with which they have always regarded their law, their national pride, founded on a strong sense of the Almighty's doings on their behalf, which Moses records, their constant craving after a sign when any new messenger announced himself to them as from God, John 6 : 31, and the very onerous nature of the laws imposed in the Pentateuch, the numerous restraints it put upon the people in their various pursuits. Can it be supposed that a whole people would have submitted for ages to

such restraints, nay, as far as possible would yield to them at whatever cost and trouble, if they were not convinced these restraints are laid upon them by God? "I can come to no conclusion but one," says Mr. Blunt, after reviewing all those topics of evidence, "that when we read the writings of Moses, we read no *cunningly devised fables*, but solemn and safe records of great and marvellous events, which court examination and sustain it; records of such apparent veracity and faithfulness, that I can understand our Lord to have spoken almost without a figure when he said that he who believed not Moses, neither would he *be persuaded though one rose from the dead*. [See CHILD'S COMMENTATOR, vol. 1, pp. 174—432, PATRIARCHAL SCENES, pp. 185—260, PLAGUES OF EGYPT, and FIVE BOOKS OF MOSES, by Mass. S. S. Society.]

MOTE, a very minute particle of matter, contrasted with *beam* in the proverbial expression, Matt. 7: 3.

MOTH. This insect is frequently alluded to in the Scriptures in a very striking manner, Isa. 51: 7, 8; Hos. 5: 12, where the silence and entireness of the destruction effected by this insect are alluded to. See also Job 27: 18; Psa. 39: 10, 11. As the moth crumbles into dust under the slightest pressure, so man dissolves and vanishes into darkness under the finger of the Almighty, Matt. 6: 19, 20. The word treasure suggests to us something of a durable kind, which the moth cannot injure; but it must be borne in mind that of wealthy persons, robes were a part of their treasure very much valued, and on

these, especially in warm countries, the depredations committed by the moth would be great and destructive.

MOTHER, properly, a female parent, but in Scripture frequently used for a more remote ancestor, Gen. 3: 20. The word is also used figuratively for a benefactor, Judges 5: 7; for a chief city, 2 Sam. 20: 19; for a principal church which has become the parent of other churches, Gal. 4: 26; for one's native country, Isa. 50: 1. The love of a mother for her children is referred to as an illustration of God's tender regard for his people, Isa. 49: 15.

MOUNTAINS. Various mountains are mentioned in Scripture as the scenes of remarkable transactions. Most of them are spoken of under their respective names. Mountain is often used metaphorically in the sacred volume, Psa. 30: 7, for kingdom. See also Isa. 2: 2; Dan. 2: 35. The Chaldean monarchy is a mountain, Jer. 51: 25; Zech. 4: 7. The word also denotes, generally, a place of strength, Jer. 3: 23; and as pagan temples were usually built on eminences, mountains sometimes signify idolatrous temples and places of worship, Jer. 2: 23; Ezek. 6: 2—6. [See SCRIPTURE MOUNTAINS, by Mass. S. S. Society.]

MOURNING. The Hebrews, on the death of near friends and relations, gave every possible demonstration of grief and mourning. They wept, tore their clothes, smote their breast, fasted, and lay upon the ground, went barefoot, pulled off their hair and beards, or cut them, and made incisions upon their breasts, or

tore them with their nails, Lev. 19 : 28 ; 21 : 5 ; Jer. 16 : 6. The time of mourning was commonly seven days, but sometimes this was lengthened or shortened, according to the state or circumstances in which they found themselves. There were several degrees in their grief and mourning. For the first three days it was allowed to give themselves up to tears, and to the most apparent grief. The seven days following, their mourning was more moderate. But if the time was extended to a whole month, it was to be managed with a great deal of moderation. The mourning for Saul lasted but seven days, 1 Sam. 31 : 13. That for Moses and for Aaron was prolonged to thirty days; Num. 20 : 29 ; Deut. 34 : 8. For the whole time of their mourning, the near relations of the deceased, as father, mother, husband, brother, sister, children, continued sitting in their houses. The food they took was thought unclean, and even they themselves were judged impure ; at least it was so before the destruction of the temple by the Romans, Hos. 9 : 4. Their faces were covered, and for all that time they could not apply themselves to any labor, nor read the book of the law, nor make use of their usual prayers. They did not dress themselves, nor make their beds, nor uncover their heads, nor shave themselves, nor cut their nails, nor go into the bath, nor salute anybody.

MOUSE, a well-known animal, mentioned Lev. 11 : 29 ; 1 Sam. 6 : 4—8 ; Isa. 66 : 17. Under this name rats, and probably also the jerboa, were included. The hamster rat, the dormouse, and the jerboa, are still sometimes

eaten by the Arabs, in times of scarcity.

MOUTH, the organ of speech, used, figuratively, for an assistant in speaking, Exod. 4 : 16,—for a messenger, Jer. 15 : 19,—for frequent repetition, Exod. 13 : 9,—for silence, Job 21 : 5. To speak “mouth to mouth,” to communicate personally without an interpreter, Num. 12 : 8. “With one mouth,” with unanimity, Josh. 9 : 2. To “put words in one’s mouth,” to suggest what one shall say, Exod. 4 : 15. “To write from the mouth,” to write from the dictation of another, Jer. 36 : 4. To “open one’s mouth,” to commence speaking, Acts 18 : 14.

MUFFLER, an article of female attire, supposed to have been a veil to cover the face, Isa. 3 : 19, such as is now worn by women in the East and represented in the figure below.



MOW'ING, the process by which hay or grain is gathered. Among the Jews, a kind of sickle was used for that purpose, and some-



times the grain was pulled up by the hand, Psa. 129 : 7. The "king's mowings," Am. 7 : 1, it is supposed was the first crop which belonged to the king by royal prerogative, the after growth being left for the owners of the land.

MULBERRY-TREE, 2 Sam. 5 : 23, 24 ; 1 Chron. 14 : 14, 15. Probably the large shrub which the Arabs still call Baca ; they abounded in a certain valley, which had its name from this circumstance. Celsus remarks that this valley was rugged and embarrassed with bushes and stones, which could not be passed through without labor and tears. *The sound of going*, 2 Sam. 5 : 23, 24, is much more congruous to a rough stony valley, than to the tops of trees. *When thou hearest a noise as of many people marching on the high places of Baca*, thou hast nothing to do but fall immediately upon the enemy.

MULE, a well-known animal whose strength and sure-footedness render it peculiarly valuable in a mountainous country. The Jews made great use of it under the saddle, 2 Sam. 13 : 29 ; 18 : 9 ; 1 Kings 1 : 33. The word translated mules, Gen. 36 : 24, also signifies *springs of water*, so that Anah, who is said to have found mules in the desert, may have been the discoverer of fountains, and thus a benefactor to his countrymen.

MUNITIONS, fortresses, or places of security among inaccessible rocks, Isa. 33 : 16, now generally used to signify the materials of war.

MURDER, the unlawful and malicious destruction of human life ; a crime punished by the Jew-

ish law with death, Num. 35 : 9—34. This was in accordance with the command given to Noah, Gen. 9 : 6, requiring that the murderer should be put to death, — a law which has never been repealed, and which no human legislation can innocently or safely set aside. [See CITIES OF REFUGE.]

MURRAIN, a pestilence among cattle, one of the divine judgments inflicted upon Egypt, Exod. 9 : 3.

MUSIC, vocal and instrumental, was in general use at a very early period in the history of the world. *Jubal taught the use of the harp and organ*, Gen. 4 : 21, though perhaps we can now but very imperfectly conjecture what instruments these were. See also Gen. 31 : 26, 27. The ancient Hebrews had a great turn for music and musical instruments, which they used in their worship, their public and private rejoicings, at their feasts, and even at their mournings. Asaph, Heman, and Jeduthun, had the direction of the music of the tabernacle under David, and of the temple under Solomon. Asaph had four sons, Jeduthun had six, and Heman fourteen. These twenty-four Levites, sons of the three great masters of the music of the temple, were at the head of twenty-four bands of musicians, which were very numerous, and served in the temple by turns. They were arranged in order about the altar of burnt sacrifices. Their whole business was to learn and practise music. Instruments of music among the ancients were exceedingly numerous, 2 Chron. 29 : 25. They naturally fell under three divisions : stringed instruments, and instruments to be struck, as cymbals, drums, &c.

Many of the instruments in these classes respectively were like instruments in use among ourselves; of others we know little or nothing.

**MUSTARD**, a well-known plant, with numerous and globose seeds. The comparison in Matt. 13: 31, would seem incredible were we not assured that in Palestine the plants and shrubs were much larger than in most other countries. Sir Thomas Browne mentions, from Jewish history, a mustard-tree that was to be climbed like a fig-tree, and Linnaeus mentions a species of mustard plant, the branches of which were real wood. Such a tree, the seeds of which were used for mustard, and which is called *Khardal*, abounds on the banks of the Jordan and around the sea of Tiberias.

**MUTTER**, the peculiar inarticulate sound made by wizards and necromancers, when performing their magical ceremonies, Isa. 8: 19.

**MUTH-LAB'EN**, the title of Psa. 9. This word divided, signifies, *on the death of the strong man*; united, it is the same as Alamothe, and signifies virgins. Many manuscripts divide it, others have it united. In the former case it is thought to allude to the death of Goliath; in the latter, to signify that it is to be sung by females, or by boys, in treble voice.

**MUZZLE**, a fastening for the mouth, to prevent oxen from eating while they were driven over corn for the purpose of threshing it, Deut. 25: 4.

**MYRA**, one of the chief towns of Syria, in Asia Minor, where Paul on his voyage to Rome was landed, and placed on board of a

ship of Alexandria bound to Italy, Acts 27: 5.

**MYRRH**, Exod. 30: 23; Esther 2: 12; Psa. 45: 8; Prov. 7: 17; Matt. 2: 11; Mark 15: 23; John 19: 39. A precious gum issuing from incisions in the trunk and larger branches of a tree growing in Egypt, Arabia, and Abyssinia, of a bitter taste, strong but not disagreeable smell. It entered into the composition of the most costly ointments among the ancients, and as a perfume it gave a pleasant fragrance to the raiment, and was carried by females in little caskets in their bosoms. Perhaps these caskets are the *ivory palaces* mentioned in Psa. 45: 8. The magi who came from the East to worship our Saviour, Matt. 2: 11, brought with them a present of myrrh. In the gospel of Mark, 15: 23, mention is made of the wine mingled with myrrh, which was offered to Jesus Christ, to abate, as it is thought, the acuteness of his pain; and among the Hebrews, they were accustomed to give those that were executed some such stupefying draught, Prov. 31: 6.

**MYRTLE**, a well-known plant, mentioned Neh. 8: 15; Isa. 41: 19; 55: 13; Zech. 1: 8. Savary, describing a scene at the end of a forest which he passed, says, "Myrtles, intermixed with laurel roses, grow in the valleys to the height of ten feet. Their snow-white flowers, bordered with a purple edging, appear to peculiar advantage under the verdant foliage. Each myrtle is loaded with them, and they emit perfumes more exquisite than those of the rose itself. They enchant every one, and the soul is filled with the softest sensations." To this effect

of myrtles on the richness and beauty of the scenery, Isaiah refers, 41 : 19. The plant is aromatic and astringent ; it is used in medicine as a tonic, its berries were used as spices, and its leaves were employed in some places in tanning leather as oak bark is with us.

MYST-A, a province in the north-west angle of Asia Minor, where Paul preached, Acts 16 : 7, having Bithynia on the north-east and east, Phrygia on the south-east, Lydia on the south, the Ægean Sea on the west, and the Hellespont on the north-west. Here the ancient Troy is thought to have stood, and Pergamos, one of the seven churches of the Apocalypse, was in this country. It was formerly one of the most fertile of all the provinces of Asia.

MYSTERY. This word denotes,  
1. Something hidden, not fully

manifest, 2 Thess. 2 : 7. 2. Some sacred thing naturally unknown to human reason, and made known only by revelation from God, Rom. 11 : 25 ; 1 Cor. 2 : 7 ; 15 : 51 ; 1 Tim. 3 : 16. The revealed truths of religion are in one place called *the mystery of the faith*, 1 Tim. 3 : 9. 3. The great mystery, so often spoken of in Paul's epistle, was the admission of the Gentiles to the privileges of God's adopted children, Rom. 16 : 25 ; Eph. 1 : 9 ; 3 : 9 ; 6 : 19 ; Col. 1 : 26, 27 ; 4 : 3. 4. Mystery also denotes a spiritual truth couched under an external representation or similitude, and thus concealed or hidden till the similitude is explained, Rev. 1 : 20 ; 17 : 5—7. The word is doubtless used by Paul in allusion to the heathen mysteries, in which the initiated were taught truths concealed from the vulgar.

## N.

NA'A-MAN, *pleasant*, a Syrian general, who, having been afflicted with a leprosy, was cured by washing seven times in the Jordan, according to the direction of Elisha the prophet, 2 Kings 5. This circumstance led him to renounce idolatry, ver. 17. The next verse is understood by some to be a reserve of certain idolatrous practices, indicating a change only so far as was consistent with his worldly interests ; thus he is charged with hypocrisy, of which no other parts of his conduct afford evidence. Some take the language to be an acknowledgment of past idolatry, and an en-

treaty that it might be forgiven, which is scarcely compatible with his mentioning only what he had done as the king's servant, while he omits his own personal acts. The more probable view is, that he consults the prophet on the question, when having himself renounced the worship of Rimmon, he ought to be present when the king, his master, worshipped him, to which perhaps his office bound him. The prophet's answer puts the matter upon Naaman's conscience. He must act as it should dictate. His desire for *two mules' burden of earth*, to build an altar to Jehovah in Damascus, might

arise from the notion that the soil of the land of Israel was proper to the worship of the God of Israel, on which worship he thenceforth determined. [See CHILD'S COMMENTATOR, vol. 3, pp. 43—52, by Mass. S. S. Soc.]

NA'BAL, *stupid, foolish*, 1 Sam. 25. The Arabs of the desert are wont to treat oppressively those in whose neighborhood they pitch their tents. David, at the head of six hundred men, might have injured Nabal had he been so disposed. Instead of this, however, he and his men protected the shepherds and flocks of Nabal; it was not at all unnatural, therefore, that he should remind Nabal of this in the day of his festivity, or that he should request some reward at his hands. David's anger at the reply he met with was not unnatural, though his intention to destroy Nabal and his people cannot be justified. In pronouncing on the conduct of David in this case, however, we should think rather of the maxims then prevalent than of those now observed.

NA'BOTH, *fruit, produce*, an Israelite, of Jezreel, who had a vineyard near Ahab's palace, which he refused either to give or sell to the king. At the instigation of Jezebel, therefore, he was falsely accused, condemned, and stoned, 1 Kings 21 : 1, &c. This brought the severest maledictions upon both Ahab and Jezebel.

NA'CHON, the name of the owner of the threshing-floor, near which Uzzah was struck dead for rashly taking hold of the ark, 2 Sam. 6 : 6, 7. [See CHIDON.]

NA'DAB, *liberal*, son of Aaron, and brother of Abihu. He offered incense with strange or common fire, and not with that which had

been miraculously lighted up upon the altar of burnt offerings, for which he was slain by the Lord, together with his brother, Lev. 10 : 1.

2. NADAB, son of Jeroboam, and the second king of Israel. He followed in the steps of his wicked father, and did evil in the sight of the Lord. After a reign of two years he was assassinated by Baasha, one of his officers, while engaged in the siege of Gibbethon, 1 Kings 14 : 20 ; 15 : 25—28.

NA'HASH, the name of the father of Abigail and Zeruah, sisters of David, 2 Sam. 17 : 25.

2. NAHASH, a king of the Ammonites, noted for the barbarous condition upon which he offered to raise the siege of Jabesh-Gilead, namely, that he might put out all their right eyes, and for his defeat by Saul, 1 Sam. chap. 11. This king, or his son, was a friend to David, and rendered him important services while persecuted by Saul, 2 Sam. 10 : 2.

NA'HOR, called, Luke 3 : 34, Nachor, son of Serug, father of Terah, and grandfather of Abraham, Gen. 11 : 22—25.

2. NAHOR, one of the sons of Terah, and brother of Abraham. He married his niece Mileah, daughter of his brother Haran, Gen. 11 : 27—29. When the rest of the family left Ur of the Chaldees, he remained behind, but seems afterwards to have removed to Haran, where we find his son Bethuel and his grandson Laban established, Gen. 27 : 43 ; 29 : 4, 5.

NAH'SHON, called, Matt. 1 : 4, Naason, son of Aminadab, and chief of the tribe of Judah at the time of the exodus from Egypt, Num. 1 : 7 ; 2 : 3.



**NA'HUM**, *consolation*, the seventh of the twelve minor prophets, according to the order in our English Bibles, a native of Elkath, or Elkosh, in Galilee. The circumstances of his life and death are utterly unknown. When he prophesied is matter almost entirely of conjecture, most probably between the Assyrian and Babylonian captivities. His predictions all relate to the destruction of Nineveh, by the Babylonians and Medes. They form an entire and regular poem, with a magnificent exordium, and distinguished in every part by perspicuity, elegance, and sublimity, hardly ever surpassed.

**NAIL**. This instrument is frequently referred to in the Old Testament, Ezek. 15 : 3 ; Ezra 9 : 8 ; Zech. 10 : 4 ; in all which passages it is evident something much more important is alluded to than our ordinary nails. Oriental houses were fitted out with a scanty and plain furniture, but the few household utensils required were so arranged as not to incumber the apartments. Among these were the pegs, so laid in the walls as to bind them together, and at the same time to serve for hanging upon them veils, curtains, and whatever else it might be necessary to suspend. In the last passage, Zech. 10 : 4, the idea seems to be that the whole frame of government which the chosen people of God should enjoy, was the contrivance of his wisdom ; its foundations, the bonds which kept it together, the means of its defence, and its various officers, were all the gifts of his distinguishing goodness.

Jaël killed Sisera with a nail of a tent, or with a pin, to which,

when driven into the earth, cords were commonly fixed for the purpose of holding up the tent, and securing it from the effects of the wind, storms, &c. Hence to drive a pin, or fasten a nail, was among the Hebrews, and among Arabs still is, a metaphorical expression for fixing a dwelling, Isa. 22 : 23.

Another word for nail is used in some passages, as 1 Chron. 22 : 3 ; 2 Chron. 3 : 9 ; Isa. 41 : 7 ; Jer. 10 : 4 ; Eccles. 12 : 11. These nails are more like those which we use.

**NAIN**, a town of Palestine, about three miles south-west from Mount Tabor, where Christ raised the widow's son to life as he was carried forth to burial, Luke 7 : 11—17. [See JESUS AT NAIN, by Mass. S. S. Soc.]

**NATOTH**, the name of a place in or near Ramah, where there was a school of the prophets, over which Samuel presided, 1 Sam. 19 : 18—24.

**NA'KED**, besides its ordinary signification of being altogether unclothed or uncovered, Gen. 2 : 25, denotes having but part of the clothes on, 1 Sam. 19 : 24 ; John 21 : 7 ; and being void of succor, disarmed, Exod. 32 : 25. Nakedness of the feet was a token of respect and reverence, Exod. 3 : 5 ; Josh. 5 : 15. Among the priests' robes, there was nothing provided for the feet, so that they are thought to have ministered with their feet naked, Eccles. 5 : 1. Naked describes also a thing that is known and manifest, Job 24 : 7 ; Heb. 4 : 13. *Nakedness of a land*, Gen. 42 : 9, signifies its weakness and exposure.

**NAME**. Oriental names were commonly significant, Gen. 16 : 11 ; 25 : 25, 26 ; Exod. 2 : 10.

They were often compounded of some name of God ; or, among the heathen, of the name of some idol ; as Adonijah, *the Lord Jah*, or *Jehovah* ; Josedech, *Jah*, or *Jehovah the just* ; Ethbaal, Belshazzar, both compounded of Baal or Bel. Names were sometimes prophetic, Gen. 17 : 15 ; Isa. 7 : 14 ; Matt. 1 : 21 ; Luke 1 : 13, 60, 63. Names were often changed ; hence many persons had two names, 1 Sam. 14 : 49 ; 2 Sam. 23 : 8 ; Ruth 1 : 20, 21 ; especially were names changed when persons were elevated to dignity and office, in governments, Gen. 41 : 45 ; 17 : 5 ; 2 Kings 23 : 34, 35 ; Dan. 1 : 7 ; Mark 3 : 17 ; John 1 : 42. Thus *a new name* is a token of honor, Heb. 1 : 4 ; Phil. 2 : 9 ; Rev. 2 : 17.

The *name of God* sometimes signifies God himself ; sometimes his attributes collectively, and sometimes his power and authority. Rev. 19 : 16, is illustrated by an ancient custom of adorning the images of deities, princes, victors at public games, and other eminent personages with inscriptions expressive of their names, character, titles, or some circumstance that might contribute to their honor. Several such images are still extant with an inscription written either on the garment or on the thigh.

NA'O-MI, wife of Elimelech, of Bethlehem, and mother-in-law of Ruth the Moabitess. [See RUTH.]

NAPHTA-LI, *my wrestling*, the sixth son of Jacob by Bilhah, Rachel's handmaid. The limits of the tribe of Naphtali, stated in Josh. 19 : 32—39, comprised a district very fruitful in corn and oil. When the tribe of Naphtali came out of Egypt, it consisted of

53,400 fighting men, but they decreased in the wilderness to 45,000. A thousand of their captains, with 37,000 of their troops, assisted at the coronation of David, 1 Chron. 12 : 34, 40. Many of the Naphtalites were carried into captivity by Tiglath-pileser. Christ and his apostles resided much and preached frequently in this land, Isa. 9 : 1 ; Matt. 4 : 13—15.

NAR-CIS'SUS, a resident of Rome, to whose household, composed of believers, Paul sent affectionate salutations, Rom. 16 : 11.

NATHAN, *given*, a prophet in the time of David, who convinced that prince, by a natural and ingenious parable, of the greatness of his crime in the affair of Bathsheba, 2 Sam. 12 : 1, &c. He died probably soon after the accession of Solomon, who, perhaps, had been brought up under his care. His sons occupied high places in the court, 1 Kings 4 : 5. Zech. 12 : 12, mentions Nathan as a representative of the prophets generally.

NA-THAN'A-EL, a disciple of our Lord and Saviour Jesus Christ ; the manner of whose conversion is related John 1 : 45, 51. Many have supposed him to be the same with Bartholomew, since the evangelists who mention Bartholomew, say nothing of Nathanael ; and John, who mentions Nathanael, takes no notice of Bartholomew.

NATIONS. The dispersion of mankind over the earth, and their settlement in different nations, must be attributed to the early movements of the sons of Noah and their descendants, after the flood. The whole race of man proceeded from IRAN, the native

name of Persia and adjacent regions. Some migrated east and west ; others were scattered in the same directions by events they could not control. The confusion of speech at Babel contributed to this dispersion, and probably the ambition and power to which some aspired over others also facilitated it. We cannot, in our limits, give any lengthened account of the progress of the dispersion. The Bible mentions as descending from Japheth four sons, each of whom is spoken of as the father of several tribes. Ham had also four sons, each of whom multiplied again into numerous tribes. From Shem five direct descendants are mentioned, who in their turn originated numerous posterities ; all of them dividing and sub-dividing into different regions, as necessity or convenience required. Infidels smile at the Bible account ; solid learning and deep research serve to establish and illustrate the truth of that account.

NAUGHTY, a word which, when applied to *persons*, signifies wicked, Prov. 6 : 12 ; when applied to *things*, worthless, Jer. 24 : 2. It is now generally used with reference to the misconduct of children.

NAZ-A-RENE', a name applied to Christ, Matt. 2 : 23, from his being an inhabitant of Nazareth, a place of small account, John 1 : 46. Probably the reference, Matt. 2 : 23, intended no more than that Christ should have some contemptuous name. Christians were generally called Nazarenes in contempt, Acts 24 : 5.

NAZ-A-RETH, a city of Zebulun, in Lower Galilee, west of

Tabor, and east of Ptolemais. It was the usual place of residence of our Lord, for the first thirty years of his life, Luke 2 : 51, situate on an eminence with a precipice on one side, Luke 4 : 29. It was about seventy miles north of Jerusalem.

NAZ'A-RITES, *persons separated* ; such as engaged to abstain from wine and all intoxicating liquors, to let their hair grow without cutting or shaving, not to enter any house that was polluted by having a dead body in it, nor to be present at any funeral, Num. 6 : 8 ; and if any one died suddenly in their presence, they began anew the ceremony of the Nazariteship, which generally lasted eight days. Males or females might take upon them this vow either for life or for a certain time. A child might be made a Nazarite from its birth by his parents, Judg. 13 : 5—7 ; 1 Sam. 1 : 10, 11. The time of the vow being expired, he was to go to the door of the tabernacle, and there offer sacrifices ; a he lamb for a burnt-offering, a ewe lamb for a sin-offering, and a ram for a peace-offering, with loaves, cakes, and wine for libations. The hair of the head of the Nazarite was to be shaved at the door of the tabernacle, and to be burnt ; the shoulder of the sacrificed ram, and one unleavened cake and one unleavened wafer, were to be put into the hands of the Nazarite, who gave them back to the priest, that he might offer them to the Lord ; they were *waved*, or lifted up in the presence of the Nazarite. A part of his offerings was the priest's ; a part was to be eaten by himself and his guests, Num. 6 : 1—21. After which he

might again drink wine, his vow being accomplished.

Samson and John Baptist were perpetual Nazarites; they were consecrated to this state by their parents, and were to retain it all their lives. Paul is supposed to have made a Nazarite vow at Cenchrea, performing there a part of the required ceremonies, and deferring the rest till he returned to Jerusalem, Acts 18 : 18. Persons who could not perform the Nazarite vow themselves were content to contribute to the expense of the sacrifices of those who were performing it, and thus they became partakers in the vow. Thus Paul did to show that he did not so totally disregard the law as had been supposed, Acts 21 : 23, 24. Of the institution of Nazaritism we have no information.

NE-AP'Ō-LIS, a maritime city of Macedonia, near the borders of Thrace, now called Napoli, where Paul landed on his first journey to Europe, Acts 16 : 11.

NE-BAI'OTH, the eldest son of Ishmael, and chief of one of the twelve Ishmaelitish tribes, which, together with the territory they occupied, bore his name, Gen. 25 : 13, 16; they were a nomadic people, and their wealth consisted chiefly in their immense flocks of sheep, Isa. 60 : 7.

NE'BAT, the father of Jero-boam, the first king of the ten tribes, 1 Kings 12 : 15.

NE'BO, a mountain on the confines of Moab, from whence Moses was favored with an extensive view of the land of promise, and where he died, Deut. 34 : 1—5. There were also towns of this name, Num. 32 : 3, 38; Ezra 2 : 29; Neh. 7 : 33. [See SCRIPTURE MOUNTAINS, pp. 131—135, by the

Massachusetts Sabbath School Society.]

2. NEBO, name of an idol of the Babylonians, from a word which signifies *to prophesy*, so that it may stand for an oracle, Isa. 46 : 1. It enters into the composition of the names of several princes of that country.

NEB-U-CHAD-NEZZAR THE GREAT, succeeded to the kingdom of Chaldea, A. M. 3399. Having been successful in recovering Car-chemish from Necho, king of Egypt, he marched against Jehoiakim, king of Judah, one of Necho's tributaries. He took him and bound him in chains, but left him in Judea, on condition of receiving from him a large tribute. Daniel and others of the royal family were taken into Babylon. Jehoiakim, growing weary of his subjection, threw off the yoke, on which Nebuchadnezzar besieged him in Jerusalem, and at last took him and put him to death, as Jeremiah had predicted. A prophetic dream given to Nebuchadnezzar had disturbed his mind; it was interpreted, however, by Daniel, Dan. 2. Jehoiachin, successor to the former king of Judah, having also revolted against Nebuchadnezzar, Jerusalem was subjected to a second siege. The king and many of the principal inhabitants were carried away to Babylon to the number of ten thousand; among them were Mor-decai, Esther, and Ezekiel.

Mattaniah, uncle of the revolting king, was placed on the throne, and named Zedekiah. When, however, nine years afterwards, he also revolted, Jerusalem was destroyed by Nebuchadnezzar, and the remainder of the people were carried into captivity. After-



wards, God gave Tyre and Egypt into Nebuchadnezzar's hands, and when he had enriched himself with the spoil he returned to Babylon, where he indulged his pride and vanity to such a degree as to be driven forth from his kingdom for seven years, to lead during that time, in a state of mental distraction, the life of a beast. Afterwards, God opened his eyes, restored to him his understanding, and brought him back to his royal dignity. He reigned forty-three years, and died after having announced, as one ancient author says, from the top of his palace, a prediction of the approaching overthrow of the empire by Cyrus. [See CHILD'S COMMENTATOR, vol. 3, pp. 337—364, THE HEBREW MARTYRS, and THE TRUE WORD OF PROPHECY, PROPHECY FILLED IN THE DESTRUCTION OF BABYLON, by Mass. S. S. Society.]

NEB-U-ZARA-DAN, the name of the captain of Nebuchadnezzar's guard, who completed the destruction of Jerusalem, 2 Kings 25 : 8.

NE'CHO, a king of Egypt, contemporary with Josiah, king of Judah, 2 Chron. 35 : 20, 24 ; 36 : 1—4 ; 2 Kings 24 : 7. [See JOSIAH and NEBUCHADNEZZAR.]

NECK, properly, the part which connects the head and trunk of an animal. It is often used figuratively. To "harden the neck," signifies obstinacy, and resistance to instruction or law, Prov. 29 : 1. "Thou hast given me the necks of mine enemies," Psa. 18 : 40, means that God had enabled David to triumph over all his foes. To put the foot upon the neck, denotes complete victory over an opponent, Josh. 10 : 24. It was common for con-

querors, anciently, to put their feet on the necks of conquered kings, and tread them in the dust. The emperor Valerianus, being taken prisoner by Sapor, king of Persia, was treated by him like a slave. He was obliged to bow himself down, and offer his neck and back, on which his haughty conqueror placed his foot in order to mount his horse or his chariot, whenever he had occasion.

NECROMANCY, inquiring into futurity, by consulting the dead ; a species of magic. It is not now known what forms of enchantment were used by necromancers ; none are recorded as having been employed by the pythoness of Endor. The law of Moses is very express against necromancy, Deut. 18 : 11 ; its punishment was death, Lev. 20 : 27. Probably conversing with the dead, as necromancers pretended to do, was mere imposture. [See CHILD'S COMMENTATOR, vol. 1, pp. 414—417, by Mass. S. S. Society.]

NEESING, the act of a whale in blowing water through his nostrils into the air, Job 41 : 18.

NEG'I-NOTH, a term used in the title of the fourth and of other Psalms, signifying stringed instruments of music. These Psalms were directed to the person who presided over the stringed instruments in David's orchestra, and were, probably, to be accompanied by those instruments only.

NE-HE-MIAH, *comforted of Jehovah*. The chief of the persons of this name was born at Babylon during the captivity, Neh. 1 : 1. He was made *Tirshatha*, or cup-bearer, to Artaxerxes Longimanus ; and being

much in favor with that prince, he obtained a commission from him to return for a time to Jerusalem, and repair its walls and gates, and regulate many abuses that had crept into the administration of public affairs. He afterwards returned to Babylon, about A. M. 3563, according to the promise he had made. Thence he went again to Jerusalem, as governor, where he died in peace about A. M. 3580, having governed the people of Judah for about thirty-six years. The book under his name is joined in the Hebrew canon to that of Ezra, and closes the Scripture history of the Jewish people. That history, from Joshua to Nehemiah, inclusive, extends through one thousand and forty-two years.

The BOOK OF NEHEMIAH was probably compiled by him towards the end of his life ; some parts of the book, however, are thought to have been written by other hands, chiefly chaps. 8, 9, 10. Jaddua, mentioned Neh. 12 : 11—22, if he be the same who was in office in Alexander's time, might have been high priest from the latter part of Nehemiah's life to the days of Alexander the Great, that is, forty years or thereabouts. [See THE JEWISH WASHINGTON, and CHILD'S COMMENTATOR, vol. 3, pp. 185—217, by Mass. S. S. Society.]

NE'HIL-OTH, a term used in the title of the fifth Psalm, signifying flutes, or other wind instruments of music. The Psalm was directed to the conductor of the wind instruments used in the temple service, and was, probably, to be accompanied exclusively by those instruments.

NE-HUSHTAN, a name which Hezekiah gave to the brazen ser-

pent which Moses had been directed to set up in the wilderness, and which had been preserved until his time. It having become an object of idolatrous veneration to the superstitious Jews, Hezekiah caused it to be broken in pieces, and, in derision, called it *Nehushtan*, that is, a worthless piece of brass, 2 Kings 18 : 4.

NEIGHBOR, properly, one who lives near, or upon terms of intimacy with, another ; but in the law of God, and in the teaching of Christ, the word has a wider signification, and means any human being, especially such as are in need. The Jews confined their good offices to those of their own nation, but, in the parable of the good Samaritan, the Saviour teaches us that we should do good not only to foreigners, but to enemies, Luke 10 : 29—37.

NER'GAL, an idol of the Cuthites, supposed to have been the planet Mars, the symbol of war, 2 Kings 17 : 30.

NER'GAL-SHA-RE'ZER, one of the chiefs in the army of Nebuchadnezzar, while employed in the war against Judea, Jer. 39 : 3. Also the name of the chief of the Babylonish Magi, who accompanied this army in the same expedition, Jer. 39 : 3, 13.

NETHER, lower, as distinguished from upper, applied to the lower of the two mill-stones, Deut. 24 : 6 ; to the base of a mountain, Exod. 19 : 17 ; to the lower room in a house, 1 Kings 6 : 6 ; to deep springs, Josh. 15 : 19 ; to the grave, or the regions of the dead, Ezek. 32 : 18.

NETHI-NIM, *given, dedicated ones* ; those who had been given up and dedicated to perform the

meanest and most laborious services of the tabernacle or temple, as the carrying of wood and water. The Gibeonites, Josh. 9 : 27, and others of the Canaanites who surrendered, were consigned to the performance of these duties. In Ezra 8 : 20, the Nethinim are said to have been devoted by David and the other princes to the drudgery of the temple. They were carried into captivity with the tribe of Judah ; from whence some of them returned, but as the number was small, considering the task imposed upon them, a solemnity, called Xylopharia, or wood-carrying, was instituted, in which the people carried wood to the temple in great ceremony, to keep up the fire of the altar.

NEW MOON. [See MOON.]

NIB'HAZ, an idol worshipped by the Avites, 2 Kings 17 : 31.

NI-CANOR, one of the seven deacons, chosen by the church at Jerusalem, and set apart by the apostles to attend to the wants of the poor, Acts 6 : 1—16.

NIC-O-DEMUS, a Pharisee, and one of the Jewish sanhedrim, John 3. He came to Jesus for instruction, and, with such effect, that he declared himself openly in his favor when officers had been sent on one occasion to seize him, John 7 : 45. Nicodemus joined with Joseph of Arimathea in paying the last offices of respect to Jesus after his death.

NIC-O-LAI-TANS, a sect whose practices are condemned by Jesus Christ, Rev. 2 : 6, 15. If, as is probable, these practices are also referred to, verses 9, 14, and 20, they included eating things sacrificed to idols, and fornication. Compare Rev. 2 : 14, 15, with Num. 25 : 1, 2, and 21 : 16. This

sect is thought to have been headed by Nicholas the deacon, mentioned Acts 6, who is supposed to have fallen into doctrinal errors, and disgraced himself by sensual indulgence. They might, however, have their name from some other leader.

NIC'O-LAS, one of the seven primitive deacons, Acts 6 : 1—6.

NI-COP'O-LIS, a city of Thrace, on the river Nessus, where Paul resolved to pass a winter with Titus, Tit. 3 : 12.

NI'GER. [See SIMON.]

NIGHT. The ancient Hebrews began their day with the evening, ending it the next evening ; so that the night preceded the day ; hence it is said, *the evening and the morning were the first day*, Gen. 1 : 5. The time of heathenish ignorance and profaneness is compared to night, Rom. 13 : 12. Adversity and affliction are called night, Isa. 21 : 12. Death is also spoken of as night, John 9 : 4.

NILE, the river of Egypt, which is not mentioned in our translation of the Scriptures under its proper name. A name from which probably the word Nile comes, is mentioned in the original, in Josh. 15 : 4 ; 2 Kings 24 : 7 ; Isa. 27 : 12, when that river is spoken of as the boundary between Palestine and Egypt. Some geographers mention a small stream, considerably east of the easternmost mouth of the Nile, as the river referred to in these passages ; which, however, seems needless, since the desert on the eastern side of the Nile, and usually marked as the north-east part of Egypt, might be regarded as part of Palestine. Solomon had ports in the Red Sea. The Nile is a remarkable

river, receiving no considerable tributary streams through a course of upwards of one thousand two hundred miles. The fertility of Egypt is entirely dependent on the Nile, whose waters overflow at certain seasons, and thus irrigate and fructify the whole land by the rich alluvial deposits it leaves behind. Its water is exceedingly grateful to the palate; hence the special severity of the plague, Exod. 7: 19—25. The water is conveyed by trenches to the gardens and fields, on which it is let to flow as may be needed; the usual method employed being to open the trenches with the foot, Deut. 11: 10.

NIM'RAH, BETH-NIMRAH, and NIMRIM, *the house of limpid waters*, a city of Reuben, east of the Dead Sea, noted for its fountains of sweet water, Num. 32: 3; Jer. 48: 34. Isaiah predicts the desolation of Nimrim, Isa. 15: 6.

NIMROD, *a mighty hunter before the Lord*. The name signifies *contempt, rebellion, apostasy*, and may mark the means by which he became very powerful in the earth. He seized upon Babylon and neighboring cities, driving out from thence Asshur, who thereupon went and founded the monarchy of Assyria, Gen. 10: 8—11. There have been many fables and traditions respecting this remarkable man, many of which, however, are unworthy of credit.

NIN'E-VEH, the capital of Assyria, an empire founded by Asshur, son of Shem. It was situate upon the eastern bank of the Tigris, opposite to the present Mosul, and was one of the most ancient, famous, and potent cities in the world. It was built as some think by Asshur, but Nim-

rod has been generally regarded as its founder. It is said to have been nearly 60 miles in circumference, 21 miles long, 9 miles wide, with walls 100 feet high and 30 feet thick, guarded by 1500 towers, each 200 feet in height, and, in the time of Jonah, must have contained a population of at least 600,000 souls. The story of its threatened overthrow, and deliverance on the repentance of its inhabitants, is told in Jonah. Nahum predicts the utter desolation of this city, Nah. chaps. 1—3, and so completely was the prophecy fulfilled by successive conquerors, that, for many centuries, not a vestige of its former greatness and splendor remained to mark the spot where it stood. Recently, however, the mounds of its ruins, which appear like natural hills, have been opened by Mr. Layard, and from the "grave" in which Nahum says its idols should be buried, the magnificent remains, and the very idols themselves, of ancient Nineveh, have been brought forth into the light. These discoveries, so important to the illustration of the history of Assyria, and to the truth of the Scriptures, are described in two works of great interest, "Nineveh and its Remains," and "Babylon and Nineveh," which every one should read, if possible.

NISAN, a month of the Hebrews, answering nearly to our March; the first month of the sacred year, Exod. 12: 2, and the seventh of the civil; called Abib by Moses, Nisan being its name only since Ezra, and the return from the captivity.

NIS'ROCH, an idol of the Ninevites, supposed to be the eagle, a



bird held in great veneration by the Persians, and worshipped by the Arabians before the time of Mohammed. Sennacherib was assassinated by his own sons while engaged in worshipping this idol, 2 Kings 19 : 37 ; Isa. 37 : 38.

NITRE, the natron of the ancients, is an earthy alkaline salt, very different from our nitre. It was found in half-a-dozen lakes of Egypt, westward of the Delta. It is found floating as a white scum on the water, and as a thick incrustation at the bottom of the lakes ; it is very sharp, and when thrown into an acid, it makes a strong ebullition or fermentation, to which Solomon makes reference, Proverbs 25 : 20. It is called *Neter* in Hebrew, which in our version is translated nitre, Jer. 2 : 22.

NO, or NO-AM'MON, supposed to be the same as Thebes, the capital of the Thebais in Upper Egypt, once a most magnificent city, but now, and for many ages, a desolation, agreeably to the predictions of the prophets, Jer. 46 : 25 ; Nahum 3 : 8 ; Ezek. 30 : 14. The ruins of Thebes, consisting of temples and palaces, are spoken of by travellers as indescribably grand.

NO'AH, *comfort* ; son of a second Lamech, and grandson of Methuselah, born A. M. 1056. Noah, being the only righteous man of his time, was delivered, with his three sons, from the general destruction God brought upon the world by an universal deluge, A. M. 1656. Noah lived after the flood three hundred and fifty years, and the whole time of his life being nine hundred and fifty

years, he died A. M. 2006. He left three sons, Shem, Ham and Japheth, by whom the world was re peopled. He is called, 2 Peter 2 : 5, *a preacher of righteousness*, because he incessantly declared to men, for one hundred and twenty years, by his discourses and by his building of the ark, the sweeping judgment that was to fall on the world by a deluge, for their wickedness. His predictions as to his three sons have been, and are still being, literally fulfilled. Noah died, according to the chronology of our Bibles, a little before the birth of Abraham.

NOB, a city of Benjamin, in the vicinity of Jerusalem, belonging to the priests, the inhabitants of which were destroyed for harboring David when fleeing from Saul, 1 Sam. 22 : 9—23. It was probably situated somewhere upon the ridge of the Mount of Olives, north-east of Jerusalem, but its ancient site is not known.

NOD, *vagabond* ; the place to which Cain fled after killing Abel, and which probably derived its name from the fact that he was a fugitive and a vagabond in it, Gen. 4 : 16.

NOPH. [See MEMPHIS.]

NORTH, the cardinal points are usually spoken of in the Bible, as if the speaker had his face towards the east ; the north would, therefore, be on his left hand. The word seems to be used in five senses. 1. For a quarter of the heavens, Job 37 : 22 ; 2 Of the earth, Psa. 107 : 3, with many other passages ; 3. For a northerly aspect or direction, Psa. 48 : 2 ; 4. For certain countries, irrespectively of their true situation—as Babylonia, Chaldaea, Assyria, Media ; and, 5. For

the north wind, Prov. 27 : 16, in which last passage, the instrumentality of the wind, from all quarters, in diffusing the fragrance of a spice garden, is referred to.

NOSTRILS, properly, the cavities of the nose. Hard-breathing through the nostrils is expressive of anger ; spoken of the manifestation of divine indignation, Job 4 : 9 ; 2 Sam. 22 : 9, and also of contempt, spoken of the manner in which the Jews were accused of treating divine ordinances, Mal. 1 : 13.

NOVICE, a person recently converted, and not yet matured in the knowledge and experience of the Christian religion, 1 Tim. 3 : 6.

NUMBERS, a canonical book of the Old Testament, the fourth of the Pentateuch. It receives its denomination from the numbering of the families of Israel by Moses and Aaron, who mustered the tribes and marshalled the army of the Hebrews in the wilderness.

It comprises the history of about thirty-eight years, though the greater part of what it records fell out in the first year and the last of that number ; and it does not appear when those things were done which are recorded in the middle of the book. Doubts have been raised against the historical credibility of this book, which vanish on close examination. Its author was well acquainted with Egypt ; and it is utterly improbable that, by the Israelites, such a book should have been uniformly received as divine, if it were a forgery. It flatters them too little — it too strongly marks and condemns their crimes.

NUN, son of Elishamah, of the tribe of Ephraim, and father of Joshua, Josh. 24 : 29.

NYMPHAS, a Christian of Colosse, who had opened his house for the meetings of the church, affectionately saluted by Paul, Col. 4 : 15.

## O.

OAK, a well-known tree, renowned from the remotest antiquity. Idolaters often worshipped beneath the shade of oaks, and sometimes also those who adored the true God, Josh. 24 : 26 ; Isa. 1 : 29 ; 57 : 5 ; Hos. 4 : 13. In hot countries it would be agreeable to dwell under the deep shade of the oak, Gen. 13 : 18 ; *the plain, or the oak* of Mamre, Judges 6 : 11 ; 1 Kings 13 : 14. Burying-places were sometimes selected under oaks, Gen. 35 : 8 ; 1 Chron. 10 : 12 ; and in the shade afforded by this tree im-

portant transactions were conducted. It has been thought that not the oak, but the terebinth or turpentine tree, is intended in these passages, especially in Isa. 6 : 13. Bishop Lowth considers the oak of Isa. 1 : 29, 30, to be an evergreen, or the ilex. The oak is sometimes used as a figure for men of high rank and power, Isa. 2 : 13 ; Zech. 11 : 2.

OATH, a solemn appeal to God, as an all-seeing witness and almighty avenger, if what we say is false, Heb. 6 : 16. An oath is

not unlawful, either as a religious act, or as calling God to witness for the truth of a solemn declaration. God is represented as confirming his promises by oath, Heb. 6 : 13—17. Paul employs an oath in Rom. 1 : 9 ; 2 Cor. 1 : 23. The oaths forbidden, Matt. 5 : 33, 35 ; James 5 : 12, are the vicious oaths of the Jews ; which were not serious appeals to God, but were made on trifling occasions. Oaths, as appeals to divine justice and power, recognized the divinity of the object of appeal. Hence, to swear by an idol was idolatry, Jer. 5 : 7 ; 12 : 16 ; Amos 8 : 14 ; Zeph. 1 : 5. Yet sometimes oaths were appeals to other beings than to God, Gen. 42 : 15 ; 2 Kings 2 : 2 ; 1 Sam. 20 : 3. Oaths were taken in various ways, and by various symbolical acts, Gen. 14 : 22, 23 ; 24 : 2 ; 47 : 29.

OB-A-DIAH, *servant of Jehovah*, one of the minor prophets ; but the time when he lived and prophesied is considerably disputed. His book predicts the utter destruction of the Edomites, and the future restoration and prosperity of the Jews.

2. OBADIAH, the governor of Ahab's household, a godly man, who preserved the prophets of Jehovah at a time when Jezebel and Ahab sought to destroy them, 1 Kings 18. There were several of this name, 1 Chron. 12 : 9 ; 2 Chron. 34 : 12 ; 1 Kings 18 : 3, &c.

O'BED, son of Boaz and Ruth, and grandfather of David, whose name appears in the genealogy of Christ, Matt. 1 : 5.

O'BED-EDOM, *serving Edom* ; son of Jeduthun the Levite, and father of a numerous family, 1 Chron. 16 : 38. The ark rested

for a time under his roof, and the Lord blessed him exceedingly, 2 Sam. 6 : 10, 11. He was afterwards made keeper of the doors of the temple, 1 Chron. 15 : 18—21. He is called a Gittite, from the place of his nativity, Gath-rimmon, a city of the Levites, in the territory of Dan, Josh. 21 : 24, 25.

OBEISANCE, an act of reverence, as bowing the head, Exod. 18 : 7 ; 1 Kings 1 : 16.

OBLATION. [See OFFERINGS.]

O'DED, the prophet who remonstrated against the detention, as captives, of the persons whom the soldiers of Pekah had brought prisoners from Judah, and by whose advice they were kindly treated and sent back to their own country, 2 Chron. 28 : 9.

2. ODED, father of Azariah the prophet, who was sent to meet and encourage Asa on his return from defeating the Ethiopians, 2 Chron. 15 : 1—8.

OF-FENCE, properly, a snare, stone, obstacle, or hindrance in a person's way, which may occasion a fall, detention, or injury ; metaphorically, any occasion or temptation to sin given to others, Matt. 5 : 29 ; 18 : 6—9 ; Rom. 14 : 21 ; 1 Cor. 8 : 13 ; 10 : 32 ; anything which a man perversely makes the occasion of sinning, as when the Jews made the appearance and doctrine of Christ the ground of hatred and opposition, Matt. 15 : 12 ; John 6 : 61 ; Isa. 8 : 14 ; 1 Pet. 2 : 7, 8 ; Gal. 5 : 11 ; any act by which the divine law is violated, and the work of God hindered, Romans 5 : 15, 17 ; finally, anything by which a neighbor is injured, Psa. 73 : 15 ; Acts 25 : 8.

OFFERINGS, a general term

which included sacrifices or oblations of all kinds. Some have contended for a difference between sacrifices and offerings; the former requiring a real change in the thing offered, or a destruction of it, as when a victim was burned, or when wine was poured forth upon the altar or on the ground; the latter, not of necessity requiring any change in the thing offered, nor the destruction of it, but only its appropriation in a specific and particular manner. The distinction is not to be entirely overlooked, but it cannot be relied upon as accurate or useful.

Sacrifices are spoken of in the earliest records of the human family, and immediately after the fall, Gen. 4 : 3—5. We meet with them throughout the patriarchal period, and before the Mosaic, Gen. 8 : 20 ; 12 : 7 ; 13 : 4 ; 15 : 9—21 ; 22 : 13. They were most probably instituted by God himself. Animals were slain immediately after the fall, Gen. 3 : 21, and certainly not for human food, no grant of such food having as yet been made to man. Abel offered his sacrifices in faith, Heb. 11 : 4; but faith always requires a revelation, which revelation, therefore, directing sacrifices, it may be supposed Abel, with the rest of Adam's family, had received.

Sacrifices or offerings, previously to the Mosaic law, were the whole burnt-offering, the thank-offering, and the sacrifices at the making or ratifying of covenants, whether between man and man, or man and God, Gen. 15 : 7—17 ; 31 : 54. They were more varied and numerous under the Mosaic law. These more varied sacrifices were generally of two classes, *bloody* and *not bloody*.

The first class were victims slain on many occasions which are carefully specified; the second class consisted of cakes, wafers, or thin biscuits, meat, and libations of wine. The bloody sacrifices comprised expiatory offerings, and eucharistical, or thank-offerings. The expiatory offerings were holocausts, that is, *whole burnt-offerings, sacrifices for sin, or trespass offerings*. Holocausts and sacrifices for sin were presented both for individuals and for the whole people; trespass-offerings were for those individuals who had neglected some precept of Moses, or violated some law through ignorance, mistake, or want of reflection, Lev. 4 : 1—16 ; 5 : 1—19. Expiatory sacrifices were slain on the north side of the altar, and were accounted *most holy*; the offerer had no share of his victim for himself, Lev. 6 : 18—22 ; 7 : 1 ; 10 : 17, 14 : 13. Thank-offerings were slain on the south side of the altar; they were part burnt, part assigned to the priests, and part given back to the offerer, except when the first-born of an animal was offered, which was wholly given to the priests.

Priests slew the sacrifices brought to be offered at the divinely appointed place of sacrifice, which at first was the tabernacle, and afterwards the temple, Deut. 12 : 13, 14 ; Josh. 22 : 9—34. Prophets, who seem to have been above law, as persons commissioned and inspired by God, offered sacrifices elsewhere, 1 Sam. 13 : 8—14 ; 16 : 1—5 ; 1 Kings 18 : 21—40. The slain victims were of the ox kind, from the flock of sheep or goats, or from the dove tribe. The two first



kinds must be male animals, not less than eight days old, nor more than three years old. No defective victim might be offered, Lev. 22 : 20—24 ; Mal. 1 : 8. Turtle-doves and young pigeons were not permitted as eucharistical or thank-offerings.

There were certain ceremonies at the offering of sacrifices, all of which were full of meaning. The person making the offering brought his victim and presented it himself before the altar in the court of the tabernacle or temple, Lev. 1 : 3—9 ; 4 : 14. To this Paul alludes in Rom. 12 : 1. He placed his hand upon the head of the victim, substituting it for himself as suffering the punishment to which he deemed himself liable. See, for illustration as to public offerings, Lev. 4 : 15 ; 16 : 21 ; 2 Chron. 29 : 23. The blood received by the priest in a vessel for that purpose, was scattered at the foot of the altar and on its sides. That of sin-offerings was sprinkled on the horns of the altar before the sacred veil, and, on the day of propitiation or atonement, on the lid of the ark, and before the ark in the most holy place. The victims were flayed and cut into pieces ; or, in case of sin-offerings, were burnt whole, the ashes being taken out of the city. With some sacrifices there was heaving and waving, one of which has been thought to mean simply lifting up on high ; the other is interpreted by Jahn as laying down or placing on the earth. The burning of the whole victims in holocausts, or of presented parts of victims in other sacrifices, was performed by the priests. All the burnt parts of sacrifices were prepared with pure salt, Exod. 30 :

25 ; Lev. 2 : 13 ; compare Mark 9 : 49. The offerer received, in case of thank-offerings, his share to feast with, and the priests had theirs. When the sacrifices were sin or trespass-offerings, the priests were to eat their share in the court of the tabernacle, Exod. 29 : 24—28 ; Lev. 3 : 4, 10, 15 ; 7 : 30—34 ; 9 : 9, 10, 19 ; 10 : 14 ; Num. 5 : 25 ; 18 : 10, 11, 18. Covenant sacrifices were also presented on certain occasions, Exod. 24 : 4—8 ; Deut. 29 : 11, 12 ; 1 Sam. 11 : 15 ; 2 Chron. 29 : 10—19 ; Jer. 34 : 18, 19. To such sacrifices, we apprehend, there is reference in the oath coming *before the altar*, in 2 Chron. 6 : 22. Bloody sacrifices, generally, were typical of the death of Christ, who, in many passages of the New Testament, is spoken of as a sacrifice, the prefigured sacrifice which takes away sin, Heb. 9 : 3—28 ; 10 : 10—14, 18. Bloodless sacrifices were wine, fine flour, a sheaf of barley, barley-meal, loaves or cakes of bread, which need not here be particularly described.

OFFSCOURING, that which is vile, abject, and worthless ; a term applied to the apostles and early Christians by their enemies, 1 Cor. 4 : 13. The original word, here translated offscouring, seems to refer to a peculiar mode of expiation in use among the heathen. Persons, generally malefactors, the refuse and sweepings of the city, were cast into the sea as an offering to Neptune in time of plague, famine, or other great calamity, bearing with them, as was imagined, all the sins of the people, and thus becoming outcast and accursed for the benefit of their fellow-men. Thus, the apostle says, We are as despicable and

odious in the eyes of the people, as those condemned persons who were offered up by way of public expiation. A similar expression is found Lam. 3 : 45.

OG, the gigantic king of Bashan, Num. 21 : 33. His bedstead, preserved as an indication of his size, was of iron, nine cubits — some thirteen and a half feet — long, and four cubits — six feet — wide, Deut. 3 : 11. He was defeated by the Israelites under Moses, and his country assigned to the tribe of Manasseh, Deut. 3 : 13 ; Josh. 13 : 29, 30.

OIL, the juice of olives, used very early in the history of the world, Gen. 28 : 18. It was obtained by pounding olives in a mortar, Exod. 27 : 20, or by treading them with the feet, as grapes were trodden, Deut. 33 : 24 ; Mic. 6 : 15. Oil was greatly used in food instead of animal fat

and butter, in drink-offerings, and in lamps. Great quantities were made by the Jews, and it became an article of traffic. In Hos. 12 : 1, the prophet upbraids the folly and servility of the conduct of his people, in sending the produce of their olive plantations for tribute, or for conciliating favor and help to their ancient oppressors. Oil also denotes a precious and sacred unguent, compounded of spicy drugs, and used for purposes of anointing, Exod. 30 : 25.

OLIVE, a tree full of fatness, which yields plenty of oil, Rom. 11 : 17, 24 ; James 3 : 12. There are many kinds of olives, of which, however, the Scripture mentions but two — the wild or natural, and those that require care and culture. The fruit of the olive-tree is well known. The olive now abounds in the south of Europe.



OLIVES, MOUNT OF, was separated from it by the brook  
situate to the east of Jerusalem, Kidron and the valley of Jehosh-

aphat, which stretched, from north to south, at the distance of five stadia or furlongs, or a Sabbath day's journey, Acts 1:12. It is called the *mountain of corruption*, 2 Kings 23:13, because Solomon built temples on it to the gods of the Moabites and Ammonites, 1 Kings 11:7. Bethany is a small village to the east of the Mount of Olives, on the road to Jericho—a pleasant, and somewhat romantic spot even now. E. D. Clarke says, "It is a truly curious and interesting fact, that during a period of little more than two thousand years, Hebrews, Assyrians, Romans, Moslems, and Christians, have been successively in possession of the rocky mountains of Palestine, yet the olive still vindicates its paternal soil, and is found at this day upon the same spot which was called by the Hebrew writers Mount Olivet, and the Mount of Olives, eleven centuries before the Christian era." 2 Sam. 15:30; Zech. 14:4. [See SCRIPTURE MOUNTAINS, pp. 121—128, by Mass. S. S. Soc.]

O-LYM'PA, a Christian of Rome, to whom Paul sent salutations in his epistle to the Romans, Rom. 16:15.

O-ME'GA ( $\Omega$ ), the last letter of the Greek alphabet, used proverbially to denote the end, as Alpha ( $\mathcal{A}$ ), the first letter, the beginning of anything, Rev. 22:13.

O'MER. [See HOMER.]

[OMNIP'OTENCE], an attribute of Deity, of which we have the most ample revelation in the Scriptures. He made the heavens and all their host, the earth and all that is therein, and that without any effort. *He spake and it was done, he commanded and it stood fast.* His works are vast and

various, and all things have been produced by his power, Psa. 19:1; Job 38:4, &c., 9:4—12. His dominion is absolute. *The kingdom is the Lord's, and he is the governor among the nations.* Angels are subject to his power; and the closing scenes of this world will display his majesty and his might. *The dead shall hear his voice, and shall come forth.* These displays of divine power are intended to keep alive our fear and worship of God, and to bring us to a felicitous confidence in him. *The Lord is my light and my salvation, whom shall I fear?*

[OMNIPRESENCE], that perfection of God by which he is present in all places at all times, Psa. 139; Jer. 23:24; Acts 17:27, 28. That we cannot comprehend how God is fully, and completely, and undividedly present everywhere, need not surprise us, when we reflect that the manner in which our own minds are present with our bodies, is as incomprehensible as the manner in which the supreme mind is present with everything in the universe. The fact we know; how it is we do not know, and indeed cannot. *Who by searching can find out God?*

[OMNISCIENCE], that perfection of God by which he knows all things, whether past, present, or future; whether with respect to us certain or contingent; every possible thing, 1 John 3:20; Job 28:24. That he knows all future things, appears from Isa. 41:26, and 42:9; as also that he is intimately acquainted with the thoughts of men, Psa. 139:2. The thoughts of men are determined both by the objects, by the law of imagination, and by their preceding state, as so many rea-

sons of action, all which are known to God, Heb. 4 : 13. He communicates knowledge, Psa. 94 : 8—11. On his government all things depend ; no event, therefore, to him, must be unforeseen or concealed. He must understand perfectly how to order and direct the means of bringing about whatever ends are best and fittest, Rom. 11 : 33—35.

Each of the attributes mentioned in the last three articles ranks with the natural perfections of Deity. Strictly speaking, they have in them nothing moral, as justice and mercy have. They are essential perfections, and yet each is ascribed without hesitation to Jesus Christ, so that he is God ; each of them is assigned to the Holy Ghost, so that he too is God. [See the articles GOD, HOLY SPIRIT, and CHRIST.]

OMRI, sixth king of Israel. Upon the murder of Elah, and usurpation of the throne by Zimri, the army proclaimed him king, and he immediately besieged the traitor in Tirzah. He conquered and destroyed Zimri, but encountered another rival in Tibni, whom he finally subdued. His whole reign was twelve years, during which he founded Samaria, and made it the capital of the kingdom of Israel. He was succeeded by his son Ahab, 1 Kings 16 : 8—28.

ON, or A'VEN, a city of Egypt, Gen. 41 : 45, translated *Heliopolis*, city of the sun, by the Septuagint and Vulgate. It was situate on the Nile, to the south-east of the Delta, and east of Memphis. It was famous for a temple of the sun, in which was a speculum or mirror, disposed in such a manner as to reflect the

sun's rays, and enlighten the temple with great splendor. The destruction of this city is predicted, Jer. 43 : 13 ; Ezek. 30 : 17 ; and it has long since been in ruins, a village occupying its site. A column of red granite, seventy feet high, and covered with hieroglyphics, marks the spot. It is said by Josephus, that this city was given to the Israelites to dwell in, when they first went into Egypt. The wife of Joseph, Asenath, was the daughter of Potiphera, priest of On, Gen. 41 : 45, 50.

O-NESI-MUS, slave of Philemon, who robbed his master, deserted his service, and fled to Rome, where falling in with Paul he was brought to the knowledge of the truth, and sent back with a letter to Philemon, which we have amongst Paul's epistles. There are traditions about Onesimus becoming bishop of Berea, which deserve no credit.

ON-E-SIPH'O-RUS, of whom mention is made by Paul, 2 Tim. 1 : 16—18, came from Asia to Paul, then at Rome, A. D. 65, and was very serviceable to the apostle, who was then in prison for the faith, and almost forsaken.

ONION, Num. 11 : 5, a well-known plant, highly esteemed in Egypt, and, according to Hasselquist, not without good reason : — "Whoever has tasted onions in Egypt, must allow that none better are to be had in any part of the universe. Here they are sweet ; in other countries they are nauseous and strong. Here they are soft, whereas in the northern and other parts they are hard, and their coats so compact that they are difficult of digestion. Hence they cannot in any place be



eaten with less prejudice and more satisfaction than in Egypt."

ON'Y-CHA, supposed to have been the shell of a species of muscle, which when burnt emitted a musky odor. It was one of the ingredients of the sacred perfume which Moses was directed to make for the tabernacle, Exod. 30 : 34.

O'NYX, a precious stone, semi-pellucid, and nearly of the color of the human nail. Two were to be fastened on the high priest's ephod, with the names of the children of Israel graven upon them ; the word onyx is, however, equivocal, marking both a precious stone or gem, and also a marble, called in Greek onychites. The latter was the onyx prepared by David for the temple, 1.Chron. 29 : 2.

O'PHEL, a quarter of Jerusalem, on the east side near the walls, 2 Chron. 27 : 3 ; Neh. 3 : 26. Dr. Robinson identifies it with the low ridge which extends southward from Temple Mount to Mount Zion, between the exterior valley of Jehoshaphat, and the interior valley of Tyropœon. The ground is now planted with olive and other fruit trees.

O'PHIR, a country much celebrated in Scripture for abounding in gold more than any other that was then known. There is much dispute among the critics where this country was ; Josephus says it is in the Indies, and that it is called the Gold country ; by which it is thought he means Chersonesus Aurea, known by the name of Malacca, a peninsula opposite to Sumatra. It is remarkable that the natives of Malacca still call their mines *ophirs*. Others say the Ophir of the Bible is Sofala in South Africa, where

mines of gold and silver have been found that exhibit marks of having anciently been worked. All we can know of this country is, that it must have been somewhere in the tropical parts of either Asia or Africa. It produced ivory, apes, and peacocks, as well as gold, silver, and precious stones.

OPH'RAH, a town in the north-east of the tribe of Benjamin, about five miles east of Bethel, 1 Sam. 13 : 17. It was situated upon a hill which commanded a fine view of the valley of the Jordan, the Dead Sea, and the eastern mountains.

2. OPHRAH, a town in the tribe of Manasseh, the native place of Gideon, and where he continued to reside after the deliverance of Israel from the Midianites. He established here his Ephod, which became a snare to Israel, Judges 6 : 11—24 ; 8 : 27.

OR'ACLE, the mercy-seat, or the sanctuary, the most holy place, wherein the ark was deposited, 1 Kings 6 : 5, 19—21, 23. The word in the plural number denotes the revelations of God's will made anciently to the Israelites, and afterwards more widely communicated, Rom. 3 : 2 ; Acts 7 : 38.

There were oracles among the heathen, or supposed communicators of the will of the gods, whose answers were commonly ambiguous, obscure, and exceedingly embarrassing. They were mere artifices designed to sustain the worship of the false gods, and to secure a revenue to their avaricious priests. They ceased when Christianity came to be published. Most probably they were imitations of the answers given from the Shechinah to the patriarchs.

ORDAIN', to appoint or establish; spoken of the heavenly bodies, and of the laws by which they are governed, Psa. 8 : 3; also of the act by which particular persons are invested with authority to preach the gospel, Mark 3 : 14; Acts 14 : 23.

OREB, a prince of Midian, who, with his confederate Zeeb, was defeated and slain upon the rock Oreb, by the soldiers of Gideon, Judges 7 : 25. [See ZEEB.]

ORGAN, a wind instrument of music, to which our modern instrument of this name by no means corresponds. The ancient organ consisted of a number of reeds, or tubes of unequal length, arranged in a frame, and blown into by the mouth. The pandean pipes are, probably, much like the organ referred to, Job 21 : 12; Psa. 150 : 4.

O-RION, one of the brightest constellations of the southern hemisphere. On account of its supposed connection with storms, it is called by Virgil the stormy Orion. The orientals conceived of Orion as a giant, who, for warring against the gods, was bound in chains to the firmament, from which no human power could release him. The question of Job, "Canst thou loose the bands of Orion?" may have reference to this notion, Job 9 : 9; 38 : 31.

OR'NAN. [See ARAUNAH.]

OR'PHA, daughter-in-law of Naomi, who remained in Moab with her kindred when Naomi returned with Ruth to Palestine, Ruth 1 : 4—14.

[ORTHODOXY], soundness of doctrine, or of opinion, in matters of religion. The Bible is the only infallible standard of faith and

practice. Opinions derived from the word of God are orthodox; those that depart fundamentally from this standard are heterodox. The doctrines commonly regarded as orthodox among all evangelical Christians are those of the Reformation, viz., the fall and depravity of man, regeneration, atonement, repentance, justification by free grace through faith, &c. The word is now commonly used to designate that part of the Congregationalist denomination who hold the above doctrines.

O'SEE. [See HOSEA.]

OSPRAY, supposed to be a species of fish-hawk, classed by Moses among the unclean birds as unfit for food, Levit. 11 : 13.

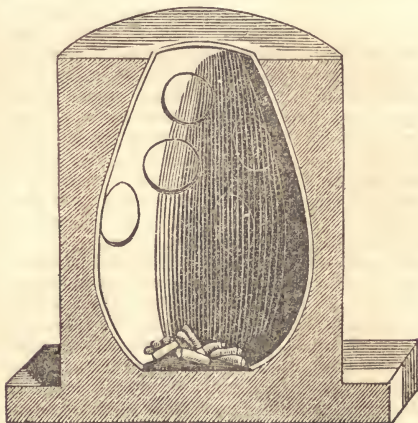
OS'SI-FRAGE, Lev. 11 : 13; Deut. 14 : 12, the *bone-breaker*, a kind of eagle which is said to break the bones of the animals on which it preys. The Septuagint and some German versions render the word *vulture*. Others take the ossifrage to be a large bird which does not take up its prey, as eagles do, in its talons, but pursues the animals on which it feeds among precipices, until they are driven over the brink and dashed in pieces. Hence, they say, its name.

OSTRICH. This animal is ranked among birds. Moses forbids the use of it to the Hebrews, Lev. 11 : 13; Deut. 14 : 12; Isa. 34 : 13; 43 : 20; Jer. 50 : 39. In most of these passages we read owl, which, however, is not a desert bird, whereas the ostrich is. Substitute ostrich for owl in these passages, and a vigor of description and a force and beauty of imagery will be at once perceived, of which the passages,

are otherwise destitute. The ostrich, on the least noise, or | the most trivial occasion, says Dr. Shaw, forsakes her eggs or



young, never returning to them, | running assisted by their wings, Job 39 : 13, 14 ; Lam. 4 : 3. Ostriches are of incredible swiftness, | and are apparently insensible to fatigue, Job 39 : 16.



OVEN, a contrivance for baking bread. Among the Hebrews this was either an earthen vessel heated from within, around the | sides of which the dough was spread in thin sheets, as represented above, which was immediately baked, or a hole in the

earth half filled with heated stones, upon which the dough was laid in thin cakes and covered with ashes until sufficiently baked, Exod. 8 : 3 ; 18 : 6. [See BREAD.]

OTH'NI-EL, son of Kenaz, the younger brother of Caleb, whose daughter Achsa he married as a reward for the conquest of Debir. He delivered the Israelites from the oppression of the king of Mesopotamia, and was their first judge, Judg. 3 : 9, 10.

OUCHES, the sockets in which precious stones are set, Exod. 39 : 6.

OWL, a well-known bird, reckoned unclean by the law, Lev. 11 : 16. When Isaiah speaks, 13 : 21, of Babylon's being reduced to a wilderness, he says, that *the owls*

*shall dwell there*; that is, ruin and night shall cover the city. Owls dwell in ruins and fly about at night.

OX, the general name for what are called neat cattle, or beeves, which have been in all ages highly valued, from their great use in agricultural toil. Abraham was rich in cattle, Gen. 24 : 35, and Job 1 : 14. Elisha was ploughing with oxen when called to the prophetic office, 1 Kings 19 : 19 ; and by the labor of these animals wealth was increased, Prov. 14 : 4. See Num. 7 : 3, 7, 8 ; 1 Sam. 6 : 7 ; 2 Sam. 6 : 3, 6. The *wild ox*, Deut. 14 : 5, is supposed to be the oryx of the Greeks, which is a species of a large stag.

## P.

PADAN-A'RAM, *Aram*, or *Syria the fruitful*, or *the plain of Aram*, the northern part of Mesopotamia, where Haran or Charran was situated.

PALES-TINE, the country of the Philistines, which comprehends that part of the land of promise which extends along the Mediterranean Sea, from Gaza southward, as far as Lydda to the north ; but in a more general sense it is taken for the whole land of Canaan ; though frequently the name is confined to the country on the side west of the Jordan. Judea and Palestine are often synonymous. This land is known in Scripture by the names of Canaan, the Land of Israel, the Land of Promise, the Land of Jehovah, and the Holy Land, besides the names of Pales-

tine and Judea. In the time of the patriarchs, and up to that of Moses, it was possessed by the descendants of Canaan. Joshua conquered the land and divided it by lot among the twelve tribes. After the captivity little or nothing is said of the territories of the ten tribes ; the whole land was possessed by the descendants of the two tribes, who were called Jews. In the time of Christ, Palestine west of the Jordan comprised the three provinces of Galilee, Samaria, and Judea. The parts of Palestine on the east of the Jordan were divided more numerously and less distinctly than those west of that river. There are usually reckoned eight of these divisions : — Peræa, Gilead, Decapolis, Gaulonitis, Batanæa, Amorites or Iturea, Trachonitis,



and Abilene. It is a hilly, mountainous country, but the practice of terracing the hill-sides made it very productive. Among its plains were those of Lebanon, of the Jordan, of Jericho, and of Esdraelon, all of which were exceedingly rich and fertile. Its rivers were few: the Jordan in three places widened out into lakes, two of them were sometimes called *seas*, viz., that of Galilee, and the Dead Sea. Its climate was healthy; its inhabitants, though now scanty, were formerly very numerous, and its productions were mostly those of the utmost value to man — they were, too, in great abundance. In one word, it was the very garden of the world. Sin has made it a desert. [See THE JORDAN AND THE DEAD SEA, by Mass. S. S. Soc.]

**PALM'TREE**, or date. It grows plentifully in the East, rising to a great height, and retaining its verdure the whole year. The fruit is very sweet and delicious. See Deut. 34 : 3 ; Judg. 4 : 5 ; 1 Kings 6 : 29. Branches of the palm-tree are used as emblems of victory, Rev. 7 : 9. This tree is celebrated as of the greatest use. Its trunk, branches, leaves, juice, fruit, are all serviceable, and to its fair and flourishing condition the righteous are compared, Psa. 92 : 12—14. The palm is common in many other countries than those which the Bible chiefly describes. [See THE PALM TREE, by Mass. S. S. Soc.]

**PALMER-WORM**, supposed to be the caterpillar, Joel 1 : 4 ; Amos 4 : 9.

**PALSY** or **PARALYSIS**, is a disease which destroys the power of motion in all parts of the body

in which it is seated, and is generally incurable, Mark 2 : 3.

**PAM-PHYLT-A**, a province in the southern part of Asia Minor, which gives name to part of the Mediterranean Sea, Acts 27 : 5. On the south it is bounded by the Mediterranean, by Pisidia to the north, by Lycia to the west, and Cilicia to the east. Paul and Barnabas preached the Gospel here, Acts 2 : 10.

**PAN'NAG**, a production of Palestine, classed with wheat, oil, honey and balm, in which the Israelites traded with Tyre, but what it was is not known, Ezek. 27 : 17.

**PAPER**, so called from the papyrus, a kind of bulrush growing on the banks of the Nile, and of other rivers, so prepared by the ancients as that they could write upon it, Isa. 19 : 7. The papyrus was employed for other purposes, such, for instance, as those in which we employ rushes, osiers, and productions of that class.



**PAPHOS**, a city on the western extremity of the island of Cyprus, and the residence of the Roman governor, Sergius Paulus, who

was converted through the preaching of Paul, and the miracle wrought upon Elymas the sorcerer, Acts 13: 6, 11. It was celebrated for a temple of Venus, infamous for its licentious rites. It is now a small and obscure place, but gives its name to a Greek bishopric.

PAR'ABLES, instructive stories or figurative modes of speaking common in the East, 2 Sam. 12: 2, &c., 14: 2, &c.; Judg. 9: 7, 8, &c. They are often used by the prophets, Isa. 5: 1—7; Ezek. 15: 16; 17; 19; 23; 31; and by Jesus Christ especially. Some of his parables, as that of a man going into a far country to receive a kingdom, are supposed to arise out of historical facts well known at the time. Others are supplied by incidents around him, as for instance that of the sower. Most of the parables of our Lord are designed to impress some one truth upon the mind, in connection with which every part of them should be regarded.

In the New Testament the word parable is used for a proverb or adage—for a thing figuratively expressed, for a type, a special instruction, and for a similitude or comparison. See Matt. 15: 15; 24: 32; Luke 4: 23; 14: 7. Parables were so largely employed by our Lord in his instructions, because the Jews were accustomed to them in teachers, and preferred them; because they secured attention; and because they were well adapted to soften the prejudices of the people, and secure their perception of truth, notwithstanding their obstinacy and perverseness. [See LISCO ON THE PARABLES, and PARABLES EXPLAINED, by Mass. S. S. Society.]

\* PAR'ADISE, a name of Persic origin, adopted by the Greeks, and denoting an enclosure or park for beasts and fruit-trees. The garden of Eden is thus called by the Septuagint, and distinguished by the name of the terrestrial paradise, as being an emblem of the celestial, or the future state of the blessed, Eccles. 2: 5; Sol. Song 4: 13; Luke 23: 43; 2 Cor. 12: 4; Rev. 2: 7. [See THE GARDEN OF EDEN, by Mass. S. S. Society.]

PARAN, or EL-PARAN, a desert; the wilderness in which the Israelites wandered thirty-eight years, out of forty spent in their passage to Canaan, Num. 10: 12; Deut. 1: 19. It extended from Sinai south, to the borders of Canaan, north. Shin and Etham, also deserts, were on the west, and the Red Sea, Zin, and Mount Seir, were on its eastern side. It is a dreary expanse of calcareous soil, covered with black flints.

PARCHMENT, the skin of a sheep or goat, properly prepared, upon which books and other documents were written, 2 Tim. 4: 13.

PAR'ME-NAS, one of the seven primitive deacons, Acts 6: 4, 5.

PARTHIANS, Jews from Parthia, a term originally referring to a small mountainous district, lying to the north-east of Medea, and subsequently applied to the great Parthian kingdom into which the province expanded, Acts 2: 9.

PARTITION, a dividing line or wall, spoken of that distinction by which the Jews and Gentiles were separated, and which Christ, by his death, abolished, thus entitling them all to equal privileges and hopes, Eph. 2: 11—19.

**PARTRIDGE**, 1 Sam. 26 : 20 ; Jer. 17 : 11. In the former of these passages the allusion is to the mode of hunting these birds. The Arabs, observing that the partridge becomes languid and fatigued, after having been hastily put up twice or thrice, they immediately run in upon it and knock it down with their zerwattys or bludgeons. The second of the above scriptures indicates that the partridge often fails in her attempts to hatch her young—a disappointment to which the position of her nest on the ground exposes her ; they may be spoiled by the wet or crushed by the foot.

**PAR-VA'IM**, a place where the finest gold was obtained, supposed by some to have been the same as Ophir, by others that it is a term signifying “the east country,” 2 Chron. 3 : 6.

**PAS'CHAL**, belonging or pertaining to the passover. The Lamb slain at the feast of the passover is called the *paschal* lamb.

**PASSENGERS**, valley of, supposed to be on the east side of the Jordan, at the southern extremity of the sea of Tiberias, where there is a ford, Ezek. 39 : 11.

**PASHUR**, son of Immer, a priest and chief overseer of the temple, who imprisoned Jeremiah as a punishment for his prediction respecting the captivity of the Jews, Jer. 20 : 1—6.

2. **PASHUR**, son of Melchiah, an officer of Zedekiah, at whose suggestion Jeremiah was put in prison, Jer. 21 : 1 ; 38 : 1—6. Some suppose this person to have been the same as the preceding.

**PASSION**, a word used in theological discourse, which, besides its mere common meaning, signifies the sufferings and death of

Christ in our nature, as a sacrifice for sin, Acts 1 : 3.

**PASS'OVER**, a solemn festival of the Jews, instituted in commemoration of their coming out of Egypt ; because, the night before their departure, the destroying angel, who put to death the first-born of the Egyptians, passed over the houses of the Hebrews without entering them, they being marked with the blood of the lamb that had been killed the evening before, which for this reason is called the Paschal lamb, Exod. 12. This feast fell on the fourteenth day of the month Nisan, between the two evenings ; and was celebrated for seven successive days. These days were called *days of unleavened bread*, and sometimes the *passover*. Such as could not, on account of uncleanness, keep the feast, were bound by the law, Num. 9 : 10, 11, to keep it for one day, and that on the fourteenth of the following month ; and hence the distinction of the passover into *the great* and *the little* ; also, *the first* and *the second passover*. Every family was to eat unleavened bread and a paschal lamb, which was to be a male, and one year old, or it might be a kid ; no bone of it was to be broken, and it was to be roasted at the fire, and eaten with unleavened bread and bitter herbs. As soon as it was dark, all that were clean sat down to the paschal supper ; then the master of the family took the cup, and repeated the usual benedictions, and drank of it. After this the guests washed their hands ; then the unleavened bread, bitter herbs and the roasted lamb were served up ; and the master repeated a blessing, and drank the second cup ; after

which he took up unleavened cakes, which he shared among the guests, Matt. 26 : 26 ; the master then washes a third time, repeats a blessing, and drinks the third cup, called the cup of blessing, *ib.* 27 ; 1 Cor. 10 : 16. A fourth cup was filled and drank, during which a song, Psa. 145 : 10, was sung. Of this fourth cup Christ and his disciples did not partake, the third having been sanctified for the use to which Christ intended to direct the attention of the disciples thenceforward. Whatever was left of the paschal lamb by the guests was to be burnt by fire. The passover was typically predictive of Christ, our passover, 1 Cor. 5 : 7. [See CHRIST OUR PASSOVER, by Mass. S. S. Society.]

PASTOR, a shepherd, a term applied to ministers of the gospel, whose duty it is to feed the flock over which the Holy Ghost has made them overseers, Acts 20 : 28 ; Eph. 4 : 11.

PAT<sup>v</sup>A-RA, a part of Lycia in Asia Minor, at the mouth of the river Xanthus, where Paul, on his voyage to Jerusalem, exchanged his ship for one bound to Phenicia, Acts 21 : 1, 2.

PATE, the top of the head, Psa. 7 : 16.

PATH<sup>r</sup>ROS, a name given to Egypt, especially to upper Egypt. Ezek. 29 : 14.

PATH-RU<sup>s</sup>SIM, the fifth son of Mizraim, who is supposed to have colonized the upper part of Egypt, hence called Pathros, Gen. 10 : 14.

PAT<sup>m</sup>MOS, a rocky island in the Aegean Sea, about fifteen miles in circumference, used under the Roman government as a place of banishment for criminals. It was this island to which the apostle

John was banished, and where he had those visions which are described in the Revelation. It is now called Patino, and contains about 5000 inhabitants. There is here a natural grotto, where the apostle is said to have seen his visions, and to have written the Apocalypse. On the spot there is a church, connected with which is a school, where the ancient Greek literature is taught. There is also a Greek convent on the summit of the island.

PATRIARCH, the father and founder of a family or tribe, a term chiefly applied to the fathers of the Jewish nation, who lived before the time of Moses, Heb. 7 : 4 ; Acts 7 : 8. In the Greek and Armenian churches the highest dignity is styled the patriarch.

PAUL, a Jew, of the tribe of Benjamin, a native of Tarsus, in Cilicia, son of a man who had obtained the honor of the Roman citizenship, Acts 21 : 39 ; 22 : 27, 28. His language probably was the Hebrew, Phil. 3 : 5. He was educated a Pharisee, and was well acquainted with the learning of the Jews, Acts 22 : 3 ; Gal. 1 : 14. According to the custom of the Jews, whose children all learned some business, Saul, for that was the apostle's original name, was taught the art of tent-making, Acts 18 : 3. The history of Paul's conversion, Acts 9 ; 22 ; 26, exhibits one of the most striking proofs of the truth of Christianity. He was evidently a man of strong mind, not given to superstition, and not easily imposed upon. He was himself convinced of the reality of the circumstances which befell him on his way to Damascus. Up to that moment he had been most sincere and ardent in his



opposition to the Christian cause, but thenceforward he was equally sincere and ardent in maintaining it. The views he took of himself, the parties with whom he associated, the doctrines he inculcated, and the work in which he engaged, were all diametrically opposed to what were to be expected from him, as a Pharisee, proud of his intellectual and moral dignity, and thirsting to commend himself to God, and to obtain distinction among his countrymen. From the moment of his conversion, moreover, he became an object of hatred and persecution, and the more so from his espousing and zealously maintaining the admissibility of the Gentiles to the privileges of the church of God without complying with the institutions of Moses, precisely the most unpopular and offensive of all the doctrines of Christianity.

At what date his conversion took place we have no means of accurately determining. It was probably toward the end of A. D. 36, and when he was about thirty-four years of age. His Hebrew name of Saul was changed to Paul, in compliment to Sergius Paulus, proconsul of Cyprus, one of his converts, Acts 13 : 7, 8. How long he preached and labored in the Christian cause, we are equally unable to determine. On account of his great success, he was visited with some affliction, which he calls *a thorn*, an infirmity, *a temptation in the flesh*, 2 Cor. 12 : 7 ; Gal. 4 : 13, 14 ; to prevent his becoming vain and self-sufficient. He undertook many journeys, and with astonishing results, in almost every direction ; he preached boldly the

faith he had once destroyed, presenting in his whole character a most signal display of the power and sovereignty of the grace of God. As a minister, he was distinguished by the most unwearied perseverance and undaunted courage ; no difficulty or danger deterred him, no opposition or persecutions could subdue his patience and cheerfulness. He gloried that he was counted worthy to suffer for Christ. To him principally the Gentiles were indebted for the light and blessings of the gospel ; he watched over the churches he had formed with paternal care, and was always ready to strengthen their faith, to direct their conduct, and to stimulate their zeal.

In the New Testament we have fourteen epistles from his pen, addressed to churches or to individuals, all of which furnish evidence of the soundness and sobriety of his mind—of the depth of his penetration, the correctness of his judgment, and the ardor, and at the same time the reasonableness, of his piety. They discover none of the abstractions of quietism, the soarings or extravagances of fanaticism. Severity, manly seriousness, sentiments which ennoble the heart, are interchanged throughout with mildness, affability, and sympathy ; their transitions are such as nature begets in the heart of a man penetrated by his subject, noble and discerning. He exhorts, reproaches, and consoles ; again, he attacks with energy, urges with impetuosity ; then again, he speaks kindly to the soul ; he displays his finer feelings for the welfare of others, his forbearance and his fear of wounding ;

all, as the subject, times, dispositions and circumstances required. He was no man's scholar—the Spirit of his Master pervaded him, and the light he enjoyed was diffused over his soul from above. He was eminently *the called servant of God*.

At what time and how he died, as the history closes with his release from his two years' imprisonment at Rome, A. D. 63, we have no means of knowing. He is thought to have fallen in the persecution under Nero, commenced to punish the burning of a part of Rome, which was falsely and maliciously charged to the Christians. It is evident, from some passages of his writings, especially 2 Tim. 4: 6—8, that he anticipated martyrdom. [See FIRST AND SECOND FOREIGN MISSIONS, PAUL AT EPHESUS, PAUL'S SHIPWRECK, and SACRED SCENES, pp. 226—287, by Mass. S. S. Society.]

PAVEMENT, [See GABBATHA.]

PA-VIL'ION, a tent or shelter from the heat of the sun, 1 Kings 20: 12; used figuratively for God, who is represented as affording shelter, security and refreshment to his people, Psa. 27: 5; 31: 20.

PEARL, a well-known gem, obtained from a species of oyster found in the Persian Gulf and on the coast of Ceylon. It is doubtful whether pearls are mentioned in the Old Testament; the word so translated Job 28: 18, being supposed to denote the crystal. But in the New Testament they are referred to as a common ornament of females, and constituting an important article of merchandise, 1 Tim. 2: 9; Rev. 17: 4. The kingdom of heaven, that is, the blessings of the gospel, are com-

pared to a pearl of such value that a man parted with all that he had to purchase it, Matt. 13: 45, 46. [See PARABLES EXPLAINED, pp. 64—73, and LISCO ON THE PARABLES, sec. 7, by Mass. S. S. Society.] The gates of the New Jerusalem are represented as composed of magnificent pearls, Rev. 21: 21. To "cast pearls before swine," is a proverbial expression, denoting the uselessness, and sometimes the danger, of offering the truths and blessings of the gospel to malignant opposers, Matt. 7: 6.

PEELED, stripped, spoken of a people deprived of their privileges and possessions, as a tree stripped of its bark, Isa. 18: 2.

PEKAH, son of Remaliah, and general of the army of Pekahiah, who became the eighteenth king of Israel, by the usurpation of the throne, after assassinating his master, and after a reign of twenty years was killed in a conspiracy headed by Hoshea, 2 Kings 15: 25—31; Isa. 7: 1—9.

PEK-A-HI'AH, son and successor of Menahem, king of Israel. He supported the worship of the golden calves, and after a wicked reign of two years was slain in the harem of his palace by Pekah, one of his generals, assisted by several conspirators, 2 Kings 15: 22—25.

PEL-A-TIAH, son of Benaiah, a prince of Judah, who, for giving wicked and dangerous counsel to the Jews, in opposition to the word of God by the prophet Ezekiel, was suddenly struck dead, Ezek. 11: 1—13.

PE'LEG, *division*, son of Eber, and fourth in descent from Shem, so called by his father, because in his days the earth, that is, the

people, were divided or dispersed, Gen. 10 : 25 ; 11 : 16.

PE'LETH-ITES. [See CHERETH-ITES.]

PELICAN, a large aquatic fowl of the goose kind, having a long and large beak, the fore part of the head naked, and a membrane or a bag at its throat capable of containing a large quantity of food reserved there for subsequent swallowing, or for the use of its young. From this bag the pelican feeds her young ; hence the fable of the pelican's feeding her young with her own blood. The voice of this bird is harsh and dissonant, like a man uttering bitter groanings ; hence the comparison, Psa. 102 : 6 ; Deut. 14 : 17.

PEN, a well-known instrument for writing. The Hebrews used different kinds of pens, adapted to the material upon which they wrote. For their wax tablets they used the *stylus*, made of some hard substance, sharp at one end, for tracing the letters, and flat at the other, for erasing what was written. When they wrote on metallic plates, they traced the letters with a pen of iron or brass, made like a graver's tool, Jer. 17 : 1. For parchment or other soft material, they used the reed pen, and ink, Isa. 8 : 1.

PE-NI'EL, or PE-NU'EL, *face of God*, a place beyond the Jordan, where Jacob wrestled with an angel the night before he expected to meet his brother Esau, and received the name of Israel, together with the assurance of the divine protection. He called the spot Peniel, because, as he said, he had seen God face to face, and his life was preserved, Gen. 32 : 30. In subsequent times the in-

habitants of this place incurred the anger of Gideon for refusing succor to his troops when pursuing the Midianites, Judges 8 : 8.

PEN'NY, a Roman coin in use among the Jews, the value of which was about fourteen cents, Matt. 22 : 19. It was the usual pay for a day's work, Matt. 20 : 2.

[PEN'TA-TEUCH], the five books of Moses, placed first in the inspired volume, and received by the Jews of every sect as divine. An example occurs in Jewish history of the great veneration entertained for these books in the reign of Hezekiah, 2 Chron. 29 ; 30. Not only did Judah obey, according to that pious monarch's direction, the institutes of Moses, but even Israel, far more depraved, received the proclamation, 2 Chron. 30 : 6, &c. ; 31. Can a clearer proof be desired of the constant and universal acknowledgment of the divine authority of the Pentateuch ? Idolatry and corruption could not extinguish the regard in which it was held. [See FIVE BOOKS OF MOSES, by Mass. S. S. Society.]

PEN'TE-COST, a solemn festival of the Jews, so called because it was celebrated fifty days after the feast of the passover, Lev. 23 : 15. At the feast of Pentecost the people repaired to the temple of the Lord, there to acknowledge his absolute dominion over the whole country, and to offer him the first fruits of their harvest ; they also called to mind the law which he had given them on the fiftieth day after their departure from Egypt, and gave thanks for it. It is called the feast of weeks, Exod. 34 : 22, because kept seven weeks after the passover. The miracle recorded Acts 2 occurred

when Jerusalem was full of Jews from all parts at this feast.

PE'OR, a mountain over against Jericho, in the land of Moab, from which Balaam beheld the tents of Israel, Num. 23 : 28. Also the name of an idol, Deut. 4 : 3.

PEREZ-UZ'ZAH, *the breach of Uzzah*, a place in the vicinity of Jerusalem, so called on account of the divine judgment inflicted upon Uzzah for thoughtlessly taking hold of the ark, 2 Sam. 6 : 8.

PER'GA, a town of Pamphylia, in Asia Minor, situated upon the river Cestus, visited twice by the apostle Paul, Acts 13 : 13 ; 14 : 25. On a hill near the town there was a celebrated temple of Diana, at which the inhabitants of the surrounding country held a yearly festival in honor of the goddess.

PER'GA-MOS, a city of Mysia, in Asia Minor, situated on the river Caicus, about sixty-four miles north of Smyrna, now called Bergamo. One of the seven churches of Asia to which a commendatory epistle in the Revelation is addressed, was situated in Pergamos, then a city addicted to idolatry, and especially to the worship of Æsculapius, under the form of a living serpent, kept in the temple which was dedicated to it, Rev. 2 : 13. Pergamos was also celebrated for a magnificent library of 200,000 volumes, which was given by Antony to Queen Cleopatra, and removed to Alexandria, where it was destroyed, together with the Alexandrian library, by the Caliph Omar.

PERTZ-ZITES, a Canaanitish tribe inhabiting the mountainous region which was afterwards occupied by Ephraim and Judah, Josh. 11 : 3 ; 17 : 15. A remnant

of this tribe existed in the time of Solomon, and were reduced to bondservice by him, 1 Kings 9 : 20.

PER'JURED, a person who has sworn falsely, or stated that which is false, under the solemnity of an oath ; a crime of daring impiety, and of the most dangerous tendency, 1 Tim. 1 : 10 ; Matt. 5 : 33. [See OATH.]

PERSEVER'ANCE OF THE SAINTS, a continuance in the ways of God to the end. This doctrine is taught in Job 17 : 9 ; Psalms 94 : 14 ; 125 ; Prov. 4 : 18 ; Jer. 32 : 40 ; Zeph. 3 : 17 ; John 10 : 27—29 ; 13 : 1 ; 17 : 12 ; Rom. 8 : 34 ; 1 Cor. 1 : 8, 9 ; 2 Cor. 1 : 21, 22 ; 1 Pet. 1 : 5 ; and in a few other passages. On the other hand, the threatenings against apostatizing, Ezek. 3 : 20 ; 18 : 24 ; Heb. 6 : 3—6, are thought to militate against the doctrine that saints will most certainly persevere. Also the predictions, Matt. 13 : 20, 21 ; 24 : 12, 13 ; John 15 : 6, and the fact of the falls of David, Solomon, Peter, Hymeneus, Alexander, &c., are thought equally to oppose the doctrine. We cannot give the arguments on both sides of this much-disputed question. Christians constantly need the influences of divine grace for their support ; if left to themselves they would never arrive at heaven ; all who do arrive there *are kept by the power of God through faith unto salvation*.

PER'SIA, an ancient kingdom of Asia, the inhabitants of which became very famous from the time of Cyrus, the founder of the Persian monarchy. Their ancient name was Elamites, because they were the descendants of Elam, the eldest son of Shem, and in the



time of the Roman emperors, they went by the name of Parthians. Persia is bounded on the north by Media, on the west by Susiana, and on the east by Caramania, and on the south by the Persian Gulf.

PESTILENCE, or PLAGUE, a word in Hebrew for all epidemic or contagious diseases. *Sword, pestilence, and famine*, the three most grievous inflictions of the Almighty upon a guilty people, are usually put together in the Scriptures.

PESTILENT, malignant, mischievous; a term applied by the orator Tertullus to Paul, by which he falsely represented the apostle as a dangerous person who ought to be destroyed, Acts 24: 5.

PETER, an apostle, who was born at Bethsaida. He was by profession a fisherman. His first name was Simon, or Simeon, but when our Saviour called him to the apostleship, he changed it into CEPHAS, the Syriac word for a stone or a rock; in Greek, PETROS, and in Latin, PETRUS, whence PETER. He is distinguished by strong faith and extraordinary zeal in his Master's service, of which there are many examples in the gospels, Matt. 16: 16; John 6: 68. On one painful occasion, however, these qualities were found fearfully wanting. In the hour of trial, he denied Christ. To him God gave the special revelation, Acts 10, as to preaching among the Gentiles, which was designed to correct the mistakes of the apostles; yet he does not seem to have entirely lost his Jewish prejudices, Gal. 2: 11—21. The history says nothing of him after the meeting of the church at Jerusalem, Acts 15. Paul, however, mentions him afterwards, 1

Cor. 1: 12; 3: 22. Where or how he died we know not.

From him we have two epistles, valuable parts of the inspired writings. They are addressed to the Jewish converts dispersed through Asia Minor, and designed to confirm and establish them in their adherence to the faith, notwithstanding the trials and persecutions to which they were exposed, and to stop the mouths of those who spoke against them as evil-doers. The corrupt principles of the Gnostics, and of those who scoffed at the promise of Christ's coming, as if never to be fulfilled, are denounced by the apostle. His style expresses the noble vehemence and ardor of his spirit, the full knowledge he had of Christianity, and his strong assurance of its certainty and truth. The conflagration of this lower world, the future judgment of angels and men, are described in such strong and awful terms, with such tremendous circumstances, that, in the description, we seem to see the planetary worlds and this earth wrapped in devouring flames, and to hear the groans of an expiring world, and the crash of nature, tumbling into general ruin. [See LIFE OF PETER the APOSTLE, by Mass. S. S. Soc.]

PETHOR, the name of a place in Mesopotamia, the residence of Balaam, Num. 22: 5.

PHA'RAOH (pron. PHA'RO), a common name of the kings of Egypt; not fewer than ten or eleven may be traced in the Old Testament. There was the Pharaoh of Abram's time, Gen. 12: 15; one of the time of Joseph's being carried as a slave into Egypt; the Pharaoh who knew not Joseph, or would not acknowl-

edge and respect him, *Exod.* 1 : 8 ; a fourth lived some four-score years afterwards, by whom the Israelites were oppressed, *Exod.* 3 : 10. The Pharaoh who perished in the Red Sea was probably a fifth. We read of another, 1 *Kings* 11 : 18, perhaps the same with the Pharaoh of 2 *Chron.* 8 : 11. Shishak, or Sesostris, 1 *Kings* 11 : 40, has been thought by some to be another. Hezekiah formed an alliance with another Pharaoh, 2 *Kings* 18 : 21 ; Josiah was conquered and slain by another, 2 *Kings* 23 : 29 ; and in *Jer.* 44 : 30, we read again of another, the last whose name occurs on the inspired page. We meet with this name first in *Gen.* 12 : 15. Josephus says it was used for three thousand three hundred years.

**PHARISEES**, a powerful religious party among the Jews, so called from a Hebrew word *Pharash*, which signifies to separate or set apart, because they pretended to a greater degree of holiness and piety than the rest of the Jews. It is difficult to trace this sect to its origin, but it is most probable, as they were lovers of traditions, that they began to appear when traditions began to have the preference to the law of God, that is, about a hundred years before the birth of Christ. The distinguishing character of the Pharisees was their zeal for traditions, which they derived from the same fountain with the written word itself. They pretended in everything to a rigid observance of the law of God ; yet, under the outward garb of religion, the most odious crimes, pride, ambition, and covetousness, lay concealed. They held the resurrection from the dead —

a doctrine which the Sadducees denied ; but, according to Josephus, their doctrine differed but little from that of the transmigration of souls, or the metempsychosis. See *John* 9 : 2. They maintained a fate, and yet admitted free will, and in many things agreed with the Stoics. The sect of the Pharisees was not extinguished by the ruin of the Jewish commonwealth ; modern Jews of this sect continue still, being as much wedded to traditions, or the oral law as were their ancestors. From the Pharisees the Essenes are said to have had their rise, whom Josephus makes the third Jewish sect, *Matt.* 5 : 20, 31—43 ; 15 : 12 ; 23 : 5, 23 ; *Mark* 7 : 4 ; *Luke* 6 : 6, 7 ; 10 : 31—33 ; 11 : 52 ; 14 ; 16 : 14 ; 18 : 9—11 ; *Acts* 5 : 38, 39 ; 23 : 8 ; 25 : 5 ; *James* 2 : 8. Saul of Tarsus was a Pharisee.

**PHARPAR**, one of the rivers of Damascus, 2 *Kings* 5 : 12. [See **ABANA**.]

**PHEBE**, a member of the church of Cenchrea, whom Paul commended to the good offices of the church of Rome, *Rom.* 16 : 1, 2.

**PHENICÉ**, a city in the south-east of the island of Crete, with a harbor, in attempting to reach which, the vessel in which Paul was going to Rome was driven out of the course and eventually wrecked, *Acts* 27 : 12.

**PHENICIA**, *Acts* 21 : 2, a province of Syria, lying upon the coast of the Mediterranean, about one hundred miles long by twelve broad, bounded on the north by the river Eleutheros, on the east by Mount Lebanon, and on the south by the promontory of Carmel. Among its principal towns were Ptolemais, Sarepta, Zidon, Tyre, and Beritus. It was distinguished

for the variety and abundance of its vegetable productions, for its flocks of sheep, and for its honey. It was a commercial nation, and in the time of David very rich and powerful, Ezek. 27 : 8. Its colonies were in almost all the islands of the Mediterranean, and from hence arts, literature, and commerce, were carried to almost all parts of the then known world.

PHILADELPHIA, a city of Lydia, in Asia Minor, at the foot of Mount Tmolus, where a church of Christ existed, to whom John wrote a consolatory and directive epistle, Rev. 3 : 7—13. “Among the Greek colonies and churches of Asia,” says Gibbon, “Philadelphia is still erect, a column in a scene of ruins.”

PHI-LEMON, a citizen of Colosse, most likely of some consideration, converted to the Christian faith through Paul’s instrumentality. See ver. 19 of the epistle ; which epistle altogether is a masterpiece of natural, lively, and pathetic eloquence, placing Paul’s character in a very amiable point of view.

PHI-LETUS, a heretic associated with Hymeneus, who maintained that the resurrection was past, and by his influence turned some from the true faith, 2 Tim. 2 : 17, 18.

PHILIP, the apostle, a native of Bethsaida, called to the apostleship at the beginning of our Saviour’s mission, John 1 : 43, 44. He was the brother of Andrew, and is mentioned, Matt. 10 : 3 ; Luke 6 : 14 ; John 6 : 5, 7 ; 12 : 21, 22 ; 14 : 8—10. After this the gospels do not mention him.

2. PHILIP, one of the seven deacons chosen by the apostles after our Saviour’s resurrection, Acts

6 : 5 ; he preached the gospel in Samaria, performed many miracles, and converted many, Acts 8 : 5. Afterwards he was ordered by the angel of the Lord to meet the eunuch belonging to Candace, queen of Ethiopia, whom he likewise converted to the Christian faith, Acts 8 : 26—40. He is thought to have been a man of Cæsarea, in Palestine, where certainly his daughters lived, Acts 21 : 8, 9.

3. PHILIP, son of Herod the great, and tetrarch of Iturea and Trachonitis, Luke 3 : 1.

4. PHILIP, another son of Herod the great, and first husband of Herodias, who left him to live with his brother Herod Antipas, Luke 3 : 19, 20.

PHI-LIPPI, one of the chief cities of Macedonia, so called after Philip, the famous king of Macedonia, who repaired and beautified it. Paul came to this city in the year 52, and made many converts, to whom he afterwards sent an epistle by Epaphroditus, received as one of the canonical books of Scripture. Of all Paul’s epistles, that to the Philippians is the most pathetic, and fullest of kind and affectionate expressions. Chrysostom says, “It is a strong proof of the virtuous conduct of the Philippians, that they did not afford the apostle a single subject of complaint ; for, in the whole epistle which he wrote to them, there is nothing but exhortation and encouragement, without the mixture of any censure whatever.”

PHI-LISTINES, a people of Palestine, who came thither from the isle of Caphtor. The time of their coming is not known ; they had been a long time in the land of Canaan, and were a powerful

people when Abraham came thither, in the year of the world 2383, and before Christ, 1621. The name Philistine is not of Hebrew origin, and the people do not appear to have been of the seed of Canaan; nevertheless Joshua gave their land to the Israelites, and attacked them by command from Jehovah, as possessing a country pertaining to them. They, however, maintained their power and independence down to David's time, when they were subdued, 2 Sam. 5: 17; 8: 1, 2. Subsequently they regained considerable power, and greatly harassed Israel. Hence the predictions, Jer. 47: 4; Ezek. 25: 16; Amos 1: 6—8; Zeph. 2: 4—6; Zech. 9: 6. No human probability existed at the time of these predictions of their fulfilment, yet Volney, an infidel, being witness, they have been most literally accomplished. "On the very plain of the Philistines," he says, "we met with a number of villages badly built of dried mud, and which, like the inhabitants, exhibited every mark of poverty and wretchedness." Gaza is now no more than a defenceless village. Ashkelon is now deserted ruins; Ashdod, so powerful under the Philistines, is now the habitation of scorpions; and though Gaza still subsists, and Ashkelon and Ashdod retain their names in their ruins, the very name of Ekron is missing. *Ekron shall be rooted up.*

PHILOSOPHY, properly the love of wisdom, but sometimes in Scripture, denoting the false and pernicious speculations of human reason, as opposed to the doctrines of the gospel. Among the Jews and Pagans there were different schools and sects of philosophers,

which Paul denounced, and against the influence of which he warned the church, as destructive of the simplicity and power of the gospel, 1 Cor. 1: 21; Col. 2: 8; 1 Tim. 6: 20.

PHINE-HAS, *mouth of brass*, son of Eleazar, and grandson of Aaron; the third high priest of the Jews, from 2571 to about 2590, A. M. He is much commended for the zeal he showed in vindicating the glory of God, in the affair of Zimri and Cozbi, Num. 25: 7, insomuch that God promised that the priesthood should be given to his posterity by a perpetual covenant, the tacit condition being included, that his children should be faithful and obedient. We know that after this the priesthood passed from his family to that of Ithamar, nor was it restored till more than one hundred and fifty years afterwards. Eli had a son of the same name.

PHLE/GON, a Christian at Rome to whom Paul sent a friendly salutation in his epistle to the Romans, Rom. 16: 14.

PHRYGIA, a province of Asia Minor, comprehending in early times about the whole of that Peninsula. Its chief cities were Laodicea, Hierapolis, Colosse, and Antioch in Pisidia. It was celebrated for its cattle, and for the fine black wool of the sheep around Laodicea. Jews from this country were present in Jerusalem at the feast of Pentecost, Acts 2: 10, and Paul passed through it twice on his missionary tours, Acts 16: 6; 18: 23.

PHUT, a son of Ham, Gen 10: 6, and progenitor of an African people of the same name, called also Lybians, Jer. 46: 9.



Ezek. 27 : 10 ; 38 : 5. Josephus identifies Phut with Mauritania.

PHY-GEL/LUS, a convert of Asia, who, with Hermogenes, abandoned Paul, unwilling to encounter persecution for Christ's sake, 2 Tim. 1 : 15.

PHY-LACTE-RIES, called by the Jews Tephelin ; scrolls of parchment on which certain sentences of the law had been written ; they were folded up, enclosed in small leather cases, and worn on the forehead and on the arm. The Jews suppose Deut. 6 : 8, and Prov. 3 : 1—3, 6 : 21, to require them to do this. The Pharisees made their phylacteries broad, or perhaps they had the knots by which the Tephelin were bound upon them, larger than ordinary. The fringes or borders of their garments they also made broad. See Num. 15 : 38, 39 ; and compare Matt. 9 : 20 ; 14 : 36. Probably they did this from pride or from hypocrisy, as pretending an extraordinary regard for the precepts of the law.

PI-BE/SETH, a city of Egypt, the same as Bubastus, a name derived from the Egyptian goddess Bubastes, identified by the Greeks with their Diana, Ezek. 30 : 17.

PI-HA-HI/ROTH, *the mouth or pass of Hahiroth or Hiroth*. The Israelites were hemmed in here with the sea in front, and a narrow mountain pass behind. Pharaoh thought to take advantage of their difficult position, and destroy them there ; the result is well known, Exod. 14. The place of this miracle is still called the sea of destruction ; the sea is about three leagues over, with fourteen fathom water in the channel.

PILATE, or PONTI-US PI-

LATE, is generally believed to have been a Roman. He was sent to govern Judea, in the room of Gratus, in the year 26 or 27, A. D. He was a cruel and merciless governor, as appears from Luke 13 : 1. Yet he was exceedingly reluctant to condemn and crucify Christ. Perhaps this might occur to make the innocence of the Redeemer more apparent. His judges, Pilate and Herod, after examining the evidence against him, pronounced him guiltless. Pilate's reluctance is to be attributed partly to the message of his wife, and partly to the testimony borne by Judas, that, after all, Jesus was innocent. Pilate was afterwards deposed by Vitellius, the pro-consul of Syria, for his excessive cruelties and rapine, and sent to Rome to give an account of his conduct to the emperor. But though Tiberius died before Pilate arrived at Rome, yet his successor, Caligula, banished him to Vienne, in Gaul, where he felt his degradation so much as to put a period to his existence.

PIL/GRIM, one who travels in a foreign land. Human life is called a pilgrimage, Gen. 47 : 9 ; Psa. 119 : 54 ; and Christians are compared to pilgrims who are seeking a better country, Heb. 11 : 13. Pilgrimages to places supposed to be peculiarly sacred, have always been common among Pagans, Mohammedans, and Roman Catholics, who hope, by such self-imposed labor, to obtain the pardon of sin, or increase the treasure of their meritorious acts.

PIL/LAR, properly, a column or supporter of a building. The word is used metaphorically to indicate the stability of the earth

and heavens, Psa. 75 : 3 ; Job 26 : 11. Believers are called pillars in the temple of God, to indicate their permanent residence there, Rev. 3 : 12 ; the church is called a pillar, with reference to its influence in sustaining and promoting the truth, 1 Tim. 3 : 15. The cloud which conducted the Israelites through the desert was called a pillar, from its resemblance to a column, Exod. 13 : 21. Pillars were anciently, as in modern times, erected to commemorate important events, Gen. 28 : 18 ; 35 : 20 ; 2 Sam. 18 : 18.

**PILLED.** [See **PEELED.**]

**PIL'LOW**, properly, a sort of cushion on which to lay one's head in bed. Figuratively, it be-

tokens ease, rest, and quietness ; such did the false prophetesses make, that they might be signs to the people of ease and rest, and thus endeavored to render them secure, Ezek. 13 : 18, 20 ; Amos 6 : 4. The floors of the houses of the great in the East are covered with carpets ; along the sides a range of narrow beds or mattresses is placed for the inhabitants or guests to recline upon, and velvet or damask bolsters are placed on these mattresses for further indulgence.

**PIS'GAH**, a mountain ridge in the land of Moab, on the southern frontier of the kingdom of Sihon, in which was Mount Nebo, from which Moses had a view of



Palestine previous to his death, [SCRIPTURE MOUNTAINS, pp. 131 Num. 21 : 20 ; Deut. 34 : 1. [See —135, by Mass. S. S. Society.]

**PINNACLE.** Christ is said to have been 'aken, in his temptation to a pinnacle of the temple, from whence he was tempted to throw himself down. This was probably the top of the porch of the temple. "On the south part of the court of the Gentiles," says Josephus, "was the royal gallery, that may be mentioned among the most magnificent things under the sun ; for above the profoundest depth of the valley, Herod constituted a gallery of a vast height, so that, if any one looked down from the top of it, he would become dizzy, his eyes being unable to reach so vast a depth."

**PIPE,** a musical instrument, consisting of a long tube with holes, somewhat like a flute, but blown into at the end, 1 Kings 1 : 40.

**PI-SIDT-A,** a district of Asia Minor, lying chiefly on Mount Taurus, between Pamphylia, Phrygia, and Lycaonia. Its chief city was Antioch, usually called Antioch in Pisidia, to distinguish it from the metropolitan city of the same name. From this city Paul was expelled by the unbelieving Jews for his faithful exposition of their own Scriptures, Acts 13 : 14—50.

**PI'SON,** one of the rivers of Eden, Gen. 2 : 11.

**PIT,** a deep excavation in the earth, natural or artificial. Pits were made to take wild beasts ; these were overlaid with branches, and the animals fell into the snare ; hence used figuratively for the mischievous devices of an enemy, Psal. 7 : 15. The word also signifies any great calamity, Psal. 40 : 2. It is also used for the artifices of a wicked woman,

Prov. 22 : 14. It sometimes signifies an original cause or source, Isa. 51 : 1. It is also used for the grave, Isa. 14 : 15 ; for a prison, Zech. 9 : 11, and hence for the world of eternal punishment, Rev. 20 : 1.

**PITCH.** [See BITUMEN.]

**PITHOM,** one of the treasure cities built for Pharaoh by the Israelites, situated on the east side of the Pelusiac branch of the Nile, near the canal which unites the Nile with the Red Sea, Exod. 1 : 11.

**PLAGUE.** [See PESTILENCE.] The plagues of Egypt, each more awful than the preceding, were designed to make Pharaoh confess the sole supremacy of the God of the Hebrews, and to execute judgment upon the Egyptians and their gods. The Nile was their principal divinity ; it was dishonored. The frog was one of their sacred animals ; they were obliged to kill them in great numbers. Lice would be exceedingly offensive and disgraceful to them ; and the gad-fly or hornet, sent in such numbers among them in the middle of winter, would be an evident proof of an interposition superior to their divinity, whose business it was to protect them from the ravages of this insect. The murrain on the cattle, the boils upon themselves, the hail upon their fields and gardens, the darkness on all their land, were all significant indications of the displeasure of the God of heaven, all serving to prepare the way for a yet severer infliction upon the hardened monarch and his people. The first three plagues fell upon the Israelites as well as upon the Egyptians, to wean them from their idolatries, and induce their

return to Jehovah; and, as soon as this end was answered, they were exempted from further afflictions. "Some," says Philo, "perhaps may inquire, Why did God punish the country by such minute and contemptible animals as frogs, lice, flies, rather than by bears, lions, leopards, or other kinds of savage beasts which prey on human flesh? Or, if not by these, why not by the Egyptian asp, whose bite is instant death? But let him learn, if he be ignorant, first, that God chose rather to correct than to destroy the inhabitants, for, if he desired to annihilate them utterly, he had no need to make use of animals as his auxiliaries, but of the divinely-inflicted evils of famine and pestilence. Next let him further learn that lesson so necessary for every state of life, namely, that men when they war, seek the most powerful aid to supply their own weakness; but God, the highest and the greatest power, who stands in need of nothing, if at any time he chooses to employ instruments, as it were, to inflict chastisement, chooses not the strongest and greatest, disregarding their strength, but rather the mean and the minute, whom he endues with invincible and irresistible power to chastise offenders." [See PLAGUES OF EGYPT, PATRIARCHAL SCENES, chap. 15, CHILD'S COMMENTATOR, vol. 1, pp. 189—207, by Mass. S. S. Society.]

PLANETS, 2 Kings 23 : 5, probably the constellations of the Zodiac, which, together with the sun and moon, were objects of idolatry among the Jews.

PLEDGE, any article given and received as security for the payment of a debt. Articles,

however, that were in daily use, and of immediate necessity, were not allowed to be pledged; as mill-stones,—which a family must have for the preparation of their daily food,—and the garments of a widow. And generally, if articles of clothing were taken in pledge, they must be returned before night, Deut. 24 : 6, 12, 13, 17. Any fraud or oppression with respect to pledges was severely condemned, Job 22 : 6 ; 24 : 3.

PLEI'A-DES, a cluster of seven stars on the neck of Taurus, which appear in the beginning of spring, Job 9 : 9 ; 38 : 31.

PLOUGH, a well-known instrument for tilling ground. That of Syria was very light, drawn by an ox or an ass. The ploughshare is "a piece of iron, broad but not large, which tips the end of the shaft." It resembled and might easily be converted into a weapon of war, Isa. 2 : 4 ; Joel 3 : 10. The plough was so light, that the ploughman had to take great care, to lean upon it, and otherwise to guard against its being thrown out of the furrow. He must never look aside, Luke 9 : 62.

PLUMB'LINE, a line, with a weight attached to it, used by builders to ascertain the perpendicularity of a wall, &c., Amos 7 : 7. A line with a weight or plummet is also used for measuring the depth of water, 2 Kings 21 : 13.

[PO'ETRY], a large part of the Old Testament, as the greater part of the prophets, the Psalms, the books of Solomon, and some few passages in the historical books, are written in poetry; though, at this distance of time, and from the loss of the language as a living language, but com-



paratively little can now be ascertained of the rules by which it was composed. It is distinguished by strength, conciseness, and bold figurativeness of expression. The sentences are short; the same thought is seldom dwelt upon long, and the sublime, both in idea and in language, is attained to a degree to which no uninspired writers have ever reached. Scripture poetry differs greatly from the regular and correct expression which obtains in modern poetry. It is the burst of inspiration. Every object and person is addressed and spoken to as if present. The transition is abrupt, the connection obscure, the persons are often changed, figures are crowded and heaped one upon another. It is pervaded rather by bold sublimity than by correct elegance. The poetry of the Bible is *didactic*, as Proverbs, Ecclesiastes, and some of the Psalms, especially the 119th; *elegiac*, as the lamentation of David over Jonathan, several of his Psalms, and the Lamentations; *pastoral*, as the Song of Solomon; and *lyric*, as the song of Moses, Exod. 15, that of Deborah, and many of the Psalms. In a word, in the Scriptures are contained full exemplifications of the several kinds of poetic writing. Paul, on one occasion, quotes a heathen poet, in illustration of a point in his discourse to the Athenians, Acts 17:28. The writer here alluded to, is Aratus, of Cilicia, the native place of Paul. He flourished about 277 years before Christ. His principal work is "The Phenomena," here quoted, which was highly esteemed by the learned in Greece.

POLL, the head. A tax upon

persons is called a poll-tax, Num. 2:47; to poll the head is to cut off the hair, 2 Sam. 14:25, 26.

[PO-LYG'A-MY], having more than one wife or husband at the same time. A custom permitted under the Mosaic dispensation, but forbidden and denounced by the gospel.

[POLY-THE-ISM], the doctrine of a plurality of gods, as held and practised by the heathen nations, 1 Cor. 8:5. The Hindoos, it is said, have more than a hundred millions of gods.

POME-GRAN'ATE, a tree producing a juicy and delicious fruit, not unlike an apple in shape. The breadth of the tree is greater than its height. Its wood is hard and knotty; its bark is reddish; its leaves a greenish, inclined to red, and somewhat like those of myrrh. Its blossoms are large and red, resembling a rose. The tree is valued for its fruit, Num. 13:23; 20:5; Deut. 8:8, which is extremely beautiful, reddish both within and without. Its juice is like wine mixed with little kernels; nay, wine is frequently made of it, Sol. Song. 8:2. The form of the fruit was so much admired as to be employed in adorning the high priest's robe, Exod. 28:33, and the stately columns of Solomon's temple. [See CHILD'S COMMENTATOR, vol. 1, p. 347.]

POMMEL, in architecture, a ball or knob, used in the capitols of columns, 2 Chron. 4:12, 13.

PONTUS, the north-eastern province of Asia Minor, which derived its name from the sea Pontus Euxenus, that formed its northern boundary. Its chief cities were Amasia, the metropolis, and the birthplace of the geographer Strabo, Themiscyra,

Cerasus, and Trapezus, now known under the name of Trebizond. Jews from Pontus were at the Feast of Pentecost, Acts 2:9. Aquila, the friend of Paul, was a native of that country, Acts 18:2. And from the fact that one of the Epistles of Peter is addressed to believers in Pontus, we may infer that the gospel was early preached there with success, 1 Pet. 1:1.

POOLS, artificial reservoirs or cisterns for holding rain-water, upon which the inhabitants of Palestine, particularly in cities, mainly depended. There were large pools within the inclosure of the temple, designed to serve the inhabitants in case of a siege. The pool of Siloam, John 9:7, and the pools constructed by Solomon, Eccl. 2:6, are particularly described by Dr. Robinson. The drying up of the pools is expressive of great judgments, Isa. 42:15.

PORCI-US. [See FESTUS.]

PORTER, the officer appointed to open and shut the gates of cities and dwellings, properly the guardian of a house, 2 Kings 7:10. There were four thousand porters appointed for the temple, who watched day and night at the doors by courses. 1 Chron. 23:5; 2 Chron. 35:15. This arrangement furnishes a beautiful figure of the watchfulness which Christ requires of his servants, Mark 13:34; and of the readiness with which his church should open its doors for his reception, John 10:3. [See PARABLES EXPLAINED, pp. 97—120, by Mass. S. S. Soc.]

POST, a messenger or bearer of tidings from place to place, corresponding to our mail, whose speed furnished Job with a striking il-

lustration of the swiftness of time, and of the rapidity with which he was making his journey to the grave, 2 Sam. 18:22, 23, 27. Job 9:25. [See FOOTMAN.]

POSTURES, various mentioned as indicating the nature and kind of the actions performed. *Standing*, assisting, defending, struggling for victory. To stand before another is a posture of service. *Walking*, among or in the midst, a posture of dignity or authority; or it may indicate being busy, watching and defending those among whom this walking takes place. *Sitting*, ruling, reigning, judging, enjoying peace; or, with appropriate adjuncts, sitting is the symbol of other and very different things. *Falling prostrate*, a well-known indication of submission, Lev. 26:12; Judg. 5:10; 2 Chron. 18:18; Isa. 45:14; Acts 7:55.

POT, a well-known domestic utensil, made of clay or metal. Pots were used in the East to bake bread, which was done by spreading the dough over the outside, while a fire was kindled within. The fire was frequently made of thorns, which illustrates a passage, Psal. 58:9, in which the suddenness of divine judgments is referred to, "Before your pots can feel the thorns," &c. A passage, Psal. 68:13, "Though we have lien among the pots, yet shall we be as the wings of a dove covered with silver, and her feathers with yellow gold," has much perplexed readers of the Bible. Some have supposed that it refers to a state of extreme degradation from which the persons spoken of should be delivered. But the word here translated "pots," is nowhere else so trans-

lated, and there is no authority for so rendering it. It literally signifies cattle-folds, and may be used figuratively for the lot or inheritance of the people, thus, "When ye lie down within your own boundaries, ye shall be as the wings of a dove," &c, describing Israel's splendor after finishing her conquests. "I removed his shoulder from the burden, his hands were delivered from the pots," Psa. 81 : 6, may have reference to the deliverance of the Israelites from their servile employment in Egypt.

POTT-PHAR, a high officer of Pharaoh, who purchased Joseph from the Midianitish merchants, and raised him to a responsible position in his household, from which upon a false accusation he was expelled and cast into prison, Gen. 37 : 36.

PO-TIPHE-RA, the priest of On, or Heliopolis, whose daughter Asenath, became the wife of Joseph, Gen. 41 : 45.

POTSHERD, a fragment of an earthen vessel, or other pottery, used frequently to denote that which is insignificant and worthless, Psa. 22 : 15; Prov. 26 : 23; Isa. 45 : 9.

POTTAGE, food made of chopped meat, rice, parsley, and other herbs boiled together, 2 Kings 4 : 39—41. The red pottage for which Esau sold his birthright, was made of lentiles or beans, Gen. 25 : 25, 29, 30, 34. Lentiles are still used in the East for this purpose. The pottage is of chocolate color, and said to be very palatable.

POTTER. Frequent mention is made of the potter in the Scriptures. His wares were fragile, and therefore they supply apt em-

blems of the facility with which human life and power are destroyed, Psa. 2 : 9; Isa. 30 : 14. His power over the clay on which he worked was absolute, an apt emblem of God's power over the destinies of men, Romans 9 : 21. Bottles were sometimes made of the clay of the potter, and jars and vases. Potsherds, or broken pottery, denote things that were insignificant, Psa. 22 : 15; Prov. 26 : 23; Isa. 45 : 9. The sites of ancient towns abound with coarse, glazed, broken pottery, whence perhaps the figure.

POTTER'S FIELD, a field which had probably been worked out by a potter, and was therefore good for nothing but a burial-place. It was purchased with the money which Judas received for betraying his master, and returned by him to the priests. Here the Jews buried strangers, Romans, proselytes, and those from abroad who died at Jerusalem at the feasts, Matt. 27 : 7.

POUND. [See MANEH.]

POWER, properly, the ability to do anything; force, strength; spoken of God, who is able to do all that he pleases, Psa. 62 : 11; also of the strength of a renewed soul, by which it is enabled to resist evil and do good, 2 Tim. 1 : 7; also of the influence of the Holy Spirit working in the hearts of believers, both for their conversion and confirmation in grace, Eph. 1 : 19; also, of the Gospel, as the means by which men are renewed and sanctified, Rom. 1 : 16; 1 Cor. 1 : 18; also, of the strength and activity with which the bodies of believers will be endued at the resurrection, 1 Cor. 15 : 43. The word is used figuratively, for authority, to do a

thing, Matt. 9 : 6 ; for prerogative, dignity, or privilege, 1 Cor. 9 : 5 ; John 1 : 12 ; for magistrates and governments, John, 9 : 10, 11 ; Rom. 13 : 1 ; for angels, Col. 1 : 16 ; for the veil which eastern women bore as a sign of subjection to the authority of their husbands, 1 Cor. 11 : 10.

PRATING, talking idly, foolishly, or maliciously, Prov. 10 : 8 ; 3 John 10.

PRAYER, has been well defined as the offering up of our desires unto God, for things agreeable to his will, in the name, or through the mediation of Jesus Christ, by the help of the Holy Spirit, with a confession of our sins, and a thankful acknowledgment of his mercies. See examples, Neh. 9 ; Dan. 9. It must be offered in faith, Heb. 11 : 6 ; James 1 : 5—7 ; and regulated by the revealed will of God, 1 John 5 : 14, 15.

If a reason why we should pray be asked for, it is enough that God requires it. Another reason may however be urged,—it preserves in our minds a solemn and impressive sense of God's agency in the world, and of our dependence upon him. Objections taken from the predestination of all things, and the impossibility of change in the mind of God, are of no weight against these reasons, and we have no right to suppose, as some have done, that God will bestow whatever is fit for us without praying. He has as good as told us he will not, Ezek. 36 : 37 ; besides which it may be agreeable to perfect wisdom and benevolence to grant that to our prayers, which it would not be agreeable to the same wisdom and benevolence to give us without praying for. It is the divine plan as re-

vealed in the Scripture to give to him that asketh, though in some cases God does give even when the request is not presented. Nor are we to pray for ourselves alone ; for others, also, *the effectual fervent prayer of a righteous man availeth much.*

PREDESTINATION, God's determination to bring by his grace certain persons to faith and salvation, that the death of Christ may not be in vain. It is called *purpose, foreknowledge, and pre-determination*, Rom. 8 : 28, 29 ; and it is eternal, immutable, free, yet actuated by motives of infinite wisdom and goodness. The salvation which it contemplates is accomplished by means, as are all the decrees of God. These means are faith, repentance, and holiness, the fruit of faith, John 3 : 18 ; Eph. 1 : 4 ; 2 : 8 ; Heb. 12 : 14. Predestination is either absolute, including both the end and the means ; or conditional, when the end is decreed, in case the means be used. Even when it is absolute, however, it cannot interfere with our duty in any particular case, because what it intends is not revealed, while that duty is clearly enough stated. It is in fact the rule rather for God's conduct than for ours. *He worketh all things after the counsel of his own will.*

[PRE-EXISTENCE OF JESUS CHRIST]. It is necessarily implied in the Deity of the Saviour, that he existed before he came into our world, which from many parts of the sacred record is perfectly evident, John 3 : 13 ; 6 : 50 ; 8 : 58 ; 17 : 5, 24 ; 1 John 1 : 2. Some, however, maintain that his human soul, the first and most excellent of all the works of



God, also existed before his incarnation ; an opinion which, by ascribing the work of redemption to this sublime human soul, detracts from the deity of Christ, and is apparently contrary to Heb. 2 : 17. [See THE CHARACTER OF CHRIST CONSIDERED, by Mass. S. S. Society.]

PRE-TOR'RI-UM, the tent of a general in the field, and also the palace of the governor of a province. The word is applied to the palace built by Herod the Great, at Jerusalem, and which subsequently became the residence of the Roman governors in that city. It may sometimes denote the court in front of the palace where the Procurator's guards were stationed, Mark 15 : 16.

PREVENT, an obsolete word signifying in Scripture to go before, or anticipate, Psa. 59 : 10 ; 119 : 147, 148. Also to seize or apprehend, Job 30 : 27 ; 2 Sam. 22 : 6.

PRICKS, instruments with which oxen were driven. [See GOADS.]

PRIEST, the name which has often been used for the ministers of religion in all ages and countries. The priest under the law, among the Hebrews, was a person consecrated and ordained of God, not only to teach the people and pray for them, but also to offer up sacrifices for his own sins and those of the people, Lev. 4 : 5. The high priest was at the head of all religious affairs, and was the ordinary judge of all matters concerning the practice and judgments of the Jewish nation, Deut. 17 : 8, 9. He was an eminent type of Christ, who, by the sacrifice of himself on earth, and intercession in heaven, was to re-

store all true believers to the favor of God, Heb. 7 : 17. Believers generally are called priests, 1 Pet. 2 : 5 ; Rev. 1 : 6. Priests, as an order of religious persons invested with authority, and performing sacred functions, no longer exist. Christ is the only *Apostle and High Priest of our profession.*



The *chief priests*, often mentioned in the gospels, included the high priest at the time in office, all who had held office as high priests, and the chiefs of twenty-four courses of priests, as they were divided by David. The acting high priest, at the time to which the gospels pertain, was usually aided by a senior priest of influence who had previously filled the station. Hence the association of Annas and Caiaphas, Luke 3 : 2. The figure above represents the high priest in his robes with his censer in his hand.

PRINCE, the title of the sons of a king, 2 Sam. 8 : 18 ; or of the chief officers, counsellors, &c.,

of a king, Gen. 12 : 15 ; or the head of tribes, Josh. 22 : 14 ; or, finally, of any one in high authority, Jer. 51 : 59. It is a title given to angels, Dan. 10 : 13 ; to Satan, as exerting great power in this world, John 12 : 31 ; Eph. 2 : 2, and preëminently to Christ, whose authority is over all, Rev. 1 : 5. He is called prince of life, Acts 3 : 15, and prince of peace, Isa. 9 : 6.

PRIS-CILLA, or PRISCA, the wife of Aquila, perhaps a deaconess in the church. She accompanied her husband in all his travels, and seems to have been eminently active and useful, Rom. 16 : 3 ; 1 Cor. 16 : 19 ; 2 Tim. 4 : 19.

PROCHO-RUS, one of the seven primitive deacons of the Christian church, Acts 6 : 5.

PROFANE, irreverent towards God and sacred things, spoken of Esau, who despised the sacred privileges of his birthright, Heb. 12 : 16 ; and of the prophets and priests who conducted improperly in the house of God, Jer. 23 : 11. It is an expression justly applicable to all common swearers, to all who violate the Sabbath by unnecessary labor or vain amusements, and to all who treat the word or the ordinances of God with contempt.

PROGNOSTICATORS, MONTHLY, persons who undertook to foretell the occurrences of each month, perhaps from certain appearances at the appearance of the new moon. They are classed among the astrologers and star-gazers of Chaldea, Isa. 47 : 13.

PROMISE, an assurance of bestowing blessings upon his people, given by God in his word, 2 Pet. 1 : 4. *The promise*, so often mentioned in the New Testament, is that made to Abraham and

other patriarchs of the coming of the Messiah, Rom. 4 : 13, 14 ; Gal. 3 : 14, 17, 18, 21, 22, 29. *The children of promise* are either Isaac's descendants in distinction from Ishmael's, or the converted Jews in distinction from those who remain obstinate and unyielding, or all true believers who by faith lay hold on the promise of salvation in Jesus Christ.

PROPHECY, the prediction of future events by inspiration from God. There were prophets, however, who were not so inspired, and who did not predict the future. The word prophet seems sometimes to be used as synonymous with teacher. Prophecy, to sustain its claim to inspiration, must be able to bear the following tests :

1. There must be evidence that it was recorded and promulgated before the events which it describes.

2. The agreement between the event and the prediction must be obvious and palpable, precluding all doubt and uncertainty.

3. The event must be of a nature which, at the date of the prophecy, no calculation of probabilities could have foretold, no human sagacity could have foreseen.

That there are many prophecies fully sustaining all these tests will scarcely be doubted ; and under many articles in this work, as Philistines for instance, we have seen their strict and perfect accomplishment. The interpretation of prophecy, at least of what remains unfulfilled, demands great sobriety of mind, a highly chastened imagination and deep piety ; and with even these attributes we can scarcely hope to succeed, 2 Pet. 1 : 19—21. Certain rules,

however, have been laid down by a very judicious writer, which it may be useful to abstract :—

1. The life and circumstances of the prophet, the station he occupied, his connection with the government and the people, and his share and interest in the political and religious affairs of the country he prophesies about, must be carefully investigated.

2. The matter of each prophetic book must be distributed with care and accuracy, as the several subjects demand.

3. The words and sentences must be justly interpreted.

4. Actual prediction must be carefully separated from all matter interwoven with it.

5. The style of poetry, the vivid imagery, the bold figures, the excursive descriptions, the large digressions and episodes, in a word, all the peculiarities of poetic composition must be especially regarded.

6. The history of Israel and Judah, and the connected nations, must be well understood.

7. The nature, sources, extent and meaning, of the emblems employed in prophecy must be well known.

8. Different portions of prophecy on the same subject must be diligently compared.

9. The designs of prophecy, to afford proof of the existence, perfections and government of Jehovah, to designate particular persons as his authorized messengers, to furnish an evidence of the reality of divine revelation, to comfort the people of God under their sufferings, and to bear testimony to the great Redeemer and Saviour of our fallen world, must be duly appreciated.

10. We must have safe criteria for the application of particular prophecies. The best guide in this application will be the authority of the New Testament. An impartial use of the first, third, fifth, sixth and seventh rules mentioned above may be of some use, and —

11. We must never think that prophecy in Scripture is designed to enable us to predict future things.

To these rules may be added another from Lord Bacon —

12. We must allow for that latitude which is agreeable and familiar to prophecy, which is of the nature of its Author, with whom a thousand years are but as one day. The prophetic spirit was rapid in its description of future things, regardless of the order of history, and passed with unexpected celerity from subject to subject, and from period to period. [See INTERPRETATION OF THE BIBLE, by Mass. S. S. Society.]

PROPHETS were anciently called seers, 1 Sam. 9 : 9. The most usual way by which God communicated knowledge to the prophets was by revelation, which consisted in enlightening their minds, and inclining them to declare what he thus revealed to them. He also communicated to them by dreams and visions, and by articulate sounds, as to Abraham, and as at the promulgation of the law. The prophets of Israel were a very singular and venerable order of men. In the worst times, and at the greatest risks, they maintained the cause of religion. Kings trembled at them ; all ranks of people did them honor. They were simple and uncostly in their habits, 1 Kings

14: 3; 2 Kings 4: 38—42.—They were men of eminent holiness, 2 Pet. 1: 21; their credentials were impressive and solemn, 1 Sam. 12: 18; 2 Kings 1: 10; Isa. 38: 8. When not employed in their office they lived a sequestered life, distinguished by their simplicity and self-denial, 2 Kings 1: 8; Matt. 3: 4. Sometimes they publicly declared their predictions, sometimes they affixed them on the gates of the temples, and sometimes they adopted the most expressive emblems to make known impending events, Jer. 7: 2; 19; 27; Isa. 20; Ezek. 3: 10; 12: 7. The chief subject of their predictions were the *sufferings of Christ, and the glory that should follow*, 1 Pet. 1: 10—12.

The order of the written prophecies, according to some learned men, somewhat differs from that in which we have them in our Bibles. They give it thus—Jonah, Amos, Hosea, Isaiah, Joel, Micah, Nahum, Zephaniah, Jeremiah, Habakkuk, Daniel, Obadiah, Ezekiel, Haggai, Zechariah, Malachi. Others give them in somewhat different order—Hosea, Amos, Isaiah, Jonah, Micah, Nahum, Jeremiah, Zephaniah, Joel, Daniel, Ezekiel, Habakkuk, Obadiah, Haggai, Zechariah, Malachi.

PROPTIATION, the appeasing or turning away the wrath of an offended person. From those who believe in Christ God's wrath is turned away by Christ, who, to effect this propitiation, offered himself a sacrifice for our sins, 1 John 2: 2; 4: 10; Rom. 3: 25. [See ATONEMENT and EXPIATION.]

PROPTIATORY, the cover or lid of the ark of the covenant, from whence God was wont to show his kindness and mercy to

the people of Israel. This was a type of Christ our propitiatory.

PROSE-LYTE, in the religious sense of the word, is one who leaves or renounces one religion to embrace and profess another.—Proselytes among the Hebrews have been distinguished into two sorts; the first, Proselytes of the Gate, because they were suffered to live among them, were those who observed the moral law only, and the rules imposed on the children of Noah; the second, Proselytes of Righteousness, who engaged to receive circumcision and the whole law of Moses, and enjoyed all the privileges of a native Hebrew. It is doubtful whether this distinction of proselytes be well founded. The rabbis declare that proselytes to Judaism from among the heathen were received by the three rites—circumcision, baptism and a free-will offering. The use of the second of these rites till after Christianity had been established, has, however, been keenly questioned. Evidence of it certainly is wanting, but as there is no question that it was prescribed and used in later ages, the question is important in the controversy, Whence was it then obtained? There was anciently much of zeal manifested by the Jews to make proselytes, Matt. 23: 15.

[PRO-SEUCHÆ], places among the Jews where *prayer was wont to be made*, Acts 16: 13. They stood generally without the cities, and on the banks of rivers; they had no covering or roof, except perhaps the shade of trees; they were, however, surrounded with a covered gallery.

PROVERBS, a canonical book of Scripture, written by Solomon



and others. It is called the book of Proverbs because it contains proverbial or moral sentences, expressed in a close and energetic style, for the instruction of persons of every degree and station in life. This collection is but a part of the proverbs of Solomon ; we are told, 1 Kings 4 : 32, that *he spoke three thousand proverbs*. The last two chapters are ascribed to different unknown authors; the first twenty-four chapters are thought to be the genuine works of Solomon, and the five next following are a collection of several proverbs, existing in a scattered form among the people, which collection was made by order of Hezekiah. Proverbial style is distinguished, according to Bishop Lowth, by brevity, obscurity, and elegance ; only the first of which properties, however, is universal. Many proverbs are not elegant, and comparatively few are obscure. [See CHILD'S COMMENTATOR, vol. 3, pp. 304—318, by Mass. S. S. Soc.]

PROVIDENCE, the conduct and direction of the several parts of the universe by a superior Being. Some employ the term to signify the power or agency by which the several parts of the creation are ordinarily directed, giving a sort of personal individuality to Providence. This, however, does not appear to be a scripture account of the term, which properly marks the superintendence itself and care, rather than the superintendent and caretaker. Providence supposes an intelligent mind ; it denotes foresight, the adaptation of events to their design, and a continual influence controlling and directing all things and all beings.

Such a providence is involved

in the very notion of a wise and benevolent Creator. He cannot behold with indifference what he has formed. He is present everywhere ; he knows all things. If he did not direct and control them, what is to prevent the frustration of his designs ? what can avert universal wretchedness and misery ? Job 12 : 9—19 ; Psal. 2 : 1—6 ; Isa. 14 : 27 ; Dan. 4 : 3—37 ; Acts 17 : 24—29.

PSALMS, a canonical book of the Old Testament, containing spiritual songs and hymns, composed by David and others. The book is called *Psalms*, from a Greek word which signifies to touch gently a musical instrument, because with the voice was joined the sound of musical instruments. The number of canonical Psalms has been fixed, both by Jews and Christians, at a hundred and fifty. They are supposed to have been collected by Ezra. Many of the Psalms have a particular title, expressing either the name of the person who was to set it to music, or to sing it ; the instrument or tune to be used for it ; or the subject and occasion of the psalm. "What is there necessary for man to know," says Hooker, "which the psalms are not able to teach ? They are to beginners a familiar and easy introduction, a mighty augmentation of all virtue and knowledge in such as are entered before, a strong confirmation to the most perfect among others. Heroical magnanimity, exquisite justice, grave moderation, exact wisdom, repentance unfeigned, unwearied patience, the mysteries of God, the sufferings of Christ, the terrors of wrath, the comforts of grace, the works of providence over this

world, and the promised joys of the world that is to come ; all the good necessary to be either known, or done, or had, this one celestial fountain yieldeth. Let there be any grief or disease incident unto the soul of man, any wound or sickness named, for which there is not in this treasure-house a present comfortable remedy at all times ready to be found." The Psalms divide themselves into classes — such as prayers, thanksgivings, psalms of adoration, instructive or doctrinal psalms, prophetic and historical psalms. To enter into the force and meaning of these divine compositions, we should investigate the argument of each psalm, examine its historical origin, ascertain its author, and attend to its structure, so as to assign it to its own class. [See CHILD'S COMMENTATOR, vol. 3, pp. 279—303, by Mass. S. S. Society.]

PSALTERY, a musical instrument, in use among the Hebrews, composed of strings stretched over a wooden frame, like a harp, and made use of with other instruments in the solemnities and ceremonies of religion, 1 Kings 10 : 12.

PTOL-E-MATS, AC'CHO, or A'CRE, one of the most considerable cities on the Syrian coast. Paul introduced Christianity into this place on his way to Jerusalem, Acts 21 : 7.

PUBLICAN, one who farmed the public taxes, generally an unpopular officer, often extortionate and unjust. Roman taxes on the provinces were generally — 1. Customs on imported or exported goods ; 2. Taxes on cattle fed in pastures belonging to the Roman state; and, 3. A tenth of the corn. To pay these taxes was considered

by many of the Jews incompatible with their liberty and privileges as God's own people, Matt. 18 : 17 ; Luke 20 : 22. There were many who farmed these taxes in the days of our Lord, and it was matter of complaint against him that he favored the publicans. See Luke 7 : 34 ; 18 : 10 ; 19 : 2.

PUB'LI-US, the governor of Malta at the time of Paul's shipwreck upon that island. The apostle having miraculously healed his father of a disease which probably was the dysentery, was very hospitably entertained by him during three months. When the company left the island he furnished them with a variety of necessities for their voyage, Acts 28 : 7—11.

PUL, or PHUL, king of Assyria. He came into the land of Israel in the time of Menahem, king of the ten tribes ; but was prevailed upon, by a present of a thousand talents, not only to withdraw his forces, but to recognize Menahem's title to the crown of Israel. He is the first monarch who invaded Israel, and began the transportation of the people out of their own country.

PULSE, grains or seeds growing in pods, and used for food, Dan. 1 : 12 ; 2 Sam. 17 : 28. The last passage is rendered in the Vulgate by words signifying *parched peas*.

PUNISHMENTS OF THE HEBREWS. One of these, and the most painful and degrading, was crucifixion ; another was suspension or hanging, Josh. 8 : 29 ; 2 Sam. 21 : 12 ; Esth. 7 : 10 ; a third was stoning ; a fourth was death by fire, Gen. 38 : 24 ; Lev. 21 : 9 ; a fifth was the rack, or

tympanum ; a sixth was casting the malefactor from a precipice, with a rope or stone about the neck, 2 Chron. 25 : 12 ; Luke 4 : 29 ; a seventh was decapitation, Gen. 40 : 19 ; Jud. 9 : 5 ; 2 Kings 10 : 7 ; Matt. 14 : 8 ; an eighth was sawing asunder, Heb. 11 : 37 ; a ninth was plucking out the eyes, Exod. 21 : 24 ; Judg. 16 : 21 ; 1 Sam. 11 : 2 ; 2 Kings 25 : 7 ; a tenth was cutting off the extremities, the feet and the hands, Judg. 1 : 5—7 : 2 Sam. 4 : 12. The bastinado and scourging were also frequent among them.

PUR, or PU'RIM, *lots*, a word of Persian origin ; a solemn festival of the Jews, instituted in memory of the lots that were cast by Haman, the enemy of the Jews, for their destruction, Esth. 3 : 7. This feast is celebrated for two days, the fourteenth and fifteenth of the month Adar, which answers nearly to our February.

[PUR'GATORY], the place of punishment in which, according to the belief of the Roman Catholic Church, those sins which do not deserve eternal damnation are to be expiated. From this place the church is supposed to have power to deliver souls, upon the payment of a certain sum of money. No doctrine of that church is more lucrative, or the source of greater power than this. It is properly rejected with abhorrence by all Protestants, as being manifestly contrary to the word of God, and highly derogatory to the doctrine of Christ's sacrifice as a full and complete expiation for sin.

PURIFICATION, cleansing ;

under the Levitical law, ceremonial cleansing, by certain prescribed rites. These, while they typified the purification of our nature from the defilement of sin, by the blood of Christ and the spirit of grace, also answered an important purpose with respect to the body, being adapted to promote personal cleanliness, which is essential to health, Heb. 9 : 14, 15.

PUR'PLE, a dye much esteemed, especially that of Tyre. Vests dyed with it were much worn by persons of distinction, by kings and emperors. It was procured from a shell-fish, plenty of which are found in the sea on the north-west of Canaan. The husband of the virtuous woman, and the rich glutton, are represented as clothed in purple, Prov. 31 : 22 ; Luke 16 : 19. Purple is often found in Scripture in association with blue, crimson or scarlet, all of them costly and valuable dyes.

PURPOSE. [See PREDESTINATION.]

PURSE, properly a girdle, in which money was carried, like the money-belts of the present day, Mark 6 : 8.

PU-TE-O'LI, now PUZ-ZU-O'LO, a city in the kingdom of Naples, eight miles west of Naples ; where Paul abode for seven days, after landing in Italy, Acts 28 : 13. The Alexandrian merchant vessels preferred Puteoli to all the harbors in Italy, and here they deposited their rich freights ; so that the vessel in which Paul sailed, according to the usual course, proceeded direct into this harbor.

PY'GARG, a species of antelope, or wild goat, Deut. 14 : 5.

## Q.

QUAILS, birds of the gallina-  
ceous kind, given by God on two



occasions, as food to the Israelites when they were in the wilderness, *Exod.* 16 ; 13 ; *Num.* 11 : 32 ; *Psa.* 78 : 27. In the spring, quails pass in great numbers from Asia into Europe, and may then be found on the shores of the Mediterranean and Red Seas. The miracle supplying them to the Israelites seems to have consisted in their being brought so seasonably out of their ordinary course as birds of passage, and in such numbers, as to furnish food for above a million of persons for more than a month. They were not very unlike partridges in appearance.

QUARTUS, a Christian resident at Corinth, from his name, apparently a Roman, whose salutations Paul communicated to the church at Rome, *Rom.* 16 : 23.

QUA-TER-NI-ON. A quater-

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nion of soldiers was a detachment of four men, the usual number of a Roman night-watch. The watch was changed every three hours. Four quaternions, therefore, or sixteen soldiers were needed for the night. Hence Peter was placed in charge of that number, four guarding him during each watch, two within the prison, to whom he was chained, and two outside the doors, *Acts* 12 : 4—6.

QUARRIES, *Judg.* 3 : 19. The word so translated signifies also graven images ; and it is probable that Ehud saw the images which Eglon had set up in order to seduce Israel to idolatry. His indignation was excited ; and, under a divine impulse, he went immediately to inflict punishment upon him. See a similar instance of such impulse in *Num.* 25 : 7, 8. By the Israelitish law the idolater was adjudged to death.

QUEEN. The Hebrews had no word to express what our term usually expresses, neither had they the dignity among them of which the word is expressive. Like other eastern kings, those of Israel and Judah had one wife, who was a kind of chief wife over the rest. Queen-mothers, as we should call them, or the widowed mothers of reigning kings, exercised a good deal of authority ; as Bathsheba, *1 Kings* 1 ; 2 ; Maachah, *1 Kings* 15 : 13 ; and Athaliah, *2 Kings* 11. The last took the crown for herself, and assumed almost to be queen regnant.

QUEEN OF HEAVEN, a name which the Hebrew idolaters gave



to the moon, Jer. 7: 18. [See ASHTAROTH.]

**QUESTION.** Proposing and answering questions and riddles was a common pastime among the ancients. He who answered correctly within a given time was rewarded; he who failed suffered a penalty. Such questions were proposed at Samson's nuptial feast. The queen of Sheba proved Solomon with *hard questions*.

**QUICK**, an obsolete word which signifies living, or alive, Num. 16: 30; 2 Tim. 4: 1. To quicken is to give or impart life, Rom. 8: 11.

**QUICKSANDS**, Acts 27: 17, two sand-banks or shoals dangerous to navigators, produced by

the currents of the sea, lying to the south-west end of Cyprus, adjoining which, on the south, lay the Island of Clauda. It was upon one of these shoals that the ship, in which Paul was going to Rome, was in danger of striking.

**QUIT**, to carry through, or perform fully any undertaking, 1 Cor. 16: 13. Also to free or discharge from an obligation, Josh. 2: 20.

**QUIVER**, a case for arrows, Gen. 27: 3.

**RA'A-MAH**, a city of the Cushites, Gen. 10: 7; Ezek. 27: 22; supposed to have been a city upon the Persian Gulf, mentioned by Ptolemy.

## R.

**RA-AMSES**, or **RA-ME'SES**, Gen. 47: 11; Exod. 1: 11, a city of Goshen in Egypt, supposed to have been the valley of the ancient canal not far from the basin of the Bitter Lakes. It was built or fortified by the Israelites while slaves in Egypt. Grand Cairo is supposed to stand upon its site.

**RAB'BAH**, or **RAB'BATH**, the capital city of the Ammonites, Deut. 3: 11. It was during the siege of this city, afterwards taken by David in person, that Uriah was slain, 2 Sam. 11: 17; 12: 29. In this city the great iron bedstead of Og, king of Bashan was preserved as a memorial, Deut. 3: 11. The prophet Ezekiel predicted that Rabbah should be "a stall for camels," and "a crouching place for flocks;" a prediction which has been literally fulfilled, Ezek. 25: 5. It is now called Ammon.

**RAB'BI**, a title of dignity among the Jews, signifying *master*, or *excellent*. Rab properly signifies master, or one who excels in anything. Rabbi, or Rabboni, is my master. Rabbin is the plural. Rab is of greater dignity than Rabbi. Rab is the name given to the principal officers of the court of a prince. Those who placed their chief study in traditions or the oral law were called Rabbin. They were generally not well acquainted with history, chronology, antiquity or geography; they understood the holy language but imperfectly; they knew not the true signification of many words in the sacred text, and were superstitiously fond of their traditions. They besides took the name of **MARAN**, *Lord*; **MORE**, *Doctor*; **CHACAM**, *Sage*. Their chief function was to preach in the synagogues, to make public

prayers there, and to interpret the law.

RAB'SA-RIS, one of the three Assyrian generals whom Sennacherib sent to demand the surrender of Jerusalem, 2 Kings 18 : 17.

RAB'SHA-KEH, the principal of the three officers of the Assyrian army whom Sennacherib sent to demand the surrender of Jerusalem. He seems to have been the chief speaker in the interview with the officers of Hezekiah, and made the demand in the most insulting manner, 2 Kings 18 : 17—35.

RA'CA, a Syriac word, properly signifying *empty, vain, foolish*, and including a strong idea of contempt, Matt. 5 : 22. The person using this term is subject to be condemned by the council. Lightfoot says, that among the Jews this word was usually pronounced with signs of marked and strong indignation. The other word, *fool*, in this passage, is a word that denotes a person of great moral depravity—*miscreant*.

RACE, a trial of speed, one of the Grecian games, in which men contended on foot, or in chariots, for a certain prize. Paul compares the Christian life with such a race, and exhorts believers to imitate the ancient racers in their training, 1 Cor. 9 : 24 ; in their subjection to certain regulations, 2 Tim. 2 : 5 ; in their laying aside all incumbrances, Heb. 12 : 1 ; in the concentration of their thoughts upon the prize, Phil. 3 : 14 ; 1 Cor. 9 : 24, 27.

RA'CHEL, a ewe, daughter of Laban, sister of Leah, wife of Jacob, and mother of Joseph and Benjamin, Gen. 30 : 1. The prophet Jeremiah and the evangelist Matthew, Jer. 31 : 15, Matt.

2 : 18, have put Rachel for the tribes of Ephraim and Manasseh, children of Joseph, son of Rachel.

RA-GU'EL. [See JETHRO.]

RA'HAB, a woman of the city of Jericho, who received into her house the spies sent by Joshua to view the city, and concealed them. Josh. 2 : 1, for which good office she and her whole family were saved from that general destruction which God soon after brought upon Jericho and its inhabitants. The Jews say that the term translated harlot probably signifies a hostess ; and were there evidence that in oriental cities anciently there were inns for the accommodation of travellers sometimes kept by women, it would not be unlikely, from the spies lodging at Rahab's house when charged with a difficult and dangerous commission, and from her becoming subsequently wife of Solomon, a prince of the tribe of Judah, that she was a hostess, properly so called, Isa. 51 : 9.

2. RAHAB, *sea monster*, a name poetically applied to Egypt, with an allusion, perhaps, to the crocodile, &c., of the Nile, Psal. 87 : 4 ; 89 : 10 ; Ezek. 29 : 3.

RAIN, the vapors exhaled by the sun, which fall from the clouds to the earth in drops, Eccles. 11 : 3. *The early and the latter rain* are often spoken of, Deut. 11 : 14 ; Hos. 6 : 3. Rain fell in Judea, and adjacent countries, in September or October, and again about March. *The latter rain* is called, in Joel 2 : 23, *rain of the first month*, because Abib, or March, was the first month of the sacred year of the Jews. Dews fell plentifully in the interval. A recent traveller in India says, "From midnight till this morning at

eight o'clock (Feb. 6, 1836), the fog and dew sent down from the rigging a continual dropping, like a smart shower. A good rain of an hour's duration would not have wet the ground more deeply.

**RAIN'BOW.** The rainbow was employed as a sign that God would fulfil his promise, made to Noah, not any more to destroy the earth by a deluge, and to preserve in regular succession the several seasons of the year, Gen. 9 : 8—17. This does not imply that the rainbow was then first created, but what formerly existed was then used for a new purpose.

**RAM,** the male of sheep. Rams were offered in sacrifice, 1 Chron. 29 : 21 ; their skins were used as a covering for the tabernacle, Exod. 26 : 14 ; their horns were used as trumpets, Josh. 6 : 5. In prophetic language the ram denotes a warlike king or nation, Dan. 8 : 3. The rams of Nebaioth were sent in great numbers to Jerusalem for sacrifice, Isa. 60 : 7.

**RA'MAH,** a town of Benjamin, a few miles north of Jerusalem, identified by Dr. Robinson with the existing village of Er-Ram. The prophet Jeremiah, in allusion to the Benjamites carried away captive to Babylon by Nebuzaradan, who went by the way of Ramah, introduces Rachel, the mother of that tribe, lamenting the exile of her children, Jer. 31 : 15 ; a passage which had another fulfilment in the massacre of the children at Bethlehem, Matt. 2 : 18.

2. **RAMAH,** of Samuel, so called, a town where the prophet Samuel lived, died and was buried, the location of which is uncertain, 1 Sam. 1 : 19 ; 28 : 3. There were

several other towns in Palestine of this name.

**RA'MOTH,** *heights*, a famous city in the mountains of Gilead, often called Ramoth-Gilead. It was situated beyond the Jordan, and in the tribe of Gad. It was the occasion of many wars between the kings of Israel and Syria ; and here Ahab received his mortal wound by a chance arrow, 1 Kings 22 : 3, 4 ; 2 Kings 8 : 28, 29 ; 2 Chron. 18 : 3 ; 22 : 5. It was assigned to the Levites, and was one of the cities of refuge beyond Jordan, Deut. 4 : 43 ; Josh. 20 : 8 ; 21 : 38.

**RAN'SOM,** a price paid for anything that has been forfeited, Exod. 21 : 30. Thus the sacrifice of Christ is called a ransom for the forfeited life of sinners, 1 Tim. 2 : 6 ; Tit. 2 : 14.

**RA'VEN,** a well-known bird of prey, black and voracious. It is said that when, on hatching, the raven perceives its young covered with a white down or pin-feathers, it conceives so strong an aversion for them, as to forsake them till their black plumage begins to appear. To this it is thought the psalmist refers, Psa. 147 : 9. See also Job 38 : 41 ; Luke 12 : 24. The raven delights in solitude, Isa. 34 : 11. Attempts have been made to substitute for the ravens of 1 Kings 17 : 4, a tribe living adjacent to the spot ; the word translated *ravens*, it is said, means *merchants* also. These attempts fail for want of evidence, and the change is not necessary.

**RAVEN,** to seize on prey as a wild beast ; a characteristic of Benjamin, as expressed in the last words of Jacob, Gen. 49 : 27. The word is also used to describe the rapacity of the false prophets,

Ezek. 22 : 25. It is also a substantive, signifying the prey taken by a wild beast, and used figuratively of the spoil taken by the conquerors of Nineveh, Nah. 2 : 12.

REA'SON, that faculty of the soul by which we distinctly perceive the connection of general truths. The legitimate use of reason in matters of religion seems to lie not in deciding on the truth of anything the Bible teaches, but first in examining the evidences of revelation, then in learning what it inculcates. Some things taught in the Bible may be beyond reason ; to pronounce them contrary to it is presumptuous, since we do not fully understand the things themselves.

RE-BEC'CA, daughter of Bethuel, and sister of Laban, who became the wife of Isaac, and the mother of Jacob and Esau. Her history is given in the twenty-fourth and succeeding chapters of Genesis.

RECEIPT OF CUSTOM, the office of a Publican where taxes were paid. [See PUBLICAN.]

RE'CHAB, *rider*, father of Jonadab, founder of the order of the Rechabites, who, though living among the Israelites, did not belong to any of their tribes ; they were enjoined to drink no wine, to build no houses, to sow no grain, to plant no vineyards, to have no lands, and to dwell in tents all their lives. But in what age this order was established, and who this Rechab was, are matters of uncertainty, 2 Kings 10 : 15. They were Kenites, 1 Chron. 2 : 55. Perhaps they sprang from Midian, son of Abraham by Keturah, Gen. 25 : 2. Jethro, from

whom they descended, is called a Midianite, Num. 10 : 29.

RECONCILIATION, restoring to favor, or making persons who were at variance, friends. Rom. 5 : 10 ; 2 Cor. 5 : 18 : 19, intimate that sinners who were previously at enmity against God are reconciled to him ; but certainly not in the sense exclusively of changing their dispositions. Reconciliation is not the same thing with conversion ; it is restoring to favor, placing those who were liable to the curse in a new condition, in which the curse no longer lies against them, because it has been endured by Jesus Christ on their behalf, Rom. 5 : 11 ; 1 Pet. 3 : 18. His sufferings are called *the atonement*, or *the reconciliation*.

RECORD'ER, the title of a high officer in the court of the kings of Judah, who had charge of the public records, and kept the registry of the current transactions of the government, 2 Sam. 8 : 16 ; 1 Kings 4 : 3 ; 2 Kings 18 : 18.

REDEMP'TION, deliverance from bondage by means of a ransom. Thus Christ has ransomed sinners from their thralldom to the guilt and power of sin, by dying in their place, Rom. 3 : 24 ; 1 Cor. 6 : 19, 20 ; Gal. 3 : 13 ; Eph. 1 : 7 ; Titus 2 : 14 ; 1 Peter 1 : 18, 19. The Scripture invariably attributes redemption to the death of Christ, which is the redemption price, Matt. 20 : 28 ; 1 Tim. 2 : 6 ; Rev. 5 : 9 ; and though he was perfectly innocent, yet his being substituted for the guilty, has nothing in it inconsistent with justice ; especially since he voluntarily undertook to suffer and die, and since he had an absolute



right over his own life, being both God and man, John 10 : 18.

RED SEA, celebrated for the passage of the Israelites through it, and the overthrow of their pursuers, Exod. 14. The precise place of the passage has been much contested. It most probably was near a spot still called "the Sea of Destruction." [See PI-HAHIROTH.]

REED, a kind of cane, used as a Jewish measure of six cubits three inches, or a little more than three yards, Ezek. 40 : 3. The reed so frequently mentioned in Scripture is a plant growing in fenny and watery places, very weak and slender, and bending with the least breath of wind, 1 Kings 14 : 15 ; 2 Kings 18 : 21 ; Job 40 : 21 ; Isa. 9 : 14 ; 19 : 15 ; 58 : 5 ; Matt. 11 : 7 ; Luke 7 : 24. The reed was an emblem of fragility and insecure support, Isa. 36 : 6 ; Ezek. 29 : 6 ; of inconsistency and fickleness, Matt. 11 : 7. *Bruised reeds* are afflicted or

contrite persons. A reed was anciently an instrument to write with, and to measure with, 3 John 13 ; Rev. 11 : 1, 2. A *golden reed* denotes that what is measured with it shall be glorious and permanent.

REFINER, an artisan whose business it is to separate the pure metal, as gold and silver, from all foreign matter, Zech. 13 : 9. The word is used figuratively of Christ, Mal. 3 : 3.

REFUGE, a place of safety in time of danger and trouble ; spoken figuratively of God, in whose power, wisdom, and love, believers have a sure defence and protection against all evil, Psal. 9 : 9 ; 62 : 8. The word is also applied to those human devices, called refuges of lies, upon which men rely for safety, which the judgments of God will sweep away, leaving those who trust in them defenceless and miserable, Isa. 28 : 17.

REFUGE, CITIES OF. [See



article, CITY OF GOD.] The design of providing the cities mentioned under this title, was the protection of the guiltless and the

unfortunate. A manslayer, however, who had to reside in one of these cities for his personal safety, was subject to inconvenience in consequence of the death he had occasioned. He was removed from his patrimony; restricted in his going out and coming in; his pecuniary interests might suffer, and he was perhaps reduced to a condition of service and labor. Strangers and sojourners might betake themselves to these cities when needful, as well as Israelites. The Rabbis add to the scripture accounts of the cities of refuge a good many provisions, designed to facilitate the fugitive's approach to them, and the comfort of his residence there, all of which throw light on the clemency of the original provision that there should be such cities.

REGENERATION, or THE NEW BIRTH, that spiritual life which is infused into the soul at effectual calling. It is an act of God's sovereign power, renewing the elect in the spirit of their mind by the ministry of the word, through the aid of the Holy Ghost, so that from children of wrath they become sons and daughters of the Lord, Matt. 19: 28; 2 Cor. 5: 17; 1 Pet. 1: 3; John. 3: 3—5; James 1: 18; Titus 3: 5. The change which regeneration effects, consists in the recovery of the moral image of God upon the heart, so that we come to love God supremely, to serve him as our highest end, and delight in him as our chief good. Various phrases are employed in Scripture to describe this change, as *conversion, a new creation, the new creature, putting off the old man with his deeds, and putting on the new man; walk-*

*ing not after the flesh, but after the Spirit.* Strictly speaking, however, regeneration is the commencement of the work of God in the soul, while these modes of speech describe the progress of that work. Regeneration is to be distinguished from justification; the one places us in a new legal and judicial relation, the other produces a new moral state or character.

Regeneration, in Matt. 19: 28, is used for that renovation in the general state of things, which will be effected at the resurrection.

RE/HOB, called also BETH-RE/HOB, a town in the northern part of Palestine, not far from Dan, allotted to the tribe of Asher, Num. 13: 21; Judges 18: 28. Also the name of the father of Hadadezer, king of Zobah, in Syria, 2 Sam. 8: 3.

RE-HO-BO'AM, son and successor of Solomon. In his reign the kingdom of David was divided. Jeroboam, who had headed an unsuccessful attempt against Solomon, returned to the land of Egypt, to which he had fled, and became king of ten of the twelve tribes, 1 Kings 14: 20, 21; 2 Chron. 12.

RE-HO'BOTH, the name of a well which Isaac dug in the south of Palestine, Gen. 26: 22. Also the name of a city on the Euphrates, Gen. 36: 37.

REINS, properly the kidneys, supposed by the ancients to be the seat of the affections, and often referred to in connection with the heart; figuratively, the inmost parts, the deepest affections of the soul, Psal. 7: 9; 16: 7; Job 16: 13; 19: 27; Jer. 17: 10; Isa. 11: 5.

[RELICS], the remains of saints,

consisting of bones, teeth, hair, fragments of clothes, &c., profoundly revered, and supposed to possess great virtue by the papists. They are obtained in great quantities from the catacombs at Rome, and the sale of them is a very lucrative business for that Church. [See NO FELLOWSHIP WITH ROMANISM, pp. 84—90, by Mass. S. S. Soc.]

REMPHAN, the name of an idol worshipped by the Israelites, supposed to be the planet Saturn, Acts 7 : 43 ; Am. 5 : 26.

REMISSION, release, applied to the pardon of sin through faith in the atonement of Christ, Matt. 26 : 28 ; Eph. 1 : 7 ; Col. 1 : 14. Remission of sin is an act of sovereign mercy which no creature can perform, and therefore the power delegated to the apostles, John 20 : 23, must be regarded only as the authority to declare that a person's sins were, under certain circumstances known to them, remitted by Divine Grace, and furnishes no ground for the absolution granted by priests in the Roman Catholic Church. [For an account of this practice in the Romish Church, see NO FELLOWSHIP WITH ROMANISM, pp. 133, 4, by Mass. S. S. Soc.]

REND, to tear violently. The act of rending the clothes was expressive of grief, Josh. 7 : 6 ; 2 Sam. 13 : 31 ; of indignation and horror, Matt. 26 : 65 ; Acts 14 : 14 ; and of sorrow and penitence, Joel 2 : 13. The act consisted in cutting a slit in the right side of the upper garment, and tearing it down about a hand's breadth. This, doubtless, was often a mere ceremony, which did not express the real feelings ; hence the exhortation, Joel 2 : 13.

REPENTANCE, used for a change of mind, a wish to have something undone that has been done, Heb. 12 : 17. In a religious sense it means conviction of sin and sorrow for it, which may be either *partial and worldly*, that is, it may respect some sins, and their present consequences ; or it may be *godly*, that is, a sorrow wrought in the heart by the Spirit of God, which respects sin itself as offensive in the sight of God, and as occasioning the bitter agonies endured by Jesus Christ — endured on our behalf, Matt. 3 : 2 ; Acts 3 : 19 ; 11 : 18, 21. This repentance, the first step in the way to eternal life, is incumbent upon, and, doubtless, within the reach of, every transgressor.

God is sometimes said to have repented, as Gen. 6 : 6, where all that can be understood is such a change in his conduct towards his creatures, either in bestowing good or inflicting evil, as their actions may have occasioned, or as is similar to what among us indicates a change of mind and purpose.

REPHA-IM, *giants*, the ancient giants of the land of Canaan, of whom there were several families. It is generally supposed that they were descended from one Rappheh, or Rapha ; but others imagine that the word Rephaim properly signifies giants, in the ancient language of Canaan, Gen. 14 : 5 ; Josh. 12 : 4 ; 1 Chron. 20 : 4—6. See GIANTS.

2. REPHAIM, the name of a valley adjacent to the valley of Hinnom, south-west of Jerusalem, where David conquered the Philistines, 2 Sam. 23 : 13 ; 2 Sam. 5 : 18—25.

REPHT-DIM, a station of the Israelites, not far from Sinai,

where they were miraculously supplied with water, and where the Amalekites were defeated by Joshua, Exod. ch. 17.

REPROBATION, disapproval or rejection, Jer. 6 : 30 ; 1 Cor. 9 : 27 ; 2 Cor. 13 : 5—7. Some have held that the Most High unconditionally, and for no other reason than his own sovereign pleasure, rejects some from all possibility of repentance and salvation ; a notion, the mere stating of which is sufficient to secure its condemnation. The Bible contains nothing so revolting and absurd.

REREWARD, the part of an army, which, in a march, is placed in the rear as a guard, Josh. 6 : 13, applied to God, who marches with and defends his people from all enemies who pursue them, Isa. 52 : 12.

RESEN, an ancient city of Assyria, lying between Nineveh and Calah, the exact position of which is not known, Gen. 10 : 12.

REST, cessation from labor and disturbance, a state of complete repose, and freedom from annoyance, applied to the land of Canaan, Exod. 33 : 14 ; Heb. 3 : 11 ; to the Sabbath, Exod. 16 : 23 ; to the grave, Job 3 : 13 ; Rev. 14 : 13 ; and to heaven, 2 Thess. 1 : 7 ; Heb. 4 : 9. Hell is the opposite of heaven in this respect, Rev. 14 : 11.

RESTITUTION, that act of justice by which we restore to our neighbor whatever we have unjustly deprived him of, whether with respect to his property, person, or good name, without which there can be no real, no sincere repentance. The law of Moses expressly requires restitution, Exod. 22. The Roman laws adjudged a fourfold restitution by

persons convicted of extortion or fraud ; and to this Zaccheus condemns himself, Luke 19 : 8. Restitution should be made, in kind where it can be, in value where it cannot ; if neither kind nor value can be restored, a reasonable and liberal satisfaction should be made. It should include the natural increase which the thing unjustly taken might have realized. It should cover the whole amount of injury following upon the unjust act at first perpetrated.

The *restitution of all things*, Acts 3 : 21, a phrase occurring only in this one passage, might more properly have been rendered *the fulfilment of all things*. Christ is to remain in heaven till all that prophets have spoken shall have been accomplished.

RESURRECTION, the revival of dead bodies, and their reünion with their former souls, Acts 24 : 15 ; 1 Cor. 15 : 12, 13, in order to immortality. The doctrine is taught in both the Old and New Testaments, Psa. 16 : 10 ; Job 19 : 25, &c. ; Ezek. 37 : 1, &c. ; Isa. 26 : 19 ; John 5 : 28, 29 ; 11 : 21—27 ; Rom. 6 : 5 ; 1 Cor. 15 ; Phil. 3 : 10, 11 ; 1 Thess. 4 : 13—17 ; Heb. 11 : 35, &c. The Sadducees denied it, and the heathen generally seem to have had no notion of its truth, Matt. 22 : 23 ; Mark 12 : 18 ; Luke 20 : 28 ; Acts 17 : 32, 33 ; 23 : 6—8. It ought not to be regarded as a thing impossible in itself, or impossible with respect to the knowledge and power of God. For if it was possible at first to animate a body, and so adjust its parts as to make it capable of different sensations, nothing can hinder the same thing or a similar thing from being effected after bodies have



lain in the grave, by the power and wisdom that originally created bodies and gave them life.

Our inability to explain the manner in which the resurrection shall happen can be no objection, unless we can prove that it implies a contradiction. Paul employs a comparison taken from seed sown in the earth, which must die before it can send forth a bud. In like manner, our bodies, *sown in corruption*, shall be raised *in incorruption*; *sown in dishonor*, shall be raised *in glory*; *sown in weakness*, shall be raised *in power*; and *sown a natural body*, shall be raised a *spiritual body*, that is, light and airy, a facile vehicle for the action of the soul. All men, both good and bad, shall be raised at once at the summons of the Judge, John 5 : 29 ; their bodies shall no longer be subject to corruption, but enabled to sustain forever their different destination of happiness or misery. Such as may be then alive shall undergo a change analogous to that of the raised bodies, which shall be to them instead of death, 1 Cor. 15 : 51, 52 ; 1 Thess. 4 : 15—17.

RESURRECTION of CHRIST, the fact in evangelical history with which the whole Christian system stands or falls. Hence the vast importance of the evidence on which this fact rests, 1 Cor. 15 : 14—19.

It was predicted, Psa. 16 : 10, 11, compared with Acts 2 : 25—32, and 13 : 35—38. See, also, Luke 24 : 46 ; Acts 26 : 22, 23 ; 1 Pet. 1 : 11. Christ foretold it, and hinged the claims of his character and doctrine upon it, Matt. 12 : 38, 40 ; 16 : 21 ; 17 : 23 ; 20 : 19 ; 27 : 64 ; John 2 : 18—21 ; 8 : 28 ; 10 : 17, 18.

Observe the conduct of his enemies, who made themselves sure that he was really dead, John 19 : 33, 34. They closed the sepulchre, and guarded it, lest his body should be stolen, Matt. 27 : 62—66. They invented a palpable and absurd falsehood, to evade or suppress the proofs of his resurrection, Matt. 28 : 13. How could the soldiers know, if they were asleep, in what manner the body had been removed ; and why was not this absurd tale brought out and made the most of when the apostles preached as they did everywhere their Master's resurrection ? 2. Observe, also, the conduct of his friends. None expected his resurrection. The women came to complete the embalmment of his body, not knowing of the guard of soldiers placed at the grave ; and the disciples, who went to the grave at the women's request, wondered what had transpired. All are exceedingly incredulous, and especially Thomas, but at length all were firmly convinced ; and in Jerusalem, the very place where, if they maintained a falsehood, it must have been detected and exposed, they published the fact without contradiction, and at the expense of liberty, reputation, nay, even life itself. 3. Observe the results. The Spirit was poured forth, Acts 2. Multitudes were brought to believe the fact, and thereupon the whole course of their sentiments and lives was changed. The apostles' doctrine almost universally prevailed. [See CHILD'S COMMENTATOR, vol. 4, p. 233, and SACRED SCENES, chap. 14, by Mass. S. S. Soc.]

REUBEN, *behold, a son !* oldest child of Jacob and Leah, born A. M. 2246, Gen. 29 : 32. His sons

were Hanoeh, Pallu, Hezron, and Carmi, all ancestors of numerous families, Num. 26 : 5, 6. When the Reubenites came out of Egypt, their number of fighting men amounted to 50,500. They were settled in the kingdoms of Sihon and Og, after those countries were conquered by Moses. Dathan, Abiram, and On, who rebelled against Moses and Aaron, were of this tribe. The Reubenites were among the first who were reduced to captivity by Tiglath-pileser, 1 Chron. 5 : 26.

REVELATION. [See APOCALYPSE.] [See CHILD'S COMMENTATOR, vol. 4, pp. 530—538, by Mass. S. S. Soc.]

RE'ZEPH, a city supposed to have been situated a day's journey west of the Euphrates, numbered among those subdued by the Assyrians, 2 Kings 19 : 12.

RE'ZIN, the last king of Damascus, slain by Tiglath-pileser, 2 Kings 15 : 37 ; 16 : 5—10.

RE'ZON, an officer of Hadadezer, king of Zobah, who established the independence of Damascus, and made it the seat of the Damascene-Syria, frequently referred to in the history of the Jews, 1 Kings 11 : 23, 24.

RHE'GL-UM, a city on the coast of Italy, near its south-western extremity, opposite Messina in Sicily, Acts 28 : 13. It is now called Reggio, and is the capital of Calabria.

RHODES, an island south of the province of Caria, in Asia Minor, and among the Asiatic islands accounted in dignity next to Cyprus and Lesbos. It was an extremely fertile and pleasant island, and famous for a statue of the sun or of Apollo, called the Colossus. This statue was seventy cubits

high, and stood astride the mouth of the harbor, so that ships sailed between its legs ; it was reckoned one of the seven wonders of the world. Paul touched here as he went to Jerusalem, A. D. 58, Acts 21 : 1.

RIB'LAH, a town on the northern border of Palestine, through which the Babylonians, in their invasions, were accustomed to pass, Jer. 39 : 5 ; 2 Kings 25 : 6.

RID'DLES. [See QUESTION.]

RIGHT'EOUSNESS, applied to God, is that perfection of the divine nature, by which he is just and holy in himself and all his actions, Job 36 : 3 ; John 17 : 25. Applied to Christ, it signifies not only his absolute perfection, but his perfect obedience also, by which he satisfied the penal and preceptive law of God in the room of sinners. It is called the *righteousness of God*, Rom. 1 : 17, either because it is of God's appointment, and therefore acceptable ; or because performed by him who is both God and man, and consequently it is of infinite value ; or because it was opposed to the righteousness of imperfect works, Rom. 10 : 3. It is also called the *righteousness of faith*, Rom. 4 : 13, because it is received by faith, so justifying a sinner, or making him righteous before God.

RIGHT HAND, the hand opposite the left—the most used—the strongest and most dexterous hand. It is a symbol of power, Psal. 77 : 10. It is also a forensic phrase, alluding to the friends who stood at the right hand of any one when he stood before a tribunal to be tried, Psal. 16 : 8. The right hand of any one was the place of honor at feasts and in public assemblies, Psal. 110 : 1, Acts 7 :

55; Matt. 25: 34. The right hand, among the Hebrews, indicated the south, Gen. 14: 15.

RIMMON, the name of an idol worshipped by the Syrians, supposed to have been the sun, or some image under which the sun was worshipped, 2 Kings 5: 18. Also the name of several towns in Palestine.

RING, an ancient and generally worn ornament, Gen. 38: 18; 41: 42; Num. 31: 50. It was the distinction of a rich man, James 2: 2. Rings were given as tokens of especial affection, Luke 15: 22, or as investing with authority, Gen. 41: 42, perhaps because they were used in sealing important and authoritative documents, 1 Kings 21: 8; Esther 3: 10, &c.; Dan. 6: 17.

RIVER, a stream of fresh water, flowing from some spring or source into the sea, Exod. 2: 5. "*The river*," in the Jewish Scriptures, denotes sometimes the Nile, sometimes the Euphrates, and sometimes the Jordan, according to the subject of the passage in which it may occur. In a few passages the title is given to the sea, Psa. 78: 16; Hab. 3: 8. It is also used as the symbol of plenty, Job 29: 6; Psa. 36: 8. A river rises as a vapor from the sea, and returns again into the sea by various streams, Eccles. 1: 7; so that, taking the sea for an empire, a river will signify sometimes dependent powers. Rivers rise, overflow, and drown adjacent countries; they are thus symbols of invading armies, Isa. 8: 7. A river is often a protecting barrier to a kingdom; drying it up, therefore, is a foreboding of evil to a kingdom, Isa. 44: 27.

RIZPAH, a woman memorable

for the affection with which she guarded the dead bodies of her sons, slain and exposed to birds of prey, by the Gibeonites, 2 Sam. 21: 8, 10, 11.

ROD, properly a long twig or wand used in walking. It was a sign of authority carried before kings. It is used figuratively for correction, discipline, 1 Cor. 4: 21. It signifies affliction, which God sends upon his people for their good, Psa. 89: 32, and judgments, by which he breaks down and destroys his enemies, Psa. 2: 9; Rev. 19: 15. It is used to denote government whether good or bad, Psa. 125: 3; Isa. 14: 29, and sometimes a king or governor, Ezek. 19: 11. It is also symbolical of the power and influence of the word of God, Psa. 110: 2; Isa. 11: 4. It signifies merciful protection, Psa. 23: 4. To keep under the rod, Ezek. 20: 37, in allusion to Lev. 27: 32, is to be marked and distinguished as the people of God.

ROE, or ROEBUCK, the wild gazelle, a very beautiful species of deer, which abounds in western Asia, and is often referred to in eastern poetry, 1 Chron. 12: 8; Deut. 12: 15; Sol. Song. 2: 17.

ROLL. [See Book.]

ROME, the capital of Italy, and the ancient metropolis of the world. It was founded by Romulus 753 years before the Christian era. It gradually extended until it covered seven hills, and in the time of Augustus its population was two millions. The ancient Romans were much addicted to idolatry, and also very corrupt in their manners. The population of Rome is now about 100,000. It is the well-known residence of the pope. The ruins of ancient Rome

are still magnificent, and its modern embellishments make it even now a splendid city. St. Peter's cathedral is the grandest church in the world. The Vatican, the pope's usual residence, contains 12,500 rooms great and small, a large library, and innumerable works of art.

ROMANS, EPISTLE TO THE, a canonical book of the New Testament. That Paul was the author of this epistle appears—1. From the inscription and title. 2. From the usual salutation at the end of the epistle, compared with 2 Thess. 3: 17. 3. From the style and matter of it, which are of a piece with the rest of his writings. 4. From the consent and tradition of the universal church. The Greek language, in which the epistle was written, was in daily use among the Romans, even among the women; and, beside this reason for the apostle's choice of the Greek, it may be remarked that as the epistle contains all the grounds of the Christian doctrine, it was proper that copies of the epistle should be sent to other churches, and the Greek was the most convenient for that purpose, as being of greater extent, and more generally spoken, than any other language. The epistle was sent from Corinth, by Phebe, a servant, or deaconess, of the church at Cenchrea. It was intended to maintain the great truth that Jews and Gentiles are on the same footing in the kingdom of God or in the church of Christ. The first five chapters are devoted to the doctrine that by Jesus Christ all the saved, both Jews and Gentiles, are justified. Both are shown to be so completely under the power and condemnation

of iniquity, that if they be justified at all, it must be by the righteousness of Christ, which is in effect the doctrine of the Old Testament, as well as of the New. Chap. 5 describes the blessed results of such justification. In the three following chapters the apostle shows that his doctrine did not encourage sin, just the reverse—it was the spring of true holiness. In the ninth and two following chapters objections are satisfactorily met, and the remainder of the epistle is hortatory, calling upon the Jews to lay aside pride, envious distinctions, &c., to demean themselves quietly and orderly under the civil power, and to observe the great law of love toward all men, and also calling upon Gentiles not to interfere with the scruples of their Jewish brethren. Both Jews and Gentiles were to observe the great law of love.

ROOF. The roofs of the houses in the East were made flat, usually with a battlement or balustrade, to prevent accidents from persons falling from them, Deut. 22: 8. These roofs were used for drying flax, Josh. 2: 6. Here the people enjoyed the cool of the evening, 2 Sam. 11: 2, and here they performed their devotions, Isa. 15: 3; Zeph. 1: 5; Acts 10: 9. From the parapet walls of the roof it was customary to stretch cords across the court, through which was the passage to the inner part of the house, and on these cords a veil or covering was expanded as a protection from the heat. This veil, according to some interpreters of Luke 5: 19, was rolled down, and the sick man was let down over the parapet into the area or court of the house before



Jesus. [See CHILD'S COMMENTATOR, vol. 4, pp. 494—501, by Mass. S. S. Soc.]

ROOT, properly the part of a plant which shoots into the earth, and by which it is supported and nourished; figuratively, the progenitor of a family, Rom. 11: 16, — the origin, cause, or occasion of anything, 1 Tim. 6: 10; Heb. 12: 15. Christ, as the descendant of David, is called his offspring, but in his divine nature he is the root, the origin of David and of his family, Rev. 22: 16. Christians, with reference to their dependence upon Christ, are said to be rooted in him, as they derive all their support and nourishment from him. The word is also used to signify the ground of a nation's prosperity, Isa. 5: 24.

[RO'SARY], a string of beads, on which Roman Catholics count the prayers they offer.

RUBY, a precious stone, of a red color, mixed with purple, Job 28: 18; Prov. 8: 11; in which passages, however, and in some others, *pearls* are thought to be indicated rather than the ruby. The ruby is intended under the term which is translated *agate*, Isa. 54: 12; Ezek. 27: 16. The ruby is of a vivid red; it is hard as the sapphire, and in value second only to the diamond.

RUDE, spoken of Paul's manner of speech, simple, without art or ornament designed to please a worldly and fastidious taste, 2 Cor. 11: 6.

RUDIMENTS, the elements or first principles of a science, applied to the Jewish ceremonies, which under the Christian dispensation we have left behind, Col. 2: 8; Gal. 4: 9.

RUE, a small well-known gar-

den herb, of which the Pharisees paid a tenth. From their scrupulousness in this respect, while they were remiss in regard to other things of greater importance, the Saviour took occasion to rebuke their partiality and inconsistency, Luke 11: 42. [See WELL-SPRING, vol. 9, p. 69.]

RU'FUS, the father of Simon the Cyrenian, who bore the cross of Christ, Mark 15: 21. Also the name of a Christian at Rome, Rom. 16: 13.

RU'HA-MAH. [See AMMI.]

RULER OF THE SYNAGOGUE. [See SYNAGOGUE.]

RU'MAH. [See ARAUMAH.]

RUSH, a plant found by the margin of pools, rivers, and in marshy places, Job 8: 11. It grows about six feet high, and is used for thatching houses, and for wicker work, such as the ark in which Moses was exposed, &c., Exod. 2: 3. In Isa. 58: 5, the word is translated bulrush, and, in the ease with which it bends under the slightest wind, furnishes an illustration of the feigned repentance of hypocrites.

RUTH, a Moabitish woman, who married Chilion, son of Elimelech and Naomi. Ruth dwelt in Judea with her mother-in-law, who had lost her husband and two sons, and was afterwards married to Boaz, father of Obed, and grandfather of David. The book of Ruth is a sequel to the book of Judges, and an introduction to the writings under the name of Samuel, and subsequent writings. The precise time when the book was written is not known, but it was probably after David's birth. It is exceedingly interesting as an illustration of the simplicity of manners, the

refined charity, and the respect paid to the laws of Moses among the Israelites of ancient times. Ruth is found in the genealogy of

our Saviour, Matt. 1: 5. [See STORY OF RUTH THE MOABITESS, by Mass. S. S. Society.]

## S.

SA-BAC-THA'NI, an expression used by the Saviour upon the cross, signifying, in the Syro-Chaldaic language, forsaken or deserted, Matt. 27: 46; Psa. 22: 1.

SAB'A-OTH, *hosts* or *armies*. JEHOVAH SABAOTH signifies the *Lord of Hosts*, reference being had to the inhabitants of heaven, God's armies, or to the sun, moon, &c., as if ranged in battle array, and moving regularly at his bidding, or to the people of God of all ages, of whom Jehovah is the commander.

SAB'BATH, a solemn festival of the Jews, the seventh day of the week, which they observed with remarkable exactness. The observance of a Sabbath was appointed from the beginning of time. It was renewed at Mount Sinai, or, as some think, there first, by positive law, instituted. The term translated *Sabbath* sometimes denotes the whole week, Luke 18: 12. It signifies also the sabbatical year, celebrated every seventh year, Lev. 25: 2—4, in token of the Jews holding the land of Canaan of God; and sometimes Jewish festivals indifferently, Lev. 19: 3—30. Emblematically, it denotes the eternal rest in heaven, Heb. 4: 9.

A *Sabbath day's journey*, Acts 1: 12, is a distance of about a mile, or 2,000 cubits. *The second Sabbath after the first*, Luke 6:

1, is generally supposed to have been the first Sabbath which followed the second day of-unleavened bread. *The preparation of the Sabbath* is the sixth day of the week, because, not being allowed on the seventh to prepare their food, the Jews provided what was necessary on the preceding day. The obligation of giving a portion of our time to God is founded on natural right.

Christianity has substituted the first day of the week for the seventh, as the day of public worship, Acts 20: 7; 1 Cor. 16: 2; calling it in one passage *the Lord's day*, Rev. 1: 10. See, for illustration's sake, the expression, *the Lord's supper*, 1 Cor. 11: 20. The evidence in the New Testament for the special observance of the first day of the week as a day for public worship, though confessedly scanty, is, nevertheless, sufficient to show that the primitive church thus observed it, and that it is our duty to regard it as sacred to the Lord. [See FOUR WAYS OF KEEPING THE SABBATH, by Mass. S. S. Society.]

SA-BE'ANS, Isa. 45: 14. *The Sabeans, men of stature*. These are properly the Sabeans of Arabia Felix, or those of Asia. They submitted to Cyrus and acknowledged his government. The Sabeans who carried away Job's flocks, Job 1: 15, were probably

of Arabia Deserta. The sons of Sheba, Gen. 10 : 7, are also called Sabeans ; there were also Sabeans, descendants of Joktan, Gen. 10 : 28 ; 1 Chron. 1 : 22 ; and also Sabeans in Africa, in the isle of Meroë, whence Josephus brings the Queen of Sheba.

**SACK'BUT**, a wind instrument of music, resembling the modern trombone or trumpet, the notes of which are varied by lengthening or shortening it, Dan. 3 : 5.

**SACK'CLOTH**, a coarse black cloth, made usually of hair, worn in mourning, on occasion of death, great calamity and trouble, 2 Sam. 3 : 31 ; 1 Kings 20 : 31 ; 21 : 27 ; Esth. 4. In time of joy, or on hearing good news, they who were wearing sackcloth tore it off. Psal. 30 : 11. See Isa. 20 : 2 ; Zech. 13 : 4.

**[SAC'RAMENT]**, a word derived from the Latin, *sacramentum*, which signifies an oath, particularly the oath taken by soldiers to be true to their country and general. The word was adopted by the writers of the Latin church, to denote those ordinances of religion by which Christians came under an obligation of obedience to God, equally sacred as that created by an oath. The word is now applied to baptism and the Lord's supper, which are the only sacraments ordained by the head of the church. These are signs and seals of the covenant of grace to be observed by all Christians. The five so called sacraments added by the Roman Catholic Church have no warrant in Scripture.

**SACRIFICE**. [See OFFERINGS.] The death of Christ is uniformly represented in the New Testament as the great sacrifice by which

the guilt of man is expiated, and sinners are reconciled to God. The origin of animal sacrifices cannot be satisfactorily accounted for, except on the admission of this truth, and on reference to those traditions which the antecedent revelation of such a truth would be sure to occasion ; nor can the sacrificial language of the New Testament, when speaking of the death of Christ, be otherwise explained. See 2 Cor. 5 : 21 ; Eph. 1 : 7 ; Heb. 7 : 27 ; 9 : 26. The term sacrifice is used metaphorically in relation to the services performed by the saints, Rom. 12 : 1 ; Phil. 4 : 18 ; Heb. 13 : 15, 16 ; 1 Pet. 2 : 5. With peculiar propriety Dr. Owen says, "because in every sacrifice there was a presentation of something to God, so in these duties, there is the alienation of something that was our own, time, ease, property, &c., which is given to the Lord."

**SACRILEGE**, the crime of violating or profaning sacred things, Rom. 2 : 22.

**SAD'DU-CEES**, a sect among the Jews, so called from their founder Sadoc. The sect arose about 250 B. C. Antigonus, a president of the Sanhedrim, and teacher in the divinity school of Jerusalem, having often inculcated that God was to be served only out of filial love and fear, two of his scholars, Sadoc and Baithus, inferred that there were no rewards at all after this life, and therefore, separating from the school of their master, they taught that there was *no resurrection nor future state, neither angel nor spirit*, Matt. 22 : 23 ; Acts 23 : 8. All their hopes and fears were confined to the present life. They agreed greatly with the Epicu-

reans, differing however in this, that they allowed that the power of God created the world, and his providence governed it. They rejected all tradition, receiving only the written word; they expected the Messiah with great impatience, though, like the other Jews, they entirely distorted the prophecies concerning him. In the time of Josephus they were not numerous, but they were opulent and influential. The council was partly composed of them. They were at inveterate enmity with the Pharisees, from whom, especially as to tradition, they so widely differed; yet such was the malignity cherished against Jesus Christ, that both parties united in persecuting him. Errors, and the respective advocates of them, may be mutually opposite and hostile, but those advocates are not the less jealous of truth and holiness, nor the less opposed to them.

SAINT, a holy person; one set apart and consecrated to the service of God; applied to the people of God under the Old Testament, and to Christian believers generally under the new, Psa. 16 : 3; Rom. 8 : 27; Eph. 5 : 3. In the Roman Catholic church, certain persons have been dignified with this as an exclusive title, and made the objects of an idolatrous veneration, without any warrant of Scripture. [See NO FELLOWSHIP WITH ROMANISM, pp. 82, 83.]

SAL/A-MIS, one of the chief cities of Cyprus, on the south-east coast of the island, where Paul and Barnabas preached the gospel, Acts 13 : 5.

SA'LEM, the original name of Jerusalem, and used poetically in

subsequent times, Gen. 14 : 18; Heb. 7 : 1, 2.

SA'LIM, a place near Enon, where John baptized, the location of which is not known, but supposed to have been a few miles north of Scythopolis, the ancient Bethshan, John 3 : 23.

SAL/MON, the father of Boaz, whose name is contained in the genealogy of Christ, Ruth 4 : 21; Luke 3 : 32.

SAL-MO'NE, a promontory which forms the eastern extremity of the island of Crete, Acts 27 : 7.

SA-LO'ME, the wife of Zebedee, and mother of the apostles James and John, who ministered to the wants of Christ, and was one of the witnesses of his crucifixion and resurrection, Matt. 27 : 56; Mark 15 : 40; 16 : 1.

SALT. God appointed that salt should be used in the sacrifices, or such parts of them as were offered by fire to him, Lev. 2 : 13. Salt was the symbol of wisdom and grace, Mark 9 : 50; Col. 4 : 6; also of perpetuity and incorruption, Num. 18 : 19; 2 Chron. 13 : 5. Perhaps this may account for the use of it alluded to, Ezek. 16 : 4.

Eating salt together is to this day among the Arabs a token of hospitality which is never violated. The Baron du Tott speaks of an Arab, from whom he had requested some act of kindly protection. "Bring me directly," said he to one of his domestics, "some bread and salt." Taking a little of the latter between his fingers, he put it with a mysterious air on a bit of bread, and ate it, and then said to the Baron with devout gravity, "You may now rely upon me." Is there any reference to such a custom in



Num. 18 : 19 ; 2 Chron. 13 : 5 ? To sow a place with salt was to devote it to perpetual desolation, perhaps in allusion to the destroyed cities of the plain, Gen. 19 : 24, 25 ; perhaps because the natural effect of a large quantity of salt was to make land barren. See Psa. 107 : 34 ; Jer. 17 : 6 ; Ezek. 47 : 11. Christ alludes, in Matt. 5 : 13, to a fossil or rock salt, seen by Maundrell in a small precipice, and used considerably in offerings at the temple. When it lost its savor, as it did when exposed to the weather, it was thrown out to repair the road. That mentioned in Luke 14 : 34, is thought by Le Clerc to be the salt made from wood ashes, which soon became unserviceable.

SALUTE', to pay friendly compliments, whether by words, kisses or letters, Matt. 10 : 12 ; Rom. 16 : 16 ; 1 Cor. 16 : 20. The salutations used by the ancients, and indeed by Arabs now, are often exceedingly prolix and tedious. Hence the direction to Gehazi, 2 Kings 4 : 29 ; and to the disciples, Luke 10 : 4 ; and hence probably the language of Christ to Mary, John 20 : 17, Do not stay now for purposes of salutation. I do not yet ascend, &c. You will have other opportunities for this." See forms of salutation, Gen. 33 : 4 ; 45 : 14 ; Matt. 18 : 26—29 ; Luke 15 : 20.

SALVATION is taken for deliverance from outward dangers and enemies, or for victory over them, Exod. 14 : 13 ; 1 Sam. 14 : 45 ; for remission of sins, for true faith, repentance, obedience, without which none can ever enjoy salvation, Luke 19 : 9 ; for eternal happiness hereafter, which is the object of our hopes and desires,

Luke 1 : 77 ; 2 Cor. 7 : 10. The gospel is called the *gospel of salvation*, Eph. 1 : 13, because it brings the good news that salvation is to be had ; it reveals salvation to lost sinners ; it shows upon what ground it may be obtained ; and at last it brings to the enjoyment of it. It is also used for the author of salvation, Psa. 27 : 1, for the Saviour, Luke 2 : 30, and for the praise and benediction given to God, Rev. 19 : 1.

SA-MA'RI-A, capital of the kingdom of the ten tribes, built by Omri, king of Israel, and receiving its name, Samaria, from Shemir, the person of whom Omri purchased the hill whereon it was built. It was the chief city of the district called by the same name, and lying between Judea and Galilee. In the time of Shalmaneser, king of Assyria, this city was much enlarged and beautified. Shalmaneser, having reduced it to a heap of stones, and carried captive the Israelites he found in the country, sent other inhabitants in their stead ; of which the most considerable were the Cuthites, the descendants from Cush. Esar-haddon, the successor of Shalmaneser, sent a Jewish priest to instruct the people in the worship of Jehovah. The division of the Holy Land, of which Samaria was the capital, was exceedingly fertile, and remains so down to this day. Mr. Buckingham says of it, "In Samaria the very summits of the eminences are as well clothed as the sides of them. These, with the luxuriant valleys which they inclose, present scenes of unbroken verdure in almost every point of view, which are delightfully variegated by the

picturesque forms of the hills and vales themselves, enriched by the occasional sight of wood and water, in clusters of olives and other trees, and rills and torrents running among them."

SA-MARI-TANS, a sect of the Jews originating in the time of Rehoboam, and then comprising all who revolted from his dominion. Shalmaneser planted colonies of idolaters in the country of the ten tribes whom he had taken captive, as intimated in the last article, and in addition to these causes of difference between Jews and Samaritans, there subsequently occurred others. A son of the high priest, on the return from the Babylonish captivity, married a daughter of Sanballat, and would not, at Nehemiah's command, 13 : 23—30, separate from her. He fled to Samaria with other priests and many Jews who disliked Nehemiah's regulations. The people of that country, by means of these fugitives, were speedily broken off from their idolatry. They had, however, only the five books of Moses, lest they should find out that Jerusalem was the place where the tribes were to worship. Hence the controversy referred to, John 4 : 20. The Samaritan Pentateuch differs a little, mostly however in the character in which it is written, from the Jewish : the jealousy between the two people becomes a corroborative evidence of the authenticity of this part of the sacred volume. There are now but few Samaritans, and these, as appears from their accounts of themselves, observe the Mosaic law with great strictness.

SAMOS, an island in the

Lydia, in Asia Minor, at which the apostle Paul touched on his voyage from Greece to Syria, Acts 20 : 15.

SAM-O-THRA'CI-A, an island in the north-east part of the Ægean sea, above the Hellespont, with a lofty mountain, and a city of the same name, where Paul touched on his first voyage to Europe, Acts 16 : 11. The island was celebrated for the mysteries of Ceres and Proserpine, and was a sacred asylum.

SAMSON, son of Manoah, of the tribe of Dan. His birth was predicted by an angel who appeared to Manoah and his wife. He was designed by God to deliver the Jews from the hands of the Philistines ; and for this purpose had such amazing strength given him as no man ever yet possessed. His extraordinary achievements are recorded, Judg. 14—16. He is said by Paul to have had faith, Heb. 11 . 32, but it may be doubted whether the faith of holy men is meant. Samson is called by an old writer, not inaptly, "a rough believer." [See CHILD'S COMMENTATOR, vol. 2, pp. 89—105, by Mass. S. S. Soc.]

SAMUEL, *heard of God*, son of Elkanah and Hannah, of the tribe of Levi, and family of Kohath, a prophet and judge of Israel for several years. He succeeded Eli, whose family was rejected from God's service on account of the iniquity of his children, which Eli did not effectually restrain. Samuel died at the age of ninety-eight, about two years before the death of Saul, A. M. 2947. To him some ascribe the books of Judges, Ruth, and the greater part of the first of the books bearing his name. Samuel's death is recorded in 1 Sam. 25, so that the history after

this must have come from some other pen. There seems to be no good reason for assigning any part of the books of Kings to him, which is sometimes done. The books of Samuel contain the Jewish history as interwoven with the lives of three of the most conspicuous men in the early history of the monarchy in Israel, viz., Samuel, Saul, and David, covering a period of about a hundred years in length. 1 Sam. 15: 35, and 19: 24, are thought to contradict each other. All that the former passage affirms, however, is, that Samuel did not, after the period mentioned, pay Saul any other visits of friendship or ceremony; he no more sought to afford him counsel or aid; the latter intimates that Saul accidentally met Samuel, coming thus—while he was pursuing David—in contact with his former friend and adviser. [See CHILD'S COMMENTATOR, vol. 2, p. 120.]

SAN-BAL/LAT, a native of Hiron-aim, beyond Jordan, and a Moabitish chief, who with the Samaritans endeavored to prevent the Jews from fortifying Jerusalem, Neh. 4: 1—6.

SANCTIFY, to separate from common to holy purposes. Places, things, and persons, were thus sanctified, and sometimes in the New Testament the term is so used, John 17: 19. Sanctification, as a theological term, denotes that work of divine grace by which all who are called and justified are renewed after the image of God. It is the end, so far as respects us, of our election; it is a leading promise and a distinguishing blessing of the covenant of grace, a fruit of redemption by the blood of Christ, the design of

God in regeneration, the primary intention of justification, the scope of adoption, and absolutely necessary to glorification. So that, in the sanctification of a sinner, the great design of all the divine operations in redemption, the most glorious of all the divine works are united.

Sanctification is the result of union with Christ, Eph. 4: 23, 24. It is produced by the Holy Spirit, 2 Thess. 2: 13; 1 Pet. 1: 2; by means of the truth, John 8: 32—36; 17: 17; Rom. 6: 6, 7, 22; 7: 4—7; 2 Cor. 3: 18; Gal. 6: 14; 1 John 5: 5. Holiness of life proceeds from it, Tit. 2: 11—14.

SANCTUARY, a holy place, hence applied to the Tabernacle, and particularly to the Holy of Holies, to which none but the high priest had access, Lev. 4: 6; Heb. 9: 7. Any place especially set apart and consecrated to the worship of God, is called a sanctuary, as the temple, Psa. 73: 3, 17. The word is applied, figuratively, to God, in whom believers find security and a holy joy, Isa. 8: 14; Ezek. 11: 16. Heaven, the place where God especially manifests himself, and where the church triumphant will forever glorify and enjoy him, is also called a sanctuary, Psa. 102: 19; John 14: 1, 2.

SANDALS, soles of wood or skin tied to the feet with strings or thongs; afterwards an upper covering for part of the foot was added to these soles; and, at last, shoes and coverings for the feet, reaching above the ankles, were called by the name of sandals. Gold or other precious metal was wrought into them, so that they were a magnificent sort of a stocking or buskin, Mark 6: 9.

*Shoe*, in Deut. 25 : 9, observes a modern writer, means *sandal*, the mere sole fastened on in the simplest manner ; and *face* means the surface of anything. Hence the action described is taking off the sandal and spitting upon it ; *loose his sandal from off his foot and spit upon its surface*, a ceremony of contempt still prevalent among the Turks. In travelling, the feet soon became soiled with dust ; hence the necessity of frequent washing, and it was one of the common acts of hospitality to furnish water for the feet, Gen. 18 : 4.

The business of untying and carrying the sandals was that of a servant or slave ; this will explain Mark 1 : 7. To pull off the sandal on entering a sacred place or the house of a person of distinction was the usual mark of respect, Exod. 3 : 5 ; Josh. 5 : 15 ; Eccles. 5 : 1. It was also an indication of mourning, 2 Sam. 15 : 30 ; Isa. 20 : 2, 4.

[SAN-HE'DRIM], the name whereby the Jews called the great council of the nation, to whom it pertained to determine the most important affairs, both of religion and policy. This council consisted of seventy senators, and had supreme authority. The Jews had an inferior council of twenty-three judges to decide smaller matters, who had not, however, the power of life or death. To this court our Saviour refers, Matt. 5 : 22. The antiquity of the Sanhedrim is a matter of dispute, the Jews making it coeval with Moses, but others considering it as no older than the Maccabees, or than the time of Gabinius, governor of Judea, who erected tribunals at Jerusalem, Gadara, Amathus, Jeri-

cho, and Sephoris, a city of Galilee. Its origin, therefore, is uncertain. The council of seventy elders, established by Moses, Num. 11 : 16, 17, does not appear to have existed either under Joshua, the Judges, or the Kings. After the captivity we find nothing of it, till the time of Jonathan Maccabæus. The Sanhedrim was in being in our Saviour's time, Matt. 5 : 21 ; Mark 13 : 9 ; 14 : 55 ; 15 : 1 ; and it remained till the destruction of Jerusalem.—Hillel and Shammai, two famous rabbis, had presided over this council before Christ's coming, between whom there were considerable differences, and especially on the subject of divorce, which gave occasion to the question, Matt. 19 : 3.

SAP-PH'IR. [See ANANIAS.]

SAP'PHIRE, a precious stone, which in Hebrew has the name of *Shaphir* ; there is frequent mention made of it in Scripture, Job 28 : 6 ; the oriental sapphire is of a sky blue, or fine azure, whence it is that the prophets describe the pavement beneath the throne of God as a paved work of sapphire stone, Exod. 24 : 10.

SA'RAH, wife of Abraham and mother of Isaac. She is considered by many to have been a sort of half sister of Abraham by the father's side, Gen. 20 : 12. Others, however, and with great probability, consider her to be the Ischah mentioned Gen. 11 : 29. If so, she was daughter of Haran and niece of Abraham. The use of the words sister or daughter, in Gen. 20 : 12, is not sufficiently definite to settle the question.

SAR'DIS, the capital of the ancient kingdom of Lydia, situated at the foot of Mount Tmolus, on



a plain watered by the river Pactolus. It was anciently a magnificent, wealthy, and luxurious city ; one of the seven churches of Asia, to whom one of the Epistles in the Revelations was directed, was founded in this city, Rev. 3 : 1—6. It is now a heap of ruins, amongst which many remains of its former magnificence may be seen.

SAR'DI-US, in Hebrew, *Odem* ; a word signifying *redness*. This stone is of the color of raw flesh, and was the first stone in the first row of the high priest's breast-plate, Exod. 28 : 17. It is supposed to be the same stone with what now has the name carnelian.

SAR'DO-NYX, a stone resembling partly the sardius, and partly the onyx, tinged with black and blood color, in circles so distinct as to seem the effect of art, Rev. 21 : 20.

SA-REPTA, a Phenician town between Tyre and Sidon, where Elijah performed the miracle of multiplying the barrel of meal and the cruse of oil ; and where he raised the widow's son to life, 1 Kings 17 : 9 ; Luke 4 : 26. The crusaders made Sarepta a Latin bishopric, and erected a small chapel over the supposed place of Elijah's miracle.

SAR'GON. [See ESAR-HADDON.]

SAR'ON, the same as Sharon, Acts 9 : 35.

SATAN, *adversary*. The name commonly used of the devil. "That there are angels and spirits good and bad," says an eminent writer ; "that at the head of these last is one more considerable and malignant than the rest, who, in the form or under the name of a serpent, was deeply concerned in the fall of man, and whose

head, in the language of prophecy, the Son of man was one day to bruise ; that this evil spirit, though that prophecy be in part fulfilled, has not yet received his death's wound, but is still permitted, for ends to us unsearchable, and in ways which we cannot particularly explain, to have a certain degree of power in this world, hostile to its virtue and happiness ; all this is so clear from Scripture, that no believer, unless he be previously spoiled by philosophy and vain deceit, can possibly entertain a doubt of it." Satan is spoken of in the New Testament under various titles descriptive of his power and malignity, John 12 : 31 ; 2 Cor. 4 : 4 ; Eph. 2 : 2 ; 1 John 5 : 18 ; Rev. 20 : 2. His kingdom, character, and subjects are described, Matt. 25 : 41 ; John 8 : 44 ; Acts 13 : 10 ; 2 Cor. 11 : 13, 14 ; Eph. 2 : 2, 3 ; Col. 1 : 13 ; 1 Pet. 2 : 9 ; 5 : 8 ; 1 John 3 : 8 ; Jude ver. 6. To overthrow his works was the express purpose in view in the manifestation of the Son of God, 1 John 3 : 8.

He is a creature of limited, though unquestionably of great powers, and is uniformly spoken of as only one, the prince however of a vast number of spiritual beings all full of malignity.

SA'TYR, a word which signifies hairy, or shaggy, and was used to designate some shaggy animal, as the wild goat, Isa. 13 : 21 ; 34 : 14.

SAUL, *demand*, son of Kish, of the tribe of Benjamin, and the first king of Israel. Not fulfilling the commands of God, Saul was rejected, and David, the son of Jesse, was anointed king in his stead. When Saul knew this, he persecuted David with the great-

est enmity ; but he was at last slain, together with his sons, in battle against the Philistines, 2 Sam. 1, &c. He reigned forty years, maintaining a character almost no feature in which can be contemplated with pleasure. He was capricious, cruel, jealous, treacherous, and malignant, a man whose character waxed worse and worse. [See CHILD'S COMMENTATOR, vol. 2, p. 140 ; and PROPHETIC SCENES, chap. 3, by Mass. S. S. Soc.]

SAUL OF TARSUS. [See PAUL.]

SA'VIOUR, a title eminently applied to Jesus Christ, because he delivers from the greatest evil, sin and its fatal consequences. As sin renders men obnoxious to justice, he that undertakes to save them must undergo the punishment due to sin, by a vicarious substitution ; and he who thus substitutes himself in the room of the guilty is properly a Saviour. Hence Christ became man. The Saviour must be altogether exempt from sin, personal guilt disqualifying for the office. Hence was Christ born out of the ordinary course of nature, in a miraculous manner, free from corruption ; and hence too he was *holy, harmless, undefiled, and separate from sinners*, perfectly obeying the law, that he might not only remove guilt, but also acquire a right to life, on behalf of those for whom he undertook. He must be under no obligation to obey the law for himself ; the obedience of a created being could not be substitutionary, because it would be no more than such a being would be bound to yield on his own account. Christ must therefore himself be not only a man, but the true God. He must not only have

a right over his human nature, but be able, through the infinite dignity of his person, to save the guilty. In the mysterious constitution of the Redeemer's person, this union of divine and human natures has been realized. He fulfilled all righteousness, and therefore made satisfaction to God, whose law was violated. He died, *the just for or in place of the unjust*, so that *God was in Christ reconciling sinners to himself*.

SA'VOUR, a grateful fragrance, or relishing taste, spoken figuratively of the sacrifice of Noah, Gen. 8 : 21 ; and of the perfect and acceptable sacrifice of Christ, by which divine justice is satisfied, and God is pleased to receive man again into favor, Eph. 5 : 2. The word is also used to denote the saving effect of the Gospel upon some minds, while others aggravate their condemnation by the rejection of it, 2 Cor. 2 : 15, 16. The figure here seems to be taken from the different effects of strong perfume upon different persons.

SCAPE/GOAT. [See GOAT.]

SCAR'LET, a brilliant red color, obtained from a species of insect, much used in ancient times by the wealthy and luxurious, Prov. 31 : 21 ; Rev. 17 : 4.

SCEP'TRE, a rod of command, a staff of authority in the hands of magistrates, Gen. 49 : 10 ; Num. 24 : 17. It often denotes a tribe, because probably rods or sceptres were used by the princes of each tribe, 1 Sam. 9 : 21 ; 10 : 19, 20, 21 ; 15 : 17 ; 1 Kings 11 : 32. It is used sometimes for the rod of correction, and for the sovereign authority that punishes and humbles, Psa. 2 : 9 ; Prov. 22 : 15.

**SCEVA**, a Jewish priest at Ephesus, whose seven sons attempted, in imitation of Paul, to cast out evil spirits from possessed persons, Acts 19:14—16.

**SCHISM**, a rent or fissure, most frequently used of the rending or tearing away of some members from a church by their own act: their tearing themselves as it were off from the body. Dr. Campbell, however, shows that schism is committed when the internal union between the hearts of Christians is violated by the withdrawal of affection. Schism does not necessarily imply error in doctrine, or separation from visible communion. Refusing to comply with unscriptural impositions is not schism, but rejecting the recusants from the church, while it is admitted they are true Christians, may be so denominated, and the whole amount of the crime which schism involves rests upon those who frame and urge the impositions not at all of the essence of religion, requiring the adoption of them as a term of communion, 1 Cor. 1:10—12; 12:25.

It is ignorant, idle, sometimes worse, to call dissenters, for instance, schismatics. Those persons, whether individuals or churches, are guilty of schism, who separate from Christians because of their want of uniformity in matters where the Scripture has given no explicit direction.

**SCHOOLS OF THE PROPHETS**, institutions in which individuals were trained for the prophetic office. These individuals lived in the exercise of a retired and austere life, in study and meditation. There was one

at Naioth, over which Samuel presided, 1 Samuel 19:18; and another at Bethel, under Elijah and Elisha, 2 Kings 2:3—5. People most probably went to these places to consult the prophets, 2 Kings 4:23. Such schools continued down to the captivity, and were succeeded probably by the synagogues.

**SCORPION**, a small animal, somewhat like a lobster in shape, which has a bladder full of dangerous poison; its bite, therefore, or its sting, is deadly. The pain occasioned by its sting is thus described: "The place becomes inflamed and hardened; it reddens by tension, and is painful by intervals, now chilly, now burning. The pain soon rises high, and rages sometimes more, sometimes less. A sweating succeeds, attended by a shivering and trembling; the extremities of the body become cold, the groin swells, the hair stands on end, the visage becomes pale, and the skin feels throughout it the sensation of perpetual prickling, as if by needles." See Rev. 9:3, 5, 10. There were scorpions in Judea, white in color, and of about the size of an egg, into the shape of which the creature often folded up itself, Luke 11:12.

**SCOURGE**. The punishment of the scourge, or whip, was common with the Jews. Christ, among the pains and ignominy of his passion, endured scourging, Matt. 20:19; Mark 10:34; Luke 18:33. Paul was scourged five times, 2 Cor. 11:24. The whips used were of three separate cords, and at each whipping thirteen strokes were given; because, according to the Mosaic law, the number of stripes must

never exceed thirty-nine, Deut. 25 : 3.

**SCRIBE.** This word has different significations in Scripture, viz., it signifies a clerk, writer, or secretary, 2 Sam. 8 : 17 ; a commissary or muster-master of the army, 2 Chron. 26 : 11 ; 2 Kings 25 : 19 ; a doctor of the law, 1 Chron. 27 : 32 ; Matt. 13 : 52. The last signification is the most common in the New Testament, where scribes are spoken of as a kind of high state functionaries, constituting, in conjunction with the Pharisees and the high priests, the Sanhedrim. The scribes made the law their particular study, and instructed the people in it, or rather in the glosses and traditions by which it had been burdened and corrupted, Matt. 15 : 6. The scholars of such of them as presided in particular schools or synagogues, sat on low stools beneath their feet, Acts 22 : 3. Christ's teaching as distinguished from theirs was exceedingly popular, Matt. 7 : 29. The scribes were exceedingly vicious, and contributed greatly to mislead the people as to the Messiah ; and, indeed, as to religion generally, Matt. 23 ; Acts 7 : 51—53 ; 1 Cor. 1 : 20.

**SCRIP,** a bag or wallet in which travellers carried their provisions, Matt. 10 : 9—11.

**SCRIPTURE.** [See **BIBLE.**] [See **INSPIRATION OF THE BIBLE, INTERPRETATION OF THE BIBLE, READING OF THE BIBLE, and BIBLE DIRECTORY,** by Mass. S. S. Soc.]

**SCYTHIAN,** a name applied sometimes to a particular people, and sometimes to all the tribes that occupied the region to the north of the Black and Caspian

seas, stretching eastward indefinitely into Asia, Col. 3 : 11.

**SEA.** The Hebrews gave this name to all great collections of water, as great lakes or pools, and the orientals gave it to great rivers. The *Great Sea* is the Mediterranean. The *Egyptian Sea*, Isa. 11 : 15, is the Nile at the Delta, or perhaps the expression may denominate what is still called the Red Sea. The lake of Galilee and the Dead Sea are the chief seas known in the Bible. A sea agitated by the wind may denote a king or kingdom in a state of war—a quiet sea, kingdoms at peace. *There was no more sea*, Rev. 21 : 1 ; no turbulent spirits to disturb the peace of heaven. The sea is emblematic of calamities and persecutions, and also of inconstancy, Psa. 69 : 1, 2, 14, 15 ; 124 : 4, 5.

**SEA, MOLTEN,** a large brazen or copper reservoir, or basin, which with several smaller lavers occupied a place in Solomon's temple. It contained perhaps somewhere about twenty thousand gallons, and was supplied by a pipe from the well of Etam.

**SEAL.** There were two sorts of seals, one used Jer. 32 : 10—12, for the confirmation of a contract, covenant, or other deed. Another purpose for which seals were used was the fastening of doors, boxes, bags, &c. A ligament was employed, upon which well-compacted clay or wax was placed to receive the impression. The seal or signet was usually worn in rings on the fingers or in bracelets on the arms, Gen. 38 : 25 ; Deut. 32 : 34 ; Esther 3 : 12 ; Job 9 : 7 ; 14 : 17 ; Isa. 8 : 16 ; Dan. 12 : 4. In Rev. 5 : 1, we read of a book *sealed with seven*



*seals*; it was a rare thing to affix so many seals, and in this case perhaps the number intimated the great importance and secrecy of things contained in the book.

SEAR, to burn to dryness and hardness the surface of anything. Thus flesh, for instance, is rendered callous by the application of a hot iron. The word is used figuratively to denote hardness and insensibility of conscience, 1 Tim. 4 : 2.

SEASONS, the divisions of the year. These, in Palestine, were seed-time, harvest, summer and winter, Gen. 8 : 22. Seed-time extended from the 15th of October to the 15th of December, Harvest from the 15th of April to

the 15th of June. Summer from the 15th of August to the 15th of October. Winter, from the 15th of December to the 15th of February. The rainy season embraces the latter part of autumn and winter, the rest of the year being usually cloudless. The cold of winter is not severe, and the ground is never frozen. Snow falls sometimes to the depth of a foot upon high ground, but does not lie long. Summer in the plains and valleys is oppressively hot, but not in the more elevated districts. The climate is regarded as healthy. [See PALESTINE.]

SEAT, properly, a place to sit on. In the East, the people sat on mats, carpets, cushions, or very



low and broad sofas, with their legs bent under them in a half-kneeling posture. At table they reclined on couches with their feet projected from the table; a posture which renders the account of the woman who anointed the Saviour's feet, as he sat at meat, Luke

7 : 37, 38, quite intelligible. The word *seat* is used, metaphorically, for station and authority in the church or state, Matt. 23 : 2; for the glorious condition of believers partaking with Christ in his dominion and rule, Luke 22 : 30; for an assembly of malicious and in-

corrigible despisers of God's word, Psa. 1 : 1 ; for a place where justice was administered, Job 29 : 7 ; for violence and oppression, Amos 6 : 3 ; for power and influence of Satan, Rev. 2 : 13 ; for the state of the church triumphant in heaven, represented by the four and twenty elders, Rev. 11 : 16.

SE'BA. [See SABLEANS.]

SE'BAT, the fifth month of the Jewish civil, and the eleventh of the ecclesiastical year, Zech. 1 : 7.

SECT, a body of men united in doctrines, religious or philosophical, peculiar to themselves. They may be good or bad men, and their tenets true or false. The whole body of Christians were contemptuously styled the "sect of the Nazarenes," by Tertullian, in his plea against Paul, Acts 24 : 5 ; comp. Acts 28 : 22. The Pharisees, Sadducees, Essenes, Herodians, and Zealots, were the principal sects in the time of our Saviour, Acts 5 : 17 ; 15 : 5. See the description of these sects under the proper heads.

SEE. The human senses are often, by the best ancient writers, put for one another. See, *to see a voice*, Exod. 20 : 18 ; Rev. 1 : 12 ; not an uncommon phrase. Seeing, as the eyes sympathize with the affections of the mind, is put for rejoicing or being grieved ; taking delight in, or having sorrow on account of, 2 Kings 7 : 2 ; Psa. 34 : 12. *Seeing God* denotes having an enlarged and clear knowledge of him, pleasure in contemplating him, the joy of loving and being loved by him ; all which is fitly represented by seeing ; sight being, of all our senses, the most noble and refined.

SEED'TIME. [See SEASONS.]

SEER, a prophet who foresaw and predicted future events, 1 Sam. 9 : 9.

SEETHE, to boil or prepare food in any liquid, 2 Kings 4 : 38. A kid was not to be seethed in its mother's milk, Deut. 14 : 21, either because the act seemed shocking, or, as some think, because it was an idolatrous custom.

SE'IR, the Horite, a chief of the mountaineers, whose abode was situate in the fastnesses and rocks to the east and south of the Dead Sea, Gen. 14 : 6. This country was usually called Mount Seir. Esau made war with the mountaineers and took possession of their abodes, Gen. 32 : 3 ; 36 : 8, 9 ; Deut. 2 : 12.

This tract extended from the southern extremity of the Dead Sea to the gulf of Araba, or Eziongeber ; its main elevation is about four thousand feet, and in the summer it produces most of the European fruits ; in the winter it is covered with snow, sometimes very deep. Like most mountainous regions, Seir is very healthy. There was a Mount Seir also in the territory of Judah, Josh. 15 : 10.

SE'LAH, an expression occurring upwards of seventy times in the Psalms, and three times in the prophecy of Habakkuk. It is most commonly thought to be a musical term for a rest or pause. [See CHILD'S COMMENTATOR, vol. 3, p. 290, by Mass. S. S. Soc.]

2. SELAH, *a rock*, the name of the ancient metropolis of the Edomites in Mount Seir, 2 Kings 14 : 7 ; Isa. 16 : 1 ; identical with the Petra of the Greek writers, a city hewn out of the rocks, the remains of which are among the most wonderful in the world. For

a description of this remarkable place, see Robinson's Biblical Researches.

SEL-EU'CI-A, a city of Syria, situated west of Antioch, on the seacoast, near the mouth of the Orontes, where Paul and Silas, on their first journey, embarked for Cyprus, Acts 13 : 4.

SEN'ATE, Acts 5 : 21, the Sanhedrim, or supreme council of the Jews, composed of seventy of the most eminent men in the nation. [See SANHEDRIM.]

SEN-NA-CHE'RIB, king of Assyria, who came, in the reign of Hezekiah, king of Judah, with great power and might, to lay siege to the city of Jerusalem, and to lay it waste. His army, consisting of a hundred and eighty-five thousand men, was cut off by a destroying angel, which angel many suppose to be thunder, others a hot wind, common in those parts, 2 Kings 19 : 7—35, 37. It is enough to know that, whatever the angel was, it was God's messenger for the overthrow of a proud foe of his people. Sennacherib returned almost alone into his own country, and was slain by his two sons soon afterwards, as he was worshipping in the temple of his god, Nisroch, about A. M. 3294.

SE'PHAR, a mountain of Arabia, a line drawn from which to Mesha, probably the Mesene of the ancients, formed the boundary of the descendants of Joktan, Gen. 10 : 30.

SEPH'A-RAD, a district of western Asia, somewhere in the neighborhood of the Bosphorus, to which the exiles from Jerusalem were taken, Obad. 20.

SEPH-AR-VATIM, a city of Assyria, situated, it is supposed,

upon the Euphrates, from whence colonists were sent into the territory of the Israelites, afterwards called Samaria, to replace the ten tribes when carried into captivity, 2 Kings 17 : 24 ; Isa. 36 : 19.

[SEPTU-A-GINT], the name of an ancient Greek version of the Old Testament, made under Ptolemy Philadelphus, by seventy-two Jews, usually called the Seventy, being a round number. It was made at an early period, and is the oldest version of the Hebrew Scriptures known : in the Pentateuch it is exceedingly exact, and in other parts the fidelity and ability with which it is executed render it of great value. The translators are fabled to have been inspired. This version was very extensively used among the Jews, so that the writers of the New Testament mostly quote from it. There is a remarkable difference between the chronology of this version and that of the Hebrew original, in relation to which the reader's attention is requested to some observations in the preface to this volume. It may be enough to say here that the Septuagint chronology was less likely than the Hebrew to be corrupted.

SEP'ULCHRES, among the Jews, were hollow places dug into rocks, as was that bought by Abraham for the burying of Sarah, those of the kings of Judah and Israel, and that wherein our Saviour was laid at Mount Calvary, to the north-west of Jerusalem. See Gen. 23 : 6 ; Mark 15 : 46. The sepulchres of the principal citizens have square chambers or cupolas built over them, and much pains are taken to keep them clean, whitewashed, and beautified, Matt. 23 : 27—29 ;

Mark 5 : 3: "I trod," says Mr. Light, "the ground celebrated for the miracle of the unclean spirit, driven by our Saviour amongst the swine. The tombs still exist in the form of caverns, on the side of the hills that rise from the shore of the lake, and, from their wild appearance, may well be considered the habitation of men exceedingly fierce, possessed by a devil; they extend at a distance for more than a mile from the present town." Weeping at the grave of recently-deceased relatives is still common. "We saw," says Mr. Buckingham, "from twenty to thirty parties of females, either watering the myrtle plants (at the graves), or strewing flowers over the green turf."

SE-RA-IAH, the name of several persons mentioned in the Bible. 1. The scribe or secretary of David, 2 Sam. 8 : 17. 2. The father of Ezra, Ez. 7 : 1. 3. The high priest of the Jews at the time that Jerusalem was taken by the Chaldeans, who was put to death by Nebuchadnezzar, at Riblah, 2 Kings 25 : 18. 4. One of the persons sent to arrest Jeremiah and Baruch, Jer. 36 : 26. 5. A distinguished person in the court of king Zedekiah, who was sent on an embassy to Babylon, and was charged by Jeremiah to deliver to the Jews there a book which contained the prediction of all the judgments that should be inflicted upon Babylon, Jer. 51 : 59. 6. An accomplice of Ishmael, in the conspiracy against Gedaliah, 2 Kings 25 : 23.

SER'A-PHIM, plural of seraph, an order of angelic beings, who are represented as standing around the throne of God, ever praising him with their voices, and ready

at all times to do his pleasure. The word signifies burning or fiery, which may denote their dazzling appearance, or the intensity of their zeal. They had each six wings, two of which were constantly spread for flight, while with the rest they covered their faces and the lower part of their bodies, Isa. 6 : 2—6.

SER'GEANTS, a class of officers under the Roman government, probably those called lictors, whose sign of office was the *fascies*, or axe bound up in a bundle of rods, and who executed the sentence of the law upon criminals, Acts 16 : 35.

SER'GI-US PAUL-US, a Roman proconsul, in command at Cyprus, who was converted under the preaching of Paul and Barnabas, and greatly confirmed in the faith by the miracle wrought upon Elymas the sorcerer, Acts 13 : 7—12.

SERPENT. Serpents are of several kinds. The basilisk, a real or fabled creature, the largest and the most to be dreaded of the whole tribe. The horned snake, which, it is asserted, lies in wait for passengers in the sand, or in the rut of the caravan wheels, from whence it bites the horse's heel, so that, from the instantaneous and dreadful effect of the poison, the hinder legs of the animal become powerless, and the rider falls backward, Gen. 49 : 17. The fiery flying serpent, having in Hebrew the name of *Seraph*, from the violent inflammation its poison produces, or from its fiery red color. These were the serpents which afflicted the Israelites in the wilderness. And the dragon, of which there were said to be three kinds; those of the hills and mountains, those of the valleys



and caves, and those of the fens and marshes: the first, of an aspect which was said to be frightful, with a cry loud and shrill, a crest bright and yellow, and a protuberance on the head like a burning coal; the other kinds were, one of a silver color, the other dark or blackish color, not venomous, though of a formidable appearance. Serpents were formerly worshipped, perhaps from some traditions of the circumstances of the fall. This historical fact may be regarded as a remarkable corroboration of the Mosaic account in Gen. 3. *The brazen serpent*, Num. 21 : 9, was a serpent made of brass, and set upon a pole, that whoever was bitten by one of the fiery serpents, and should look upon it, might be healed, owing all its virtue to the divine appointment. It is an eminent type of Christ, John 3 : 14, to whom, if men look and trust in him, they shall be saved. The brazen serpent was preserved down to Hezekiah's time, when, because of the superstitious worship rendered to it, that monarch broke it up, and called it, by way of contempt *Nehushtan, a brazen bauble*, 2 Kings 18 : 4. In Isa. 14 : 29, the serpent is employed as a symbol of a powerful monarch. [See CHILD'S COM., vol. 1, p. 383, — vol. 4, p. 317, and PATRIARCHAL SCENES, chap. 19, by Mass. S. S. Soc.]

**SERUG**, father of Nahor, the grandfather of Abraham, Gen. 11 : 20. The name occurs in the genealogy of Christ, Luke 3 : 35.

**SERVANT**. This word generally signifies a slave; for among the Hebrews and the neighboring nations the greater part of the servants were slaves, at the disposal of their masters. Hebrew

slaves continued in servitude only for a time, whereas other slaves among the Israelites, generally strangers who had been bought, or captives who had been taken in war, were perpetually subject to the will of their masters, and at their disposal. An Israelite reduced to slavery, at the end of seven years might claim his liberty; but if he chose to continue with his master, he had his ears bored with an awl, and was to serve during life, Exod. 21 : 6, or till the next jubilee, Lev. 25 : 40. Servants or slaves, as opposed to free persons, represent the Jews under the yoke of ceremonies, in contradistinction from those who are under the gospel, Gal. 4 : 8. Servant is also taken for one who voluntarily devotes himself to the service of another. Joshua was the servant of Moses; Elisha of Elijah; Peter, Andrew, Paul, &c., of Jesus Christ.

**SERVITOR**, a domestic servant, 2 Kings 4 : 43.

**SETH**, the third son of Adam; the name signifies *compensation*, and was given to him because his parents regarded him as being sent to replace Abel, whom Cain had murdered, Gen. 4 : 25, 26.

**SEVEN**, besides its usual numerical signification, denotes perfection, several great events having reference to this number; as the creation of the world, and the consecration of the seventh day to repose. This, according to Heb. 4 : 4—9, intimates eternal rest. Every seventh year was consecrated to the rest or respite of the earth, by the name of a sabbatical year; and the seventh time seven, or forty-ninth year, was the year of jubilee. In the prophetic style, a week often stands for seven

years, Dan. 9 : 24, 25. This number is often found in the Scriptures in connection with interesting circumstances. Joseph's dreams, the Jewish festivals, Josh. 6 : 4—8 ; the seven churches in the Revelation ; Gen. 4 : 15, 24 ; Lev. 26 : 24 ; 1 Sam. 2 : 5 ; Psalms 12 : 6 ; 79 : 12 ; Prov. 26 : 16 ; Jer. 15 : 9. In some of these, and other passages, the number seven is put for an indefinite number.

**SHAD'OW.** This figure is a striking instance of the necessity of some knowledge of the circumstances, such as climate, &c., with which eastern writers were familiar. In a very hot country, a shade or shadow would be exceedingly refreshing, especially when thrown from some cold, heavy object on which the sun's rays could make but little impression, a great rock, for instance, Isa. 32 : 2. The general idea of the word is that of protection against some great evil, or security thus offered, Psalm 17 : 8. Shadow is sometimes used for transitoriness. *Shadow of death*, dismal darkness. The ceremonial law is compared to a shadow, of which the gospel is the substance. Heb. 10 : 1.

**SHA'DRACH**, one of the three friends of Daniel, who were delivered unhurt from the fiery furnace of Nebuchadnezzar, Dan. 3 : 26. [See **ABEDNEGO**.] [See **HEBREW MARTYRS**, by Mass. S. S. Soc.]

**SHAL'T-SHA**, a district in the vicinity of the mountains of Ephraim, in which was the city of Baal-Shalisha, situated about fifteen miles north of Diospolis, 1 Sam. 9 : 4 ; 2 Kings 4 : 42.

**SHAL'LUM**, the fifteenth king of Israel, who mounted the throne after having slain Zechariah, the son of Jeroboam II., thus bringing

to a close the dynasty of Jehu. After a reign of one month he was slain, and the throne usurped by Menahem, 2 Kings 15 : 10—15.

2. **SHALLUM**, king of Judah, son of Josiah, known as Jehoahaz, Jer. 22 : 11.

3. **SHALLUM**, the husband of Huldah, the prophetess, 2 Kings 22 : 14. Several other persons of this name are mentioned in the Scriptures.

**SHAL-MA-NE'SER**, called also Shalman, king of Assyria, and successor of Tiglath-pileser, 2 Kings 17 : 3 ; Hos. 10 : 14. He made Hoshea, king of Israel, his tributary, but learning that he was endeavoring to form an alliance with So, king of Egypt, he attacked Samaria, which he took after a siege of three years, and then reduced the country of the Israelites to a province of his empire, carrying the people into captivity, and settling Cutheans from Babylonia in their place. The kingdom of Samaria, after an existence of about two hundred years, was thus irretrievably ruined, and the ten tribes forever dispersed, 2 Kings 17 : 3—6.

**SHAM'BLES**, markets for the sale of meats, 1 Cor. 10 : 25.

**SHAM'GAR**, son of Anath, and third judge of Israel, who slew six hundred Philistines with an oxgoad, and delivered the Israelites, for the time, from their oppressors, Judg. 3 : 31. In his days there was such insecurity that the high-roads were avoided, and travellers went through by-ways. The villages also were abandoned for the walled towns for greater safety, Judges 5 : 6.

**SHAM'MAH**, one of the first three of David's thirty most valiant men. He displayed great

courage in a battle with the Philistines, and contributed largely to the victory which David gained on the occasion. 2 Sam. 23 : 11, 12. He also, together with Eleazer and Jashobeam, forced a passage through a company of Philistines, and brought water to David from the wells of Bethlehem, 2 Sam. 23 : 16. Several other persons of the same name are mentioned.

SHA'RON, or SA'RON, three cantons of Palestine. The first, according to Eusebius and Jerome, is a canton situate between Tabor and the sea of Tiberias ; the second, between Cæsarea and Joppa ; and the third, beyond Jordan, in the country of Bashan, in the division of the tribe of Gad, 1 Chron. 5 : 16. The second of these cantons was exceedingly fertile and beautiful, so that the name was proverbial for any place of extraordinary beauty and fruitfulness, Isa. 33 : 9 ; 35 : 2.

SHAVING. When mourning, the Jews shaved their heads, and neglected to trim their beards. To shave off a part of the beard was as great an insult as could be offered, 2 Sam. 10 : 4. Arabs and Turks are said by eminent travelers to value their beards almost more than life. " One of the buffoons of the bashaw," says Belzoni, " took it into his head one day, for a frolic, to shave his beard, which is no trifle among the Turks ; for some of them, I really believe, would sooner have their head cut off than their beard. In this state he went home to his women, who actually thrust him out of the door ; and such was the disgrace of cutting off his beard, that even his fellow-buffoons would not eat with him until it was grown again."

SHEAR-JA'SHUB, *the remnant shall return*, son of Isaiah, who accompanied his father when he delivered the prophecy, Isa. 7 : 3, to Ahaz.

SHE'BA, QUEEN OF, of whom mention is made, 1 Kings 10 : 1, 2, &c. ; 2 Chron. 9 : 1, 2, &c. ; and in the Gospels, Matt. 12 : 42 ; Luke 11 : 31. She came to Jerusalem in the time of Solomon, to make trial of his wisdom, by methods then in frequent use among those who were accounted wise. This princess is thought to have come from Arabia, and it is supposed that her empire lay to the south of Judea, bordering upon the ocean, and abounded in gold, silver, spices, and perfumes, the presents she brought to Solomon. The Ethiopians of Africa have a tradition, that their royal family is descended from this queen of Sheba and Solomon. [See PROPHETIC SCENES, chap. 7, by Mass. S. S. Society.]

SHE'CHEM, a town in the mountains of Ephraim, about thirty-four miles north of Jerusalem, and seven south of Samaria. It was a very ancient place, Gen. 12 : 6. It was the scene of some of the important transactions in the history of Jacob, Gen. 33 : 18, 19 ; 34 : 1, 2, 20, 24, 26. Joshua made it a city of refuge, Josh. 20 : 7 ; and it was a centre of union, a kind of metropolis, during his time, Josh. 24 : 1, 25. It may be met with subsequently in the history of the Israelites. Perhaps it took its name from the son of the reigning prince, Gen. 34 : 2. In the New Testament it is called Sychar, John 4 : 5 ; Jacob's well, where the Saviour conversed with the woman of Samaria, was near to Shechem, John 4 : 5-7.

It is now called Neapolis or Nabulus.

**SHEEP**, the emblem of meekness, innocence, patience, and submission ; a social animal dependent upon, and observant of, the care and attentions of the shepherd. The sheep of Palestine are said to have been very fat ; but as the fat was unwholesome in so hot a country, it was forbidden to be eaten, Lev. 7 : 23.

**SHEEP-COTES**, enclosures for sheep, consisting merely of a fence without covering, 2 Sam. 7 : 8 ; called also sheep-folds, and used metaphorically for the Christian church, John 10 : 1.

**SHE'KEL**, the name both of a weight and a coin among the ancient Hebrews, from the custom of paying money by weight, which is the literal signification of the term shekel. [*See tables of weights measures, and money, at the end of this volume.*] Some think, but without sufficient authority, that the Jews had two kinds of shekels, the common shekel and the shekel of the sanctuary.

[**SHE'KI-NAH**], the visible symbol of divine presence, which rested over the propitiatory or mercy-seat in the shape of a cloud. From hence God gave forth his oracles in an articulate and audible voice, when consulted by the high priest ; so that he was said to dwell between the cherubim, Psa. 80 : 1 ; 99 : 1. The rabbis tell us that the shekinah first resided in the tabernacle erected by Moses in the wilderness, descending on the day of its consecration in the figure of a cloud ; and that it passed thence into the sanctuary of Solomon's temple, on the day of its dedication by that prince ; where it continued down

the destruction of Jerusalem and of the temple by the Chaldeans. Some have thought that the luminous appearance at the entrance of Eden when man was driven forth, and that at the bush when Moses received his commission, were the shekinah or symbols of the divine presence and of the accessibleness of God to fallen and sinful creatures.

**SHEM**, *name*, second son of Noah, Gen. 6 : 10. The posterity of Shem had for their possession the best countries in Asia. The Jews ascribe to them the theological tradition of the things that Noah had learned from the first men. Shem communicated them to his children, and by this means the true religion was preserved in the world. Shem had five sons—Elam, Asshur, Arphaxad, Lud, and Aram, all heads of numerous tribes.

**SHEM-A-I'AH**, a prophet in the time of Rehoboam, who was commissioned to enjoin that monarch to lay aside his design of reducing the ten tribes to obedience, 1 Kings 12 : 22, 24.

2. **SHEMAIAH**, the name of a false prophet in the time of Jeremiah, who incurred the judgments of God by endeavoring to destroy the prophet's influence and to procure his imprisonment, Jer. 29 : 24, 32.

**SHEMER**, probably a Canaanite, the owner of the hill of Samaria, which derived its name from him, and which he sold to Omri for two talents of silver, who built upon it a city, which he called Samaria, and made the capital of his kingdom, instead of Shechem, which had until then been the metropolis, 1 Kings 16 : 24.

**SHEMI-NITH**, an octave, denot-



ing either an instrument with eight strings, or, more probably, music for bass voices, which is an octave below the treble, Psa. 6, and 12.

SHE'MIR. [See HERMON.]

SHEPH-A-TIAH, the name of several persons mentioned in Scripture. 1. A son of David, 2 Sam. 3 : 4. 2. One of the nobles who urged Zedekiah to put Jeremiah to death, Jer. 38 : 1, 4. 3. One of the valiant men who found David at Ziklag, 1 Chron. 12 : 1, 5. 4. The chief of the tribe of Simeon in the time of David, 1 Chron. 27 : 16. Others of the same name are referred to.

SHEPHERD, one who tends sheep, the profession of the ancient patriarchs. The title is figuratively ascribed to *God*, Isa. 40 : 11; to *kings*, both in sacred and profane writers, Ezek. 34 : 23. The *shepherds* mentioned Mic. 5 : 5, are the princes confederate with Darius Hystaspes, who slew Smerdis the usurper. The *three shepherds cut off in one month*, Zech. 11 : 8, are supposed to mean the three orders of magistrates, princes, priests, and prophets. The designation *foolish shepherds*, ver. 15, 16, is thought to denote the Roman emperors, successors of Tiberius, who were foolish, mad, and cruel. The Messiah is often represented under the name of a shepherd, Isa. 40 : 11; Zech. 13 : 7. This last passage Christ applies to what should happen after his death, Matt. 26 : 31. He takes to himself the title of the *good Shepherd*, John 10, opposed to hireling; and he is called, Heb. 13 : 20, the *great Shepherd*, and 1 Pet. 5 : 4, the *chief Shepherd*. The reason why shepherds were an abomination to the Egyptians, Gen. 46 :

34, is supposed to be owing to what Manetho testifies, namely, that an army of strangers, called shepherds, from Arabia, made an irruption into Egypt, which they subdued and held in subjection for five hundred and eleven years.

The numerous flocks of the orientals were never committed solely to the care of menials and strangers. Their owners tended them in person, or placed them under their sons and daughters. Hence the employment of Rebekah, Rachel, Jacob and his sons. David also was the keeper of his wealthy father's flock. His elevation to the throne does not form so strong a contrast with his previous condition, as, according to our customs, would appear. Monarchs had their trusty overseers of their flocks, 1 Sam. 21 : 7. David's shepherds, 1 Chron. 27 : 29. *The chief shepherd* in a pastoral country would be an officer of great dignity and honor, 1 Pet. 5 : 4; Heb. 13 : 20. [See SHEPHERDS AND THEIR FLOCKS, by Mass. S. S. Soc.]

SHE'SHACK, a designation of Babylon, Jer. 51 : 41.

SHASH-BAZ'ZAR. [See ZERUBBABEL.]

SHETHAR, one of the seven princes of Persia, who were nearest to the king's person, and were highest in the kingdom, Esth. 1 : 14.

SHETHAR-BOZ'NAI, one of the Persian governors in Syria, who visited Jerusalem in company with Tatnai, to investigate the charges made against the Jews, Ezra 5 : 3; 6 : 6.

SHEWBREAD, loaves of bread or biscuits piled one upon another on the golden table in the holy place, and changed every sab-

bath day, Exod. 25 : 30 ; Lev. 24 : 5—9. This bread was called *shew-bread*, or *bread of the faces*, because it was exposed to public view before the ark. The priests only were to eat of it when it was removed. David, however, through necessity, broke through this restriction, 1 Sam. 21 : 3, 4. God prefers mercy to sacrifice, or, in the collision of duties, allows a positive to give way to a natural law, Matt. 12 : 7. The offering the shew-bread was accompanied with salt and frankincense, which was burnt upon the table at the time of setting on the fresh cakes.

SHIB'BO-LETH, or SIB'BO-LETH, Judg. 12 : 6, the word employed by the Gileadites as the test of an Ephraimite. "The Greeks," says Hartley, "have not the sound *sh* in their language ; hence they are liable to be detected like the Ephraimites. I was struck with this circumstance in learning the Turkish from a Greek tutor."

SHIELD, a piece of defensive armor, which defended the whole body during battle. Its form and materials were various ; wood covered with tough hides, or brass overlaid sometimes with gold, 1 Sam. 17 : 7 ; 1 Kings 10 : 16, 17 ; 14 : 26, 27 ; Psalms 5 : 12. The loss of the shield was greatly resented by Jewish warriors, 2 Sam. 1 : 21 ; and to throw away or to lose the shield, among the Greeks, was a capital crime, punishable with death, Eph. 6 : 16 ; Heb. 10 : 35.

The shield is emblematically used for defence, protection, and the courage and security thence derived. It is used for those who, from their station, should be protectors of the people, Psalms 47 : 9 ; for the arms of the faithful fighting under their divine leader, Psalms

91 : 4 ; Prov. 30 : 5 ; Eph. 6 : 16 ; for God himself, in Gen. 15 : 1, and in other passages.

SHIG-GAY'ON, the title of the seventh Psalm, denoting, as is thought, a plaintive song, or elegy.

SHI-LO'AH. [See SILOAM.]

SHY'LOH, the *peacemaker*, a word which the patriarch Jacob makes use of to denote the Messiah, Gen. 49 : 10. It was applied to the Messiah by the ancient Jews, as well as by the Christians ; the Chaldee paraphrast translates the passage, *till the Messiah come*. During the time of Christ and his apostles, this prophecy was not so evidently fulfilled as to enable them to quote it in proof of his Messiahship, and the quoting of it for this purpose might be avoided, also, because the specific mark of time referred to a subject exceedingly galling to the Jews. It was, however, accomplished, for soon after Christ all civil power passed away from Judah.

2. SHILOH, the name of a famous city in the tribe of Ephraim, Josh. 18, twelve miles from Shechem. Here Joshua, 18 : 1, 2, assembled the people, to make the second distribution of the land of promise. Here the tabernacle of the Lord was set up, when the people was settled in the country, Josh. 19 : 51, where it continued till it was taken by the Philistines, under the administration of the high priest Eli, 1 Sam. 4. Here also the prophet Ahijah dwelt, 1 Kings 14 : 2.

SHIME-I, son of Gera, kinsman of Saul. When David retired from Jerusalem, on account of the rebellion of his son Absalom, Shimei met him and execrated him as a

murderer and wicked monster. This offence David passed by during his life, but on his death-bed he ordered his son Solomon not to let Shimei go unpunished. Soon after the accession of Solomon, Shimei was put to death by the command of that prince, 2 Sam. 19, when he violated the condition on which for some time his life had been spared.

SHINAR, the proper name of Babylonia, particularly of the country around Babylon, Gen. 10 : 10 ; Dan. 1 : 1, 2.

SHIPS were very little like what modern vessels are. Navigation was usually confined to coasting. The ships were a large and bulky kind of boat, sometimes propelled by sails ; often however by oars, and frequently both sails and oars were employed. On the prow was a figure-head or sign, from which the ship was named, and by which it was known. Each ship carried one or more boats, several anchors, and other conveniences according to the then condition of the art of navigation. The Jews were not a seafaring people. The ships on the lake of Galilee mentioned in the gospels were mere fishing-boats. The graphic description of Paul's voyage, Acts 27, 28, could have been given only by an eye-witness.

SHISHAK, king of Egypt, declared war against Rehoboam, king of Judah, in the fifth year of the reign of that prince. He advanced against Jerusalem, but soon after withdrew, taking with him the treasures of the Lord's house, and those of the king's palace, together with the golden bucklers that Solomon had made, 2 Chron. 12 : 2, &c. Shishak is the first king of Egypt whose

proper name is mentioned in Scripture. He was the greatest conqueror and most celebrated hero of all antiquity, celebrated in mythology as the son of the Egyptian Jupiter. He was at last routed in Greece.

SHITTIM, a valuable wood, whereof Moses made the greatest part of the tables, altars, and planks, belonging to the tabernacle. The Septuagint renders it *incorruptible wood*. Jerome says, Shittim wood grows in the deserts of Arabia, and is like white thorn as to color and leaves ; but the tree is so large as to furnish very long planks. The wood is hard, tough, and extremely beautiful. It is supposed to be the black acacia, that being the only wood found growing in that part of the world. "The acacia tree," says Dr. Shaw, "being by much the largest and most common tree in these deserts, Arabia Petræa, we have some reason to conjecture that the shittim wood was the wood of the acacia, especially as its flowers are of an excellent smell, for the *shittah tree* is, in Isa. 41 : 19, joined with the myrtle and other fragrant shrubs."

2. SHITTIM, a place in the plain of Moab east of the Dead Sea, where the Israelites formed their last encampment before passing the Jordan, Num. 25 : 1.

3. SHITTIM, VALLEY OF, a valley supposed to have been in the neighborhood of Jerusalem, but impossible now to be identified, Joel 3 : 18.

SHOES. [See SANDAL.]

SHO-SHAN'NIM, plural of Shusan, the title of several Psalms, signifying a lily, and denoting either a musical instrument shaped like a lily, or a melody

named "the lily," or perhaps referring to the pleasant subjects of the Psalm.

**SHOULDER.** To give or lend the shoulder, for bearing of a burden, signifies to submit to servitude, Gen. 49 : 15 ; Isa. 10 : 27. The Messiah has delivered his people from the rod, or yoke, to which they were subject, Isa. 9 : 4. Marks of honor and command were worn upon the shoulder, Job 31 : 36. In allusion to this mark, Isaiah says that the Messiah shall bear the government upon his shoulder, Isa. 9 : 6. See, also, Isa. 22 : 22. To be borne upon shoulders sometimes denotes honor and distinction, Isa. 49 : 22.

**SHRINE.** [See **DIANA**.]

**SHUNEM,** a town in the tribe of Issachar, a few miles south of Mount Tabor, where the Philistines encamped previous to Saul's last battle, 1 Sam. 28 : 4 ; to which Abishag, the last wife of David, belonged, 1 Kings 1 : 3 ; and where Elisha raised the Shunamite woman's son to life, 2 Kings 4 : 8—37 ; 8 : 1—6.

**SHUR,** a city on the confines of Egypt and Palestine, probably in the neighborhood of the modern Suez, Gen. 16 : 7 ; 1 Sam. 15 : 7. The district extending from Shur to Palestine is called the wilderness of Shur, Exod. 15 : 22.

**SHU'SHAN,** or **SU'SA,** capital of Susiana, Elam, or Persia. From the time of Cyrus, the kings of Persia passed the winter here, and the summer at Ecbatana. At Shushan occurred the events mentioned in the Book of Esther. Here Daniel had some of his visions, and here, tradition says, is the tomb of that prophet. Shushan is now a gloomy wilderness,

infested by lions, hyenas, and other beasts of prey.

**SIB'MAH,** or **SHEB'MAH,** a town in the tribe of Reuben, not far from Heshbon, celebrated for its vineyards, Num. 32 : 38 ; Josh. 13 : 19. The desolation and suffering of the Moabites, who took possession of the place after the Israelites had been carried away captive, are pathetically described by the prophet, Jer. 48 : 31—33.

**SI'CHEM.** [See **SIECHEM**.]

**SID'DIM,** the plain in which Sodom and Gomorrah were situated, now covered by the Dead Sea, Gen. 14 : 8.

**SID'DON,** or **ZID'DON,** eldest son of Canaan, and founder of the ancient city of Sidon, the capital of Phœnicia ; assigned, under the name of *Great Zidon*, Josh. 19 : 28, to the tribe of Asher, but of which they never could get possession, Judg. 1 : 31. It is situated upon the Mediterranean, with a fine harbor ; and was always famous for its great trade and navigation. There are extant some medals of Sidon in the ancient Phœnician characters, resembling the Hebrew. At present it is called Zaide.

**SIG'NET.** [See **SEAL**.]

**SIGN,** the word is used for a pledge, Gen. 9 : 12, 13 ; 17 : 11 ; it is also used for miracle, Exod. 4 : 7—9, &c. It is frequently put for the proof or evidence of a thing, Exod. 3 : 12 ; Judg. 6 : 17 ; 2 Kings 20 : 8. *Signs in or of heaven* are the phenomena of the heavens which impostors made use of to deceive the credulous ; and which God commands his people not to be dismayed at, Isa. 44 : 25 ; Jer. 10 : 2.

**SITHON,** a king of the Amor-



ites, who refused permission to the Israelites to pass through his territory on their way to the Promised Land, and was defeated and his country taken possession of by them, Num. 21 : 21—25.

SIHOR, *black*, the Hebrew proper name for the Nile, so called on account of the black deposit left by the inundation, Isa. 23 : 3 ; Jer. 2 : 18. Sihor is also put for the south-western limit of Palestine, Josh. 13 : 3 ; 1 Chron. 13 : 5.

SILAS, a contraction of Silvanus, a distinguished member of the church at Jerusalem, who, with Judas, was sent to Antioch with Paul and Barnabas, to settle the question by which the church there had been agitated, Acts 15 : 22. After Paul and Barnabas had separated, Silas accompanied Paul in his second journey through Asia Minor to Macedonia, Acts 15 : 40, 41 ; 16 : 19, 25 ; 17 : 4. He was very active and useful as an evangelist, and is spoken of by the apostle with high commendation, 2 Cor. 1 : 19 ; 1 Pet. 5 : 12. He is called Silas in the Acts, but always Silvanus in the Epistles.

SILENCE, refraining from speaking ; also, in the style of the Hebrews, a remaining immovable, Josh. 10 : 12, 13. *Sun, stand thou still upon Gibeon* — Heb. *be silent* — and the sun stood still, and the moon stayed, or was silent, at the command of Joshua ; a passage which probably denotes that the victory gained was so rapid, that, from the commencement of the fight to its end, no perceptible progress of the heavenly bodies had been made. Prov. 26 : 20, *strife ceuseth or is silent*. Silence is taken for an entire ruin or destruction, for a total subjection,

Isa. 15 : 1. *Ar of Moab is laid waste, and brought to silence, or is utterly destroyed*.

Silence, in Rev. 8 : 1, is used in allusion to the manner of the temple worship, where, while the priest was offering incense within, the people without prayed in silence, Luke 1 : 10. Perhaps it refers to the tranquillity of the church during Constantine's reign, fifteen years, or some say twenty-five. A half-hour, twenty-five years ; an hour, fifty ; a great prophetic day,  $50 \times 24 = 1200$  years.

SIL'O-AM, or SIL'O-AH, a celebrated fountain between the walls of Jerusalem and the brook Kidron, towards the east. It is probably the same with the fountain En-rogel. The pool of Siloam, John 9 : 7 ; or Bethesda, was fed or supplied by the fountain of Siloam. The tower of Siloam, Luke 13 : 4, is thought to have been near the fountain. [See CHILD'S COM., vol. 4, p. 334, by Mass. S. S. Soc.]

SILVER, a precious metal, frequently mentioned in Scripture, during and after the time of Abraham, before which brass and iron seem to have been the only metals used, Gen. 4 : 22. At first silver, as a currency, was uncoined, and passed by weight, Gen. 23 : 16. At a later period coined money was introduced for greater convenience. The Jews made great use of silver in the manufacture of articles for domestic use, and also for the service of the temple. In the time of Solomon silver was so abundant as to be little esteemed, 1 Kings 10 : 27. When Judea became a Roman province, the Roman coins were introduced as a common currency.

SILVERLING, a shekel of silver, Isa. 7 : 23.

SIMEON, *favorable hearing*, son of Jacob and Leah, and one of the twelve patriarchs. Simeon, as well as Levi, were scattered in Israel according to Jacob's prediction. The portion of this tribe was only a canton dismembered from Judah's lot, Josh. 19 : 1, &c., together with some other lands which they went to conquer in the mountains of Seir, and in the desert of Gedor, 1 Chron. 4 : 27—42.

2. SIMEON, a holy man at Jerusalem, full of the Holy Ghost, who *waited for the redemption of Israel or the Messiah*, Luke 2 : 25, &c. It is believed, and perhaps rightly, that he died soon after giving this testimony to Jesus Christ.

SIMON, the same name probably as SIMEON, brother of our Lord, Matt. 13 : 55 ; Mark 6 : 3 ; that is, his cousin-german, son of Mary, sister of the blessed Virgin.

2. SIMON PETER. [See PETER.]

3. SIMON THE CANAANITE, that is, Simon the Zealous, from the Hebrew word *Kana*, which signifies *to be zealous*. Others are of opinion that he was called Canaanite from Cana, a city in Galilee ; others, again, that he received this name Canaanite, or Zelotes, for the zeal he showed in embracing the gospel of Christ.

4. SIMON THE CYRENIAN, who was compelled to bear the cross of our blessed Saviour, he being no longer able to sustain the weight of it. It is not clearly known whether Simon was a Jew or a Gentile. Many fathers have supposed the latter, Matt. 27 : 32 ; Mark 15 : 21.

5. SIMON THE PHARISEE, with whom Jesus dined, Luke 7 : 36, &c.

6. SIMON THE LEPER, who dwelt at Bethany, Matt. 26 : 6 ; Mark 14 : 3, who invited Christ to eat with him. Lazarus, who had been raised from the dead, was at table with them. Mary, sister of Lazarus, to show her love and respect for the Saviour, poured a box of ointment on his feet. This entertainment is not the same with that which our Saviour had at the house of Simon the Pharisee.

7. SIMON MAGUS, or the SORCERER, a wicked impostor who dwelt at Samaria, when Philip preached the gospel in that country. This man, among those who were converted and embraced Christianity, is said to have believed also. When Peter and Paul came soon afterwards into Samaria, to confirm the new converts, Simon was full of admiration at the wonderful miracles they performed, and offered the apostles a sum of money to communicate the same power to himself. This proposal they rejected with indignation, Acts 8 : 20. And hence the term Simony, a temporal consideration for a spiritual thing. Suetonius, in his life of Nero, speaks of this impostor.

8. SIMON NIGER, probably a man of color, Acts 13 : 1, one of the teachers of the church of Antioch, who laid their hands on Paul and Barnabas ; he is supposed to have been one of the seventy disciples.

9. SIMON THE TANNER, at whose house at Joppa Peter lodged, Acts 9 : 43 ; nothing further is recorded concerning him.

SINAI, a mountainous district of Arabia Petrea, where God gave the law to Moses, Exod. 19 : 1. It occupies a kind of peninsula, formed by two arms of the Red Sea. At the present day, the name Sinai is given to the cluster

of mountains which constitute the Sinaitic group, but the Arabs call the whole group Jebel et-Tor, *The Mountain*, by way of eminence, sometimes adding Sinai, as explanatory. In a stricter sense, the name Sinai is applied to a



lofty ridge, about three miles long, which lies between the two parallel valleys of Sher and el-Lega, the northern summit of which is called Horeb, the southern, Sinai, and by the Arabs, Jebel Mûsa. It has generally been thought that this was the place where the law was given. But it seems most probable that it was Horeb. Both names are, indeed, given by Moses, Deut. 4 : 10—14 ; Exod. 19 : 11. But Sinai was the name of the whole ridge, as well as of one of its summits. Dr. Robinson, from a personal examination, is clearly

of the opinion that Horeb, and not Sinai, was the scene of this great event, since it rises immediately from the plain where the Israelites must have been encamped, while Mount Sinai is three miles distant.

SIN is the transgression of the law, 1 John 3 : 4, or a want of conformity to the will of God, either natural or revealed. Original sin is that which corrupts our whole nature, rendering it contrary to the nature and will of God ; or, as the ninth article of the Church of England has it, "It is

that whereby a man is very far gone from original righteousness, and is, of his own nature, inclined to evil." How sin was introduced into our world the Bible gives a clear and deeply interesting account. How it arose originally, anxious as men have been to find out, it is not given to us to know or explain, and, indeed, it were better far to direct our inquiries into the way of escape from its power and punishment, which God has mercifully provided.

*The sin against the Holy Ghost*, Matt. 12: 31, 32; Mark 3: 28—30; Luke 12: 10, is a contumacious and entire rejection of the gospel, though sustained by evidence given by the Holy Ghost to its power and excellence. If this sin was capable of being committed while Christ was on earth, or when the Holy Ghost was miraculously given, it may be questioned whether it can be committed now; *the signs and wonders, and divine miracles, and gifts of the Holy Ghost*, must be present and obvious, and withal deliberately rejected. The sin was probably peculiar to the time of the apostles, who wrought their miracles evidently through the power of the Holy Ghost; or, if it be now possible, it lies in an impious and unalterable determination to refuse the offered and acknowledged mercy of God.

2. SIN, a city of Egypt, supposed to have been the same as Pelusium, anciently a fortified place of great importance, now a desolation, Ezek. 30: 15, 16.

3. SIN, the desert into which the Israelites entered on turning off from the Red Sea, Exod. 16: 1; Lev. 7: 38; Num. 1: 1, 3, 4.

SINCERITY, truth, purity, integrity, in distinction from all hypocrisy, 1 Cor. 5: 8; Phil. 1: 10. The expression in the original is figurative, and is taken from a substance purified by sunlight, or which being held up to the sun, as water in a glass vessel, is seen to be perfectly pure.

SINIM, a people mentioned by Isaiah, chap. 49: 12, the geographical position of whose country is uncertain. Some have thought that the inhabitants of Pelusium (Sin) are here made to represent the Egyptians. Others, with greater probability, that the Chinese (Sinese), whose country is China (Sina), is meant.

S'ION, a name given to one of the elevations of Mount Hermon, Deut. 4: 48. [See ZION.]

SIR'I-ON. [See HERMON.]

SIS'E-RA, the commander-in-chief of the army of the Canaanitish king, Jabin. He was defeated by Barak, and slain by Jael, in whose house he sought a refuge from his pursuers, Judges 4: 2—22.

SISTER, in the style of the Hebrews, has much the same latitude as that of brother; used not only for sister by father and mother, but also for a near relation, as cousin or niece. [See SARAH, Gen. 12: 13; Matt. 13: 56; Mark 6: 3.]

SITH, an obsolete word, meaning *since*, Ezek. 35: 6.

SIVAN, the third month of the ecclesiastical, and ninth of the civil year, answering to the moon of May, Esther 8: 9.

SLAVERY. That the condition of hopeless bondage, to which in modern times this name has been applied, was never sanc-



tioned by the Scriptures, is evident from Exod. 21 : 16 ; Ezek. 27 : 13, and from many other passages, as 1 Tim. 1 : 10. A kind of slavery was, however, unquestionably recognized by the Scriptures as existing, and it was in some degree perhaps tolerated, as see Exod. 21 : 2 ; Lev. 25 : 39, 44, 45 ; but the Jewish code was not intended as a full development of all the principles of morality ; some things were tolerated not consistent with perfect rectitude, *because of the hardness of their hearts* to whom the law was given, Matt. 19 : 8 ; Mark 10 : 5. Moreover, slavery, though permitted, was nowhere recommended by the Jewish law. No attempt is made to represent it as virtuous, nor does it appear, from anything in the law, that it met with divine approbation. On the contrary, it is evident that the Jew who would not possess a slave, was the man of superior virtue, Isa. 58 : 6.

When Christianity was introduced, slavery prevailed in the Roman empire, and it is true that there is no passage in the apostles' writings directly prohibiting it. We must not, however, infer from this that the gospel gives any sanction to such a gross violation of human right. We must keep in mind its great design. It is the revelation of a special provision of saving mercy to guilty man—it neither creates nor modifies the great principles of morality—it does not set itself to correct by direct means every evil existing among men ; it abstains from all interference with civil government ; this is not its province. But from this it is no more to be argued that Christianity sanctions slavery than that it ap-

proves of the very grossest form of tyranny and oppression in civil governors, because it does not, in so many words, describe the illegitimate powers. Christ's laws are those of universal justice and benevolence, and as such are subversive of slavery and of every other form of tyranny and oppression.

**SLEEP**, the repose of the body ; supineness, indolence, and stupidity of soul ; or death, Jer. 51 : 39 ; John 11 : 12 ; Eph. 5 : 14. In ancient times, some superstitiously slept in idol temples in order to obtain prophetic dreams, Isa. 65 : 4 ; and for this purpose they used to lie sometimes on the skins of sacrificed victims.

**SLIME**, bitumen, or pitch, anciently obtained from pits in the vale of Siddim, now covered by the Dead Sea, and still found in masses on the shore of that sea, called Lake Asphaltites, or floating upon the waters. This bitumen was used for covering boats, paying the bottoms of vessels, Gen. 6 : 14, for cement in building with brick, Gen. 11 : 3, for fuel, for the embalming of the dead.

**SLING**, an instrument made of cords for the hurling of stones with violence by the arm, of which the Hebrews made great use in war, Judges 20 : 16.

**SMOKE**, as an emblem, signifies gross errors obscuring and darkening the understanding.—Smoke is a thing of no substance, and so may signify ambition, or vain promises. When it proceeds from incense offered to God, it is the emblem of acceptance and protection ; when from fire only, it denotes diseases, anger, punishment, war, Psal. 74 : 1 ; Isa. 14 : 31. A house filled with

smoke is punishment from persons in authority. In Isa. 4 : 5, and some other passages, smoke is protecting : an allusion to the pillar of cloud in the wilderness. Perpetually ascending smoke, Rev. 14 : 11, &c., constant and everlasting torments.

SMYRNA, a city of Asia Minor, on the Archipelago, having a fine harbor, and still retaining its name. John addresses the church of Smyrna, with its bishop or pastor, Rev. 2 : 8, who is generally supposed to have been Polycarp, the famous martyr. In the time of the Roman Emperors, it was one of the finest cities of Asia, and still retains much of its ancient importance.

SNAIL, a slimy animal that creeps upon plants, some with, and others without, shells. There are few in Palestine, and but one allusion to them in Scripture, *Psa.* 58 : 8. The figure here will be more significant if it be understood of slugs, that is, snails without shells.

SO, a king of Egypt, of whom Hoshea, the last king of Israel, sought help against the Assyrians, under Shalmaneser, but in vain, *2 Kings* 17 : 4.

SOAP, an article twice mentioned in Scripture, and in such connections as to indicate that some such a composition as our soap is intended, *Jer.* 2 : 22 ; *Mal.* 3 : 2. What it was, however, does not appear, nor whether it was obtained from the vegetable or mineral kingdom. It is very probable that the term used indicates the ashes of certain plants, some such as now employed in the manufacture of barilla and soda.

SOD'OM, the capital of the Pentapolis, or district of five cities.

*Gen.* 14 : 2, 8, 10. Lot resided here for some time, on account of its great fertility and other advantages. Worldly advantages often prove a snare. The destruction of Sodom is recorded in the book of Genesis. Recent discoveries, especially those of Dr. Robinson, go to disprove a common opinion that the Dead Sea now covers a plain in which these cities, and especially Sodom, formerly stood ; those discoveries, however, only show that when these cities were standing there must have been some such basin to receive the Jordan waters as the Dead Sea is ; it may, however, have been much smaller than it is now, and so the common opinion, after all, may not be far from correct. [*See CHILD'S COM.*, vol. 1, pp. 44—51, and *THE JORDAN AND THE DEAD SEA*, by Mass. S. S. Soc.]

SOL'OMON, *pacific*, the richest and the wisest of all the eastern princes. He was named by the prophet, Jedediah, *beloved of the Lord*, *2 Sam.* 12 : 24, 25 ; and indeed his history furnishes many proofs of God's favor and kindness to him. His heart, however, was not steadfast in God's covenant ; by an idolatrous wife he was drawn away from the Lord, *1 Kings* 11 : 1, 2 ; *Nehem.* 13 : 26. His history is given at full length in the Bible, and therefore needs not to be repeated here. He reigned forty years, and died at about fifty-eight years of age. By him the books of Proverbs, Ecclesiastes, and the Canticles, were written, with several other books uninspired and now lost. [*See PROPHETIC SCENES*, chaps. 6 and 7, by Mass. S. S. Society.]

SON, a male child, co-relative to father and mother, *Gen.* 4 : 25

but also a descendant however remote, 2 Sam. 19 : 24. The word also indicates the natural relation which exists between intelligent creatures and God, as the Creator and Father of all, Exod. 4 : 22. Luke 3 : 38, especially the relation formed by grace, by which sinners are born again and made heirs of God through Christ, Rom. 8 : 14; Galatians 4 : 5 ; 2 Cor. 6 : 18 ; 1 John 3 : 1. Christ is called the *SON OF GOD* in the highest sense, as possessing a divine nature and attributes, and eternally one and equal with the Father, Psa. 2 : 7 ; John 1 : 18 ; 5 : 18. He is also called the *Son of Man* and the *Son of David*, to indicate his human nature, in which he suffered and died to make atonement for the sins of men, Matt. 8 : 20 ; Rom. 1 : 3, 4. It is also a term of endearment expressive of the affection which a Christian minister feels for those whom he has been instrumental in converting, 1 Tim. 1 : 2 ; Tit. 1 : 4 ; 2 Kings 8 : 9. The word also is used to express a mental, moral or physical resemblance to any one, as, son of Belial, 1 Sam. 25 : 17 ; son of the mighty, Psa. 29 : 1 ; son of the sorceress, Isa. 59 : 3. It also expresses the relation which one sustains to his native country.

SONG, SOLOMON'S. [See CANTICLES.]

SOOTH-SAYER. [See DIVINATION.]

SOP, anything dipped in liquor to be eaten, John 13 : 26.

SOP'A-TER, a Christian of Berea, who accompanied Paul from Greece into Asia Minor, Acts 20 : 4, supposed to have been the same as Sosipater, a kinsman of the apostle, Rom. 16 : 21.

SOREK, a valley so called, probably, from its vineyards, the scene of a passage in the life of Samson, Judg. 16 : 4.

SORROW, grief, heaviness, or anguish of mind, produced by external calamity, or a sense of guilt. There are two kinds of sorrow particularly referred to in the Scriptures, a *godly sorrow*, which works repentance unto life, and a *worldly sorrow*, which produces death, 2 Cor. 7 : 10. The Psalmist speaks of *sorrows of death* and *sorrows of hell*, Psa. 18 : 4, 5, by which he means overwhelming and inevitable evils which would, without divine interposition, utterly destroy both body and soul. The New Jerusalem is contrasted with this world as a place where there is no sorrow nor crying, Rev. 21 : 4.

SOSTHE-NES, the chief of the synagogue at Corinth when Paul was in that city on his second journey into Greece, who was seized and beaten before the judgment-seat of Gallio, on account of the tumult raised by the Jews against Paul, of which he was one of the instigators, Acts 18 : 17. He is supposed by some, but without probability, to have been afterwards converted to Christianity, and mentioned by Paul, 1 Cor. 1 : 1.

SOUL, the immortal, immaterial, active substance or principle in man, whereby he perceives, remembers, reasons, and wills. Our thinking principle. That the soul survives the death of the body is evident from the reasoning of Christ, Matt. 22 : 31—33; from the promise of Christ to the expiring malefactor, Luke 23 : 43 ; from the hopes of the apostle, 2 Cor. 5 : 1—9 ; Phil. 1 : 23 ; 1

Thess. 4 : 14 ; and from the facts which form the basis of the prophetic visions in the Apocalypse, 20 : 4, &c.

In Scripture, the soul is sometimes taken for the whole person, Gen. 12 : 5. Thus, the expression is repeated in the Hebrew Scripture, *dead soul*, Num. 6 : 6 ; 9 : 6. Sometimes, nay in the Old Testament very often, for the natural life, Psal. 7 : 5 ; 33 : 19. Sometimes for death or a dead body, Psal. 16 : 10. Sometimes soul is used for desire, love and inclination, 1 Sam. 18 : 1 ; Prov. 27 : 7.

SOWER, the parable of the sower is illustrated in one part of it by a passage from Buckingham's Travels in Palestine. "We ascended to an elevated plain where husbandmen were sowing, and some thousands of starlings covered the ground, as the wild pigeons do in Egypt, laying a heavy contribution on the grain thrown into the furrows, which are not covered by harrowing, as in Europe." *Sowing beside all waters*, Isa. 32 : 20, and *casting the bread, or bread corn, upon the waters*, Eccles. 11 : 1, refer to the sowing of rice, which is done on low grounds, flooded and prepared for sowing by being trodden by oxen and asses mid-leg deep : thus they *send forth thither the feet of the ox and the ass*. [See DISCO ON THE PARABLES, Sec. 2, and PARABLES EXPLAINED, pp. 36—44, by Mass. S. S. Society.]

SPAIN, a name anciently given to the whole peninsula which now comprises Spain and Portugal. In the time of Paul it was a Roman province, and many Jews were settled there. The apostle intended, as he says, to preach the gospel in Spain, Rom. 15 : 24,

but there is no good reason to believe that he was able to execute his design.

SPAN, the breadth of the hand from the thumb to the little finger when stretched apart, Lam. 2 : 20.

SPARROW. Under this word the Scriptures include the whole family of small birds, which, though not feeding exclusively on grain, are denominated *clean*, or such as may be eaten, Gen. 7 : 14 ; Psal. 84 : 3 ; Matt. 10 : 29. In Syria, however, sparrows are numerous and familiar as they are with us.

SPEAR, a well-known weapon, designed for thrusting, consisting of a wooden shaft armed with a double-edged iron head, and a sharp point at the other end for convenience in sticking it into the earth when not in use. David took Saul's spear and cruse from his bolster, 1 Sam. 26 : 12. It is usual in Arab camps for every man to sleep with his spear stuck in the ground beside him, that he may be ready for action in a moment. The size and length of the spear were in proportion to the size and strength of the soldier. The spear staff of Goliath was "like a weaver's beam," which was about twenty-four inches in circumference, and must have been proportionably long. Its head weighed six hundred shekels, about eighteen or nineteen pounds, 1 Sam. 17 : 7. Spear is once used metaphorically for lightning, Hab. 3 : 11, and also for slander, Psal. 57 : 4. To "beat spears into pruning-hooks," Isa. 2 : 4, is significant of a time of peace. To "beat pruning-hooks into spears," Joel 3 : 10, indicates approaching war.

SPICES, aromatic substances,



to which the same general name is applied at the present day, as cinnamon, cassia, myrrh, frankincense, onycha, galbanum, &c. They were used for seasoning food, Ezek. 24 : 10, for flavoring wine, Sol. Song 8 : 2 ; for perfuming garments, Prov. 7 : 17 ; for embalming the dead, 2 Chron. 16 : 14 ; Luke 24 : 1.

**SPI'DER**, a well-known insect, remarkable for its thread, formed of a glue extracted from its own body, and in spinning which the insect can dart itself a great way up into the air. Men's carnal confidence, and their carnal attempts to save themselves, are likened to a spider's web, Job 8 : 14 ; Isa. 59 : 5, the slenderest and frailest of all textures.

**SPIKE'NARD**, a plant of fragrant smell and taste, of which the Scripture makes frequent mention. See Sol. Song 1 : 12 ; 4 : 13, 14 ; John 12 : 3. Horace mentions an unguent so valuable that a very small quantity of it was an equivalent for a large vessel of wine.

**SPIRIT**, in some places in Scripture, is taken for the Holy Ghost, the third person in the Trinity. In others it signifies the soul which animates the human frame and retains its being after the dissolution of that frame, Num. 16 : 22 ; Acts 7 : 59. It is also used for angel, demon, ghost, or soul, separated from the body. It is often employed for the disposition of the heart or mind, Num. 5 : 14 ; Isa. 11 : 2 ; Zech. 12 : 10 ; Luke 13 : 11 ; and the *discerning of spirits*, or the making trial of supposed spiritual gifts, is placed among the miraculous bestowments of the Holy Ghost, 1 Cor. 12 : 10 ; 1 John 4 :

1. The phrase, the *Holy Spirit*, is especially used to denote a divine personal agent, associated with the Father and the Son in the baptismal formula, and in apostolical benedictions, 1 Cor. 12 : 4—6 ; 2 Cor. 13 : 14. Distinct personal acts and attributes are ascribed to the Holy Spirit, Luke 12 : 12 ; John 16 : 8 ; Acts 28 : 25 ; Rom. 8 : 26 ; Eph. 4 : 30 ; see also Acts 13 : 2 ; 15 : 28. He comes from the Father and the Son, and knows all things, 1 Cor. 2 : 10. He is called God, Acts 5 : 3, 4, and by his will gifts and offices were conferred on the church in its earliest days, 1 Cor. 12 : 4—11. He bestowed especial and peculiar gifts then ; he renders the gospel effectual in the conversion and salvation of men now.

**STACTE**, liquid myrrh in its purest state, being the fragrant gum which exudes from the myrrh tree. It was one of the ingredients of the sacred perfume which Moses was commanded to make for the service of the Tabernacle, Exod. 30 : 34.

**STAND'ARD**. [See **ENSIGN**.]

**STAR**, according to the ancient Hebrews, denoted any heavenly body, whether emitting or reflecting light, except the sun and the moon, which idolaters called the king and queen of heaven, calling the stars the army, or the *host of heaven*, Deut. 17 : 3. God is said to number the stars and to call them all by their names, when the inspired writer would exhibit his power and magnificence, Isa. 40 : 26. The stars are put to express a vast multitude, Gen. 15 : 5 ; 22 : 17 ; they are put also for persons of eminent station, Gen. 37 : 9 ; Num. 24 : 17 ; Dan. 8 : 10.

*Star falling from heaven*, the revolt of an inferior against a superior power, Rev. 9: 1. In chap. 2: 28, *morning star* means preëminence. *I will give him preëminence*. Jude 13; Rev. 1: 20, the pastors of the churches and false teachers. *Stars of heaven falling*, Rev. 6: 13, is the downfall of political power. *Star drawing other stars with his tail*, Rev. 12: 4, is the subduing of some governments and kingdoms by others.

STAVES, the plural of staff, Mark 14: 48.

STEPH'A-NUS, a disciple at Corinth, the first converted in Achaia, whose household was baptized by Paul, 1 Cor. 1: 16; 16: 15.

STEPHEN, the first martyr, one of those Hellenistic Jews who believed in Jesus. He was one

of the seven deacons chosen to attend to the Grecian or Hellenist widows in the church at Jerusalem, and he is described as *full of the Holy Ghost and of power*, so that he performed many miracles, and steadfastly defended the faith of Christ. He was put to death by the Jews, in the manner related Acts 7, and is an example of the majesty and meekness of true Christian heroism. At his death we first hear of Saul, afterwards Paul the apostle of the Gentiles.

STEW'ARD, a person who is entrusted with the management or the superintendence of the affairs of another, Gen. 15: 2. Ministers of the gospel are so called, 1 Cor. 4: 1. So Christians are stewards of the gifts and graces of God, 1 Pet. 4: 10.

STOCKS, an instrument for



confining the feet of prisoners, by which they are held in a very painful posture; a mode of punishment in use in this country

until within a few years, Job 13 : 27 ; Acts 16 : 24. The word is also applied to idols, as being mere material and dead things, Hos. 4 : 12.

STOICS, a sect of ancient philosophers, who placed the supreme happiness of man in living agreeably to nature and reason, affecting great stiffness, patience, apathy, and insensibility in their manners, Acts 17 : 18. According to their general doctrine all things are subject to an irresistible fate. Some of them held that the soul, after death, was removed into the celestial regions till the general conflagration, when all souls should be absorbed in the Deity.

STOMACHER. An ornament for the breast, a part of female attire, Isa. 3 : 24.

STONE (*the white*), Rev. 2 : 17. The allusion is to an ancient custom of using a white stone in acquitting in judgment. A white stone was also given to those who conquered in the games. The Hebrews gave sometimes the name of stone or rock to kings, to princes, or to God himself. Joseph in Egypt became *the stone of Israel*, Gen. 49 : 24. The weights they used in commerce were stones, Lev. 19 : 36. *Just weight shall ye have* ; the Hebrew has it *just stones*. Heaps of stones were memorials of great or especial events, Gen. 31 : 46 ; Josh. 4 : 5 —7 ; 22 : 10, and sometimes they marked particular spots with execration, Josh. 7 : 26. *A heart of stone* is either a hard and a wicked heart, Ezek. 36 : 26, or a heart of great courage, Job 41 : 24. *Stoning* was the only capital punishment ordered by Moses ; and even this, as was common in the

punishments, was never attended with insult or torture. In inflicting this punishment many were sometimes engaged, and perhaps it was ordained on that very account. Its tendency would be to check crime, Deut. 17 : 13.

The *stone of stumbling*, Isa. 8 : 14, was a piece of rock jutting out of the hard unfrequented roads of comparatively desert lands. Where the roads are excellent, we do not readily perceive the force and just application of the scripture figures ; but in the East, where the roads are for the most part nothing more than the accustomed track, the constant danger and impediment arising to travellers from stones and rocks, fully explain such an allusion as Isa. 8 : 14. In Isa. 63 : 13, the comparison is furnished from the sure-footedness of the Arab and Tartar horses, when guided by their skilful riders, who are famed for dexterity in managing even bad horses.

STORK, a bird of passage, which, in August, leaves the cold climates, and returns to them in the spring, Jer. 8 : 7 ; the Jewish law declared storks unclean, Lev. 11 : 19. The name is said to imply strong natural affection, for which these birds are remarkable. In a great fire at Delft, storks perished with their young, which they could not rescue, rather than abandon them. So, in the battle of Friedland, a stork's nest having been set on fire by a howitzer shell, the female made repeated efforts to extricate her young, and at length, when those efforts were ineffectual, she perished with them in the flames. The stork is a large and very lofty-flying bird, almost like a heron.

**STRAIT**, narrow, applied to a gate or path, Matt. 7: 13, 14; used also figuratively for difficulty and great uncertainty, 1 Sam. 13: 6; Phil. 1: 23.

**STRANGER**, one that is in a strange land, being at a distance from the place of his nativity, Gen. 23: 4. Strangers by the Mosaic law were to be treated with kindness, Lev. 19: 33, 34; Deut. 10: 18; 23: 7. In David and Solomon's reigns, strangers had to labor on the religious edifices projected and built by those monarchs, 1 Chron. 22: 2. The laws of Moses as to strangers were forgotten, or not observed by the degenerate Jews, Luke 10: 30—37.

**STREETS, CORNERS OF**, Matt. 6: 5. Both Hindoos and Mussulmans offer their devotions in the most public places, at the landing-places, and in the public streets, and upon the roofs of boats, without any attempt at modest concealment. An aged Turk is exceedingly fond of a long, flowing, white beard, a well-shaved cheek and head, and a clean turban. It is common to see them mounted on stone seats, with a bit of Persian carpet, at the corner of the streets, or in front of their bazaars, combing their beards, smoking their pipes, or drinking their coffee, with a pitcher of water standing beside them, or saying their prayers, or reading the Koran.

**SUC'COTH**, *booths*, the first encampment of the Israelites, on the Egyptian side of the Red Sea, Exod. 12: 37

2. **Succor**, a town in the tribe of Gad, on the east of Jordan, Josh. 13: 27, so called from the fact that Jacob made booths for his cattle at that place on his re-

turn from Padan-Aram, Gen. 33: 17; Psa. 60: 6.

**SUC'COTH BENOTH**, supposed by some to have been an idol worshipped in Samaria by the settlers from Assyria, 2 Kings 17: 30, by others that the word denotes booths consecrated to the licentious worship of Venus.

**SUMMER**. [See **SEASONS**.]

**SUN**. The heavenly bodies have been explained as symbolical of ruling powers, mostly civil, sometimes ecclesiastical. The sun is the chief of these. A setting sun is the symbol of a declining power; a rising sun of a power that is increasing. Light, the symbol of God's government; so its dawning or the day-spring is the beginning of his favor and deliverance, which is to go on and increase, Luke 1: 78, 79. To slaves locked up in dungeons all night, day-spring would be deliverance, at least for a season. God is called a sun, Psa. 84: 11; that is, he is the source of happiness. Christ is the light or sun of the world, John 8: 12.

**SUPERSCRPTION**, a writing upon the top or outside of anything, applied to the inscription upon a coin, and to the title placed upon the cross, Matt. 22: 20; Mark 15: 26.

**SUPPER**. One of the ordinances of the gospel church is called the *Lord's supper*, because it was first observed in the evening of the day; and, under the symbols of bread and wine, it represents the body and blood of Christ, or the blessings which we derive from his death. This supper is sometimes represented as having in the Christian system a similar place to the passover in the Jewish; and hence, as circumcision was in every



case to precede partaking of the paschal lamb, it has almost universally been held that baptism must precede participation in the Christian rite. In one case, however, there is a precept regulating the order of the two appointments; in the other it is contended no such precept can be found. The great fact set forth by our partaking in the Lord's supper, is his death on our behalf, and the doctrines which that fact includes. The death of Christ cannot be remembered without the circumstances which rendered it necessary; the disinterested love, the exalted virtues of our great deliverer; and thus reminding us of the obligations under which we are laid to him. We renew the exercise of that faith which the ordinance is designed to excite, and thus obtain renewed life, and a deeper experience of the great salvation.

**SUPREMACY OF THE POPE**, a doctrine held by the Roman Catholic Church, which maintains that the bishop of Rome is the supreme earthly head of the Church, and has power and jurisdiction over all Christians — a claim wholly inconsistent with the word of God.

[The following books, published by the SOCIETY, contain more or less in regard to this subject, namely:

No Fellowship with Romanism; The Dawn of Divine Light upon Popish Darkness; History of the Waldenses; The Great Apostasy; The Reformation, a True Tale of the Sixteenth Century; Olympia Morata; The Anabaptists; Footprints of Popery; The Protestants; The Lollards; The Young Parishioner; Frank, the Irish Boy; Luzette, or, Good brought

out of Evil; The Dark Ages; The Italian Boy; The Wedding Garmment, and Downward Paths; The morning Star of the Reformation; The Weaver's Daughter; The Martyrs; Popery an Enemy to the Gospel; Farel, or, The Genevese Reformation; The Story of William Tyndal; The History of John Rogers, the Martyr; The Will Forgers.]

**SURETY**, in general, one who undertakes to fulfil the engagements of another, in case of his failure. The ceremony by which a surety made his engagement was striking hands with the contracting parties, Job 17: 3; Prov. 6: 1, 2. Christ is called, Heb. 7: 22, *the surety of a better testament*; but many critics are of opinion that the word used in this passage means *one who draws near*, so that it is of similar import to high priest or mediator. If the idea of surety be retained, it describes Christ, because all things are given into his hand, as ensuring the performance on the part of God of every promise of the new covenant.

**SWALLOW**, a bird of passage frequently mentioned in Scripture. See Psa. 84: 3; Prov. 26: 2; Isa. 38: 14; Jer. 8: 7. Among several nations of antiquity, birds that built their nests on the temples, or within their limits, were not suffered to be driven away, much less killed, but found a secure and uninterrupted dwelling.

**SWAN**, a large water-bird, remarkable for its beauty and grace in swimming. It is classed among the unclean birds, as unfit for sacrifice or food, by Moses, Lev. 11: 18. It is uncertain whether the bird known among us as the swan, is the one referred to in the Scrip-

tures. In Lev. 11 : 30, the original word is translated *mole*.

**SWEAR.** [See OATH.] Oaths were taken in various ways. Sometimes the juror held up his right hand towards heaven, Psa. 144 : 8 ; Rev. 10 : 5. A servant swearing fidelity put his hand under the thigh of his master, Gen. 24 : 2. In private contracts the parties took hold of each other's hands, and swore to the performance of them, Prov. 11 : 21 ; 16 : 5. Sometimes the altar of the God by whose divinity they swore, was touched, and often on solemn occasions a victim was slain ; the parts were divided and laid asunder, and the contracting parties passed between them, Gen. 15 : 17. The violation of an oath is a greater sin than a simple lie, for, 1. It is a sin of greater deliberation. 2. It violates a superior confidence. 3. It more obviously makes light of God, whose presence and observation are always invoked in an oath, Deut. 6 : 13 ; 10 : 20.

**SWINE**, pigs, well-known animals, the use of which was expressly forbidden to the Hebrews, Lev. 11 : 7 ; Deut. 14 : 8. They held the flesh of the pig in such detestation, that they would not so much as pronounce its name, but, instead of it, said, "That beast, that thing." The unconquerable aversion of the later Jews, in whatever country, to swine's flesh, is to be traced to the ancient precepts as to eating it, and to threatenings like that in Isa. 66 : 17 ; Matt. 8 : 32. The precept, Matt. 7 : 6, exactly corresponds to a Talmudical lesson, *Do not cast pearls before swine*. Do not offer wisdom to one who knows not the value of it, but

profanes its glory. To heighten the idea of the prodigal's degradation, he is said to have been sent into the fields to feed swine, the very lowest and meanest of all employments.

**SYC'A-MINE**, a tree often confounded with the *sycamore*, but it is a different tree. The one resembles the fig, the other is the mulberry. The black mulberry-tree of Greece has even now the name of *sycamine*.

**SYC'A-MORE**, the Egyptian fig-tree ; its name is composed of two words, one signifying a fig, the other a mulberry. It partakes of the nature of each of these trees ; of the mulberry-tree in its leaves, and of the fig-tree in its fruit, which is much like a fig in its shape and size. This fruit grows neither in clusters, nor at the end of the branches, but sticking to the trunk of the tree. These trees grew in Judea, since we find Zaccheus climbing up a *sycamore-tree*, to see *Jesus Christ as he passed by*, Luke 19 : 4.

**SY'CHAR.** [See SHECHEM.]

**SY-ENE**, a city of Egypt, situated in the Thebais, at the southern extremity of the country towards Ethiopia. The prophecy of Ezekiel, therefore, that Egypt should be made desolate from the tower of Syene to the border of Cush, that is, Arabia, implies destruction through its whole extent from south to north, Ezek. 29 : 10.

**SYL-VA'NUS.** [See SILAS.]

[**SYMBOLS**], representative marks, which, if pictures, like the Egyptian hieroglyphics, presented to the eye the resemblance of a particular object, suggesting a general idea to the mind. A horn was made to denote strength ; a sceptre majesty, &c. The same

representative marks may also be spoken and written in words. Prophecy was generally in symbolical language, which, while it revealed the mind of God to those who sincerely sought to know it, concealed it from the world in general, and thus facilitated its accomplishment.

SYN'A-GOGUE, the place where the Jews met for the performance of divine service, praying, reading, and hearing the holy books and other instructions. The origin of these synagogues is not clearly known. Dr. Prideaux affirms there were none before the Babylonish captivity, Luke 4 : 15, 44. They are thought to have succeeded to the schools of the prophets. *The uppermost seats in the synagogues* were the seats nearest to the sacred books, which were deemed most honorable seats, Matt. 23 : 6 ; James 2 : 3. The synagogue preacher seems to have been the reader of the section for the day, or any other person who had readiness of speech, Matt. 4 : 23 ; Luke 4 : 16—21 ; Acts 13 : 5, 15 ; 15 : 21. The other officers were, 1. The ruler. 2. The elders of the synagogue or a council of the most powerful and learned of the people, to whom it pertained among other things to examine and punish delinquents, especially in religious matters, John 12 : 42 ; 16 : 2. 3. The collectors of the alms. 4. The servants, Luke 4 : 20. 5. The messenger or legate, the person sent from synagogues abroad to carry alms to Jerusalem ; there was also another synagogue messenger, whose business it was to recite the prayers for the people. In Jerusalem there were more than four hundred synagogues. Every

trading company had its own, and even strangers built some for those of their own nation, Acts 6 : 9.

SYNTE-CHE, a female disciple at Philippi, especially addressed by Paul, Phil. 4 : 2.

SYR'A-CUSE, a famous city of Sicily, situated on the south-eastern side of that island, with a fine prospect both by sea and land. This city, whilst in its splendor, was one of the largest and richest the Greeks possessed in any part of the world, Acts 28 : 12.

SYR'I-A, called in Hebrew ARAM, from the name of the patriarch who first peopled it. Syria, properly so called, is bounded by the Euphrates on the east, by the Mediterranean on the west, by Cilicia on the north, and by Phœnicia, Judea, and Arabia Deserta on the south. Syria was at first governed by its own kings, each of which reigned in his own city or canton. David subdued Syria about A. M. 2960, 2 Sam. 8 : 5 ; and again in 2969, upon the occasion of the war he had with the Ammonites, to whom the Syrians gave assistance, 2 Sam. 10 : 6, 8, 13, 18, 19. They continued in subjection till after the reign of Solomon, when about 3029 they shook off the yoke, and could not be reduced again to their former obedience, till the time of Jeroboam II., king of Israel, 2 Kings 14 : 28. Rezin, king of Syria, and Pekah, king of Israel, having declared war against Ahaz, king of Judah, this prince found himself under a necessity of calling to his assistance Tiglath-pileser, king of Assyria, in 3245, who put Rezin to death, took Damascus, and transported the Syrians out of the country to places be-

yond the Euphrates, 2 Kings 16. From that time Syria continued in subjection to the kings of Assyria. Afterwards it came under the dominion of the Chaldeans ; then under that of the Persians ; and lastly it was reduced by Alexander the Great, and was subject to all the revolutions that happened to the great empires of the East. After the death of Alexander, which occurred in 3681, his empire was divided among his principal officers, who at first assumed the title of governors, and then that of kings. Seleucus I., named Nicator or Nicanor, head of the family of the kings called Seleucidæ, assumed the crown of Syria, and the name of king of that region, in 3682, and reigned forty-two years. He died in 3724.

In this family the power continued, till Pompey reduced Syria to a Roman province, in 3939, when this monarchy was entirely extinguished, having subsisted for two hundred and fifty-seven years.

SY-RO-PHŒ-NI'CI-A. Phœnicia properly so called, of which Sidon or Zidon was the capital. In the gospel, the Canaanitish woman is called a Syro-Phœnician by Mark, 7 : 26, because she was of Phœnicia, which was then looked upon as making a part of Syria, and was in the jurisdiction of the governor of that province, Matt., 15 : 22, calls her a Canaanitish woman, because this country was really peopled by the descendants of Canaan, of whom Sidon was the first-born son, Gen. 10 : 15.

## T.

TA'A-NACH, a royal city of the Canaanites, Josh. 12 : 21, which was assigned to Manasseh, Josh. 17 : 11, situated on the south-western border of the plain of Esdraelon, near Megiddo, Judges 5 : 19.

TAB'E-RAH, *burning*, one of the stations of the Israelites in the desert, so called on account of the destruction of some of the people by fire from heaven, Num. 11 : 3.

TAB'ER, to strike with the hand or fingers upon the tabret, or small drum. The word is used figuratively, Nahum 2 : 7, of the maidens of Huzzab, queen of the Assyrians, who were to express their grief at her captivity by striking with their hands upon

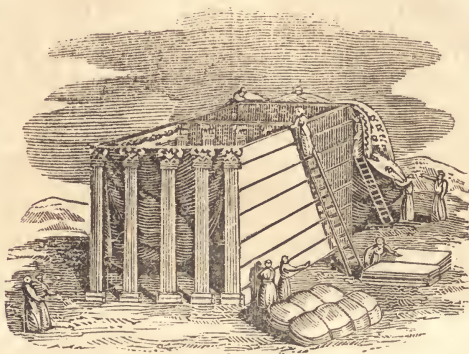
their breasts, while they moaned like doves.

TAB'ERNACLE, a magnificent kind of tent, square or oblong, set up by the command of God, for the performance of religious worship, as sacrifices, &c., during the journeying of the Israelites in the wilderness, and after their settlement in the land of Canaan. It was made use of for the same purpose till the building of the temple at Jerusalem by Solomon. It is described, Exod. 26, 27. *The court of the tabernacle* was an enclosed piece of ground a hundred cubits long from east to west, and fifty cubits broad. It was enclosed within curtains five cubits in height, with an entrance at the east end twenty cubits wide, ex-



actly in the middle. *The tabernacle* stood at the west end of this court, thirty cubits long, ten cubits broad, and ten cubits high. It was always placed, when it was

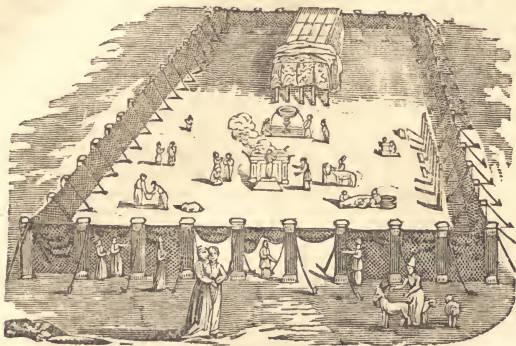
set up, from east to west, having its entrance at the east end. The court contained the altar of burnt-offering and the brazen laver, both standing between the entrance



into the court and that into the tabernacle. Within the tabernacle, on its south side, on the left therefore of the person entering, was the *golden candlestick* or *lamp-stand*. The *table of shew-bread* was on the opposite side. The altar of incense stood between them, and immediately in front of a veil which separated one third of the tabernacle from two-thirds, the larger division being the *holy place*, the smaller the *most holy*. Behind this veil in the most holy place was the *ark of the covenant*, a sort of box covered with an ornamented top, called the *mercy-seat*. In this box the stones containing the law written upon them were laid up, and perhaps in a coffer on one side, made for the purpose, there were kept a copy of the five books of Moses, a golden pot full of

manna, and Aaron's rod that budded. Paul seems to speak as if these things were laid up within the ark itself as well as the stones with the law upon them, Heb. 9 : 4 ; but see 1 Kings 8 : 9 ; Exod. 16 : 32, 34 ; Num. 17 : 10 ; Deut. 31 : 26. Upon the *mercy-seat* were the cherubim, between which rested the shekinah, the symbol of God's presence, Lev. 16 : 2 ; Num. 7 : 89. God was the king of Israel in a sense pre-eminent and peculiar ; the tabernacle was his royal palace. Everything in it was significant, and during the journeying of the people in the wilderness their movements were all regulated by it, or by the movement of the bright cloud which rested upon it, Num. 2 : 1—34 ; 3 : 17—38 ; Psal. 80 : 1, 2. The tabernacle was first set up at Gilgal when the

people got into the land ; afterwards at Shiloh, where it stood nearly four hundred years. In the days of Saul it was removed to Nob, 1 Sam. 21 : 1—9. It was afterwards at Gibeon, 1 Chron. 21 : 29 ; 2 Chron. 1 : 2—13. When the temple was built, prob-



ably the tabernacle was taken down, and with all its sacred vessels it was removed to this larger and more magnificent house.

*Tabernacle* also denotes a house or dwelling, Job 11 : 14 ; and it is used figuratively for our bodies, 2 Cor. 5 : 1 ; and in Rev. 21 : 3, for the tokens of God's gracious presence.

**TABERNACLES, FEAST OF,** a festival of the Hebrews, observed after harvest, on the 15th of the month Tisri, Lev. 23 : 39. It was one of the three great solemnities, wherein all the males of the Israelites were obliged to present themselves before the Lord ; and it was instituted to commemorate the goodness of God, who protected the people in the wilderness, and directed them to dwell in booths when they came out of Egypt. It continued eight days, the first and the last being the most

solemn. On these two days the people cut down branches of trees, Lev. 23 : 40, and waved them towards the four quarters of the world, singing, not unlike the singing when Christ went to Jerusalem, Matt. 21 : 8, 9. Various rites were added to this festival in days later than those of Moses, one of which was the drawing of water and solemnly pouring it upon the altar with various joyous accompaniments. To this there is supposed to be a reference in Isa. 12 : 3 ; also in John 7 : 37—39.

**TABT-THA.** [See DORCAS.]

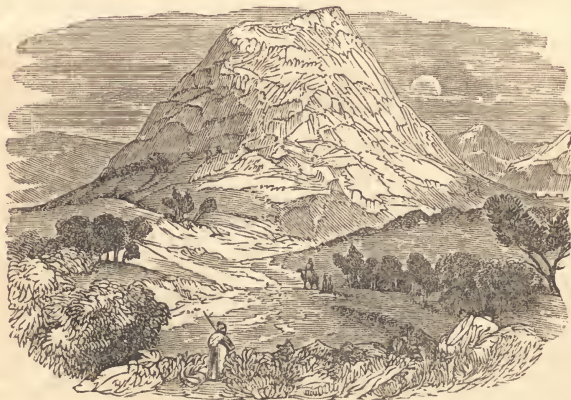
**TABLE,** a well-known article of domestic furniture. In ancient times the table was merely a mat spread upon the ground, upon which the food was placed, as it is now frequently with travellers in the East. There were also tables of wood elevated above the floor, and surrounded by couches, upon which the family reclined. The

word is used figuratively for earthly blessings serving for necessary sustenance or innocent delight, Psa. 23 : 5 ; for the spiritual blessings of God's worship, and the carnal enjoyment of idolatry, 1 Cor. 10 : 21 ; for the happiness of the people of God in heaven, Luke 22 : 30. *To serve tables*, Acts 6 : 2—4, was to distribute the alms of the church to the poor.

**TABLES OF THE LAW**, stone tablets on which the decalogue or ten commandments was inscribed by an immediate divine agency, Exod. 31 : 18 ; Deut. 9 : 10.

**TAB'OR**, a remarkable mountain in Judea, not far from Kadesh, in the tribe of Zebulun, and

in the confines of Issachar and Naphtali ; it stood in the midst of the valley of Jezreel. From the top of this mountain, Mr. Maundrell says, you have one of the most agreeable prospects in the world. Here it was, as some think, that our blessed Saviour was transfigured. From Matt. 16 : 13, and Mark 8 : 27, it seems that Cæsarea Philippi was the vicinity in which Christ was teaching only a little before his transfiguration, which was fifty miles or thereabouts north of Tabor. Some other mountain in that neighborhood is thought to be a more likely spot. The Hermon range was near Cæsarea Philippi.



There were two other Tabors, one a grove in the vicinity of Bethel, 1 Sam. 10 : 3, the other a Levitical city in Zebulun's tribe, 1 Chron. 6 : 77. [See **SCRIPTURE MOUNTAINS**, p. 159, by Mass. S. S. Soc.]

**TAB'RET**, a small drum used as an accompaniment to singing, and struck with the hands, Isa. 5 : 12.

**TACHES**, hooks or clasps used for fastening the curtains of the Tabernacle together, Exod. 26 : 6.

**TAD'MOR**, a *palm-tree*, a city built by Solomon in a fertile spot or oasis of the desert, abounding with palm-trees, between the Euphrates and Hamath, 1 Kings 9: 17, 18; 2 Chron. 8: 4. Hence the Greeks and Romans called it Palmyra, "the city of Palms." It is supposed to have been built for the accommodation of the caravans crossing the desert, by whom the trade from the East was carried on. It was once a most magnificent city, but has for ages been a heap of ruins.

**TA-HAP'A-NES**, or **TE-HAPH-NE-HES**, a city of Egypt, situated on the Pelusiatic branch of the river Nile, to which Johanan and his party carried Jeremiah, after the murder of Gedaliah, and where the prophet received divine communications respecting Egypt and the Jews, Jer. 43: 5—13; 44: 1; 46: 14; Ezek. 30: 18. The name is abbreviated by Isaiah into **HANES**, Isa. 30: 4.

**TAIL**, two things are signified by it; 1. Subjection or oppression under tyranny, Deut. 28: 13. 2. A false prophet; an impostor or deceiver, who infuses the poison of his doctrine as a scorpion infuses poison by the stroke of his tail, Isa. 9: 14, 15; 19: 15.

**TALE**, a number reckoned, or an account made out, Exod. 5: 8; 1 Chron. 9: 28.

**TAL'ENT**, a weight among the Jews, a little more than one hundred and thirteen pounds. The value of a talent of silver was about fifteen hundred dollars, and a talent of gold was worth \$27,375. The term is employed in the writings of the evangelists, for gifts or opportunities of usefulness, of the employment of which an account will be required

at the last day, Matt. 25: 15; Luke 19: 13.

**TAL'MA-I**, king of Geshur, and father of Maacah, wife of David, and mother of Absalom, 2 Sam. 3: 3; 13: 37.

**[TAL'MUD]**, a collection of Jewish writings, embracing their canonical and civil law, philosophy, medicine, history, and ethics. It is composed of two parts, the Mishna, a collection and digest of the laws, institutions and rules of life, which the Jews pretend were handed down by tradition from the time of Moses, to the time of Rabbi Jehudi, in the second century; and the Gemara, which contains the comments of succeeding Rabbis upon the Mishna, collected by Rabbi Jochanan Ben Eliezer, somewhere between the fifth and seventh centuries.

**TA'MAR**, a Canaanitish woman, the mother of Pharez and Zarah, by Judah. Also the name of a daughter of David and sister of Absalom.

**TAMMUZ**, a Syrian deity, the same as the Phœnician Adonis, and the Egyptian Osiris, for whom the Hebrew idolatresses were accustomed to hold an annual lamentation, Ezek. 8: 14.

**TAP'ESTRY**, cloth woven or wrought with the needle in figures of different colors, anciently used as a bed covering, Prov. 7: 16. The gobelins tapestry, woven in France, is very beautiful, representing pictures so perfectly that they can scarcely be distinguished from those painted on canvas. It is used, like paintings, for the decoration of large rooms in palaces.

**TAP'PU-AH**, or **BETH TAPPUAH**, a city in the tribe of Judah, not



far from Hebron, Josh. 15 : 53. Also the name of two other cities, one in the plain of Judah, Josh. 15 : 34, the other in Ephraim, Josh. 16 : 8.

TARES. In a treatise in the Mishna, on the different kinds of seeds, a bastard or degenerate wheat is mentioned, of a name not unlike the Greek word used for tares. It is a kind of plant similar to corn or wheat, having at first the same sort of stalk, and the same viridity, but bringing forth no fruit, at least none that was good. A plant in Syria is mentioned by travellers, drawn by the hand in the time of harvest, along with the wheat gathered out from it, and bound in separate bundles, Matt. 13 : 29. [See PARABLES EXPLAINED, pp. 45—53, and LISCO ON THE PARABLES, Sec. 3, by Mass. S. S. Soc.]

TAR'GET, a shield, 1 Sam. 17 : 6.

[TAR'GUM], a name given to the Chaldee paraphrases of the books of the Old Testament. Of these there are several. That of Jonathan, who flourished about thirty years before Christ, on the greater and lesser prophets ; that of Onkelos, some years later, upon the books of Moses ; that of Joseph, the blind, upon the Hagiographa ; and that of Jerusalem, upon the Pentateuch. These Targums are of great use in the defence and exposition of the Scriptures, both of the Old and New Testament. That of Onkelos is the most valuable.

TAR'SHISH, second son of Javan, Gen. 10 : 4. To a country of this name Solomon sent his fleets, 1 Kings 10 : 22 ; 2 Chron. 9 : 21, which is thought by the Chaldee paraphrast to denote

the Mediterranean in general, especially the coast of Africa, either Tunis or Carthage. The Seventy translate the word sometimes *the sea*, and with this will agree very well the scripture expression, *ships of Tarshish*, viz., large merchant ships, able to bear long voyages. It is, however, contended by some that Tarshish was an ancient city in Spain, not far from the mouth of the Guadalquivir, and conveniently situated for trade with ports on the Mediterranean. This city was called Tarcessus.

TAR'SUS, capital of Cilicia, and native city of Paul, Acts 9 : 11. Some suppose that this place obtained the privileges of a Roman city, and therefore its inhabitants, and Paul among them, were free citizens of Rome. This, however, was not till long after Paul's time. He must have had these rights, therefore, as the reward of some personal services rendered to Rome by his ancestors.

TARTAK, an idol of the Avites, the worship of which was introduced by them into Samaria, 2 Kings 17 : 31.

TAR'TAN, a general of the Assyrian army, whom Sennacherib sent with Rabsaris and Rabshakeh to demand the submission of Jerusalem, 2 Kings 18 : 17, supposed to have been the same officer who, in a preceding reign, besieged and took Ashdod, Isa. 20 : 1.

TATNA-I, a Persian officer who succeeded Rehum in the government of Samaria. In the time of Ezra he visited Jerusalem, in company with Shethar-boznai, to investigate the complaint made against the Jews for rebuilding the walls.

On being told that they acted under proper authority, he wrote to Babylon to ascertain the truth of this assertion, and was informed that a decree to that effect had been issued by Cyrus, which he was required to see executed. From that time he encouraged and aided the Jews in their work, Ezra, chaps. 5 and 6.

**TAVERNS, THE THREE**, a small place on the Appian way, about thirty miles from Rome, where some friends of Paul met him on his way to that city, Acts 28 : 15. The place probably derived its name from three houses or shops where travellers could obtain refreshments. The modern Cisterna is supposed to mark the spot here referred to.

**TEARS.** The use of ampullæ, or urnal lachrymals, among the Romans, is well known. They were also in use among the eastern nations, especially the Hebrews. Montfaucon has explained the different kinds of these vessels. They were placed in the sepulchres of the deceased as a memorial of the distress and affection of surviving relations and friends. The prayer, Psal. 56 : 8, is equivalent to, Let my distress, and the tears I shed, be ever before thee ; let them excite thy kind remembrance of me, and plead with thee to grant me the relief I need.

**TEBETH**, Babylonish name of the tenth month of the Jewish sacred year, commencing with the new moon of December, Esth. 2 : 16.

**TEETH**, used metaphorically in various connections. "Children's teeth set on edge," Ezck. 18 : 2, that is, the children suffer for their parents' sins. "Gnashing of teeth," Psal. 35 : 16 ; 112 : 10 ;

Matt. 8 : 12, is expressive of violent anguish, rage and despair. "Cleanness of teeth," Am. 4 : 6, famine. "Teeth are as swords," emblematic of the devouring cruelty of an enemy, Prov. 30 : 14. To "cast anything in the teeth," Matt. 27 : 44, is to reproach or upbraid one for what he has said or done. To "break the teeth," Psal. 3 : 7, is to crush an enemy.

**TEIL/-TREE**, supposed to be the linden, Isa. 6 : 13.

**TE-KO'A**, a city six miles south of Bethlehem, on the border of the desert to which it gave its name, and memorable as the residence of the woman who interceded for Absalom, and as the birth-place of the prophet Amos, 2 Sam. 14 : 1—20 ; Am. 1 : 1.

**TE'MA**, a son of Ishmael, Gen. 25 : 15, who gave his name to a tract of country and to a people in the northern part of the Arabian desert, adjacent to the Syrian desert, still called Tema by the Arabs, Job 6 : 19 ; Isa. 21 : 14.

**TE'MAN**, a region east of Idumea, occupied by a people called Temanites, who descended from Teman, a grandson of Esau, Gen. 36 : 11, 15. The Temanites were celebrated for their wisdom and intelligence, Jer. 49 : 7. One of Job's friends belonged to this tribe, Job 2 : 11.

**TEMPERANCE**, moderation and restraining of the appetite in the use of the pleasures, gifts, and creatures of God, that we may be the better fitted for Christian duties, and of our particular calling. It is one of the fruits of the Spirit, Gal. 5 : 23, which should be sought by all, 2 Pet. 1 : 6 ; 1 Cor. 9 : 25, especially by magistrates, Acts 24 : 25, and by

ministers, Tit. 1 : 8. It extends to all parts of the life, requiring that all the affections, words and actions, be governed by the rules of prudence, both in avoiding that which is unseemly and evil, and practising that which is good. In the use of intoxicating drinks, temperance is entire abstinence from the use of them as a beverage.

TEMPLE, a house or dwelling of God, or a building erected and set apart for the worship of the true God. The word is sometimes used for the tabernacle built by Moses, as the word tabernacle is sometimes used for the temple built by Solomon. The foundation of Solomon's temple was laid A. M. 2992 ; the building was finished in the year 3000, and dedicated in the following year. The place chosen for erecting this magnificent structure was an eminence on the eastern side of Jerusalem called Moriah. Its entrance stood towards the east, the most holy and retired part being towards the west. The dimensions and materials of this noble edifice may be found, 1 Kings 6 : 2, 7 ; and Ezek. 40. This temple, after its dedication, underwent many revolutions, and was at last entirely destroyed by Nebuchadnezzar, king of Babylon, A. M. 3416. It continued buried in ruin fifty-two years, down to the first year of Cyrus, A. M. 3468, when that prince gave permission to the Jews to return to Jerusalem, and rebuild the temple, but they met with many interruptions from their enemies, and did not finish and dedicate it till the reign of Darius Hystaspes, A. M. 3489. In 3986, Herod the Great undertook to rebuild the whole temple anew, which he finished in

the most superb and elegant manner. This, however, is considered by the Jews to be only a repairing, and not a new building of the temple. It did not subsist after this above seventy-seven years, when it was destroyed by the Romans, A. D. 70. The temple, like the tabernacle, consisted of three parts ; the *outer court*, where Gentile proselytes worshipped, and where sometimes business very different from worship was transacted, Matt. 21 : 12, 13 ; Mark 11 : 15—17. Beyond this was the *court of the Israelites*, separated from the outer court by a low stone wall, elegantly constructed, on which were pillars with Greek and Latin inscriptions, importing that no alien might enter the holy place. To this Paul refers, Eph. 2 : 13, 14. This *inner court* was divided into two parts for the two sexes, and within it was the *court of the priests*, a raised enclosure in which the priests only were permitted to enter, and to which the oblations and offerings of the people were brought, Luke 21 : 1. And separated from this was the holy place, or the sanctuary, into which none but the high priest entered once a year, on the great day of atonement, Exod. 30 : 10 ; Lev. 16 : 2, 15, 34 ; Heb. 9 : 2—7. The vail which separated the sanctuary from the rest of the temple was *rent in twain* at Christ's crucifixion, to indicate that the privilege of the high priest was thenceforth common. All should have access to the throne of grace through the Mediator, Heb. 10 : 19—22. The courts and furniture of the temple corresponded with those of the tabernacle. [See TABERNAACLE.]

The temple was regarded by the Jews with the most affectionate reverence; they instantly resented any insult offered to it, Matt. 26 : 61 ; 27 : 40 ; John 2 : 19 ; Acts 21 : 27—30. A guard of soldiers protected it from disturbance or insult, over whom was an officer called *the captain of the temple*, John 18 : 12 ; Acts 4 : 1 ; 5 : 25, 26.

TEMPTATION, in the usual acceptation of the word, solicitation, or enticement to sin. In this sense men are tempted to evil by Satan, who, with reference to his devices for ruining the souls of men, is called the tempter, 1 Thess. 3 : 5 ;—by each other, Matt. 16 : 1 ;—by their own passions, Jas. 1 : 14, 15 ;—by the things and customs of the world, 1 Tim. 6 : 9. Christ was thus tempted by the devil in the wilderness, Matt. 4 : 1—11. In this sense God never tempts men, Jas. 1 : 13. But temptation also signifies trial, to which one may properly be subjected for the development of his character. Thus, God tempted or tried Abraham, Gen. 22 : 1. To tempt God is to try his patience, and to provoke him to anger by deliberately violating his commands, Acts 5 : 9.

TEN, an indefinite number for many, Gen. 31 : 7, 41 ; Rev. 2 : 10. Ten thousand, or myriad, indefinitely used of a great multitude. Perhaps the ten kingdoms, Rev. 17, should not be understood precisely.

TENT, a movable dwelling made of cloth or skins, stretched out and sustained by poles and pegs. They were the earliest dwellings of men, Gen. 4 : 20. The patriarchs dwelt in tents, Gen. 18 : 1 ; Heb. 11 : 9, as the

Bedouin Arabs do at the present day. The word is sometimes used figuratively for that which is transitory or easily destroyed, as the body, 2 Cor. 5 : 1 ; sometimes for the inhabitants of a place, Hab. 3 : 7 ; Zech. 12 : 7.

TENTH'DEAL, Levit. 23 : 17, probably the omer, which is the tenth of an ephah,—about five pints.

TERAH, the father of Abraham, who quitted Ur of the Chaldees to accompany his son to Canaan, but stopped at Haran in Mesopotamia, where he died, Gen. 11 : 24—32.

TER'A-PHIM, images or superstitious figures, frequently mentioned in Scripture, Gen. 31 : 19 ; which some suppose were a sort of *dii penates*, or household gods; others, that they were *talismans*, or figures of metal, cast and engraved under certain aspects of the planets, to which extraordinary effects were ascribed.—Rachel, it seems most probable, was addicted to this idolatry, and desired to carry with her into Canaan the objects of her worship.

TERTI-US, the person to whom Paul dictated the epistle to the Romans, of whom nothing more is certainly known, Rom. 16 : 22.

TER-TUL'LUS, a Roman advocate employed by the Jewish Sanhedrim to sustain their charges against Paul, before the Roman governor, Acts 24 : 1—8.

TESTAMENT, the word means properly *covenant*, and is used especially for the two parts of the sacred volume, so called, as containing the covenant made by God with men through our Lord Jesus Christ.

In Heb. 9 : 15—20, this word is used, some have thought, in the modern sense of a will, which is



avored by our translation of verses 16 and 17 of that chapter. It seems, however, unnatural to suppose the apostle using the word here in a sense so different from the general acceptation in which he employs it; besides which everything he says in this passage is exactly and perfectly applicable to a covenant as ordinarily understood.

**TESTIMONY**, affirmation, or evidence of the truth of anything. The whole word of God is called a testimony, because it is the declaration of the divine will and purposes concerning us, containing in itself the evidence of its truth, *Psa.* 19 : 7 ; 119 : 2. The word is also applied to the Gospel for a similar reason, *Rev.* 1 : 2. The two tables of stone on which the law was written are called the testimony, *Exod.* 40 : 20, and the ark in which it was deposited was called the ark of the testimony, not only because it contained the law, but because God there revealed his will to Moses, and gave visible signs and tokens of his presence with his people, *Exod.* 30 : 6.

**TETRARCH**, properly a sovereign prince, who has the fourth part of a state, province, or kingdom under his dominion, without wearing the diadem, or bearing the title of king; but the title was often applied to petty kings and governors without regard to the extent of their dominions. The titles of tetrarch and king were often used indiscriminately, *Matt.* 14 : 1 ; *Luke* 3 : 1, 19 ; 9 : 7 ; *Acts.* 13 : 1.

**THAD-DE'US**. [See **JUDE**.]

**THE'BEZ**, a place near Shechem, where Abimelech was killed, *Judg.* 9 : 50—55.

**THEOPHILUS**, a distinguished person to whom Luke addresses his gospel, and the Acts of the Apostles. It is doubted whether the name Theophilus be a proper name, or an appellative or common name, which may stand for any good man, or lover of God. The former is the more probable opinion.

**THES-SA-LO-NI'CA**, a famous city of Macedonia, and capital of the kingdom, standing upon the Thesmaic bay. It was improved and beautified by Philip of Macedonia, and called Thessalonica in memory of the victory he obtained over the Thessalians. There were many Jews in this city, who were in possession of a synagogue when Paul came thither, *A. D.* 52, *Acts* 17. Paul wrote two epistles to the Thessalonian converts; the first in the beginning of *A. D.* 52, said to be the first in the order of time of all the books of the New Testament. It was occasioned by the favorable report Timothy had brought to him of the steadfastness of the Thessalonians in the faith. This steadfastness he commends, furnishing four arguments for the truth and divine origin of the gospel, which they believed. 1. The miracles by which it was confirmed, *chap.* 1 : 5—10. 2. The character, behavior, and views of its preachers, 2 : 8—13. 3. The holy nature of its precepts, 4 : 1—12. 4. The resurrection of Jesus Christ, by which God declared him to be his Son, the governor and judge of the world, 4 : 13 ; 5 : 11. He then proceeds to the reproofs, the practical admonitions and instructions, which their condition rendered necessary.

The second epistle was written soon after the first, and was designed chiefly to correct certain erroneous impressions produced by what he had said in his former letter concerning the last judgment. In this epistle there is one mark of genuineness and authority in addition to what are to be found in his other epistles. It is the exact delineation which the apostle gives of the *man of sin*; for so opposite were the principles and practices, here attributed to him, to the genius of Christianity, that human sagacity could not have foreseen his rise and prevalence. A prediction, so exact in every particular, carries its own evidence with it, and proves that its author wrote under divine inspiration.

THEU'DAS, a Jewish insurgent, who collected a band of men for the purpose of effecting some reform in the state, but was slain, and all his followers dispersed, Acts 5 : 36.

THIEF. Restitution was the punishment of theft under the Jewish law, except when the robbery was committed in the night. The law allowed then of the killing of the thief, because it was supposed he intended to murder as well as to rob, Exod. 22 : 2. See Exod. 22 : 1, 4 ; 2 Sam. 12 : 6 ; Prov. 6 : 30, 31. In order that restitution might be made, anything that the thief possessed might be sold, or even he himself might be made a slave or a bond-servant.

THIGH, that part of the body on which the sword of the warrior hangs. The word therefore indicates power, or preparedness for action. An ancient mode of swearing was *pulling the hand under*

*the thigh*, so that the word indicates oaths. *Smiting the thigh*, a sign of inward sorrow and compunction, Jer. 31 : 19. *Name on the thigh*, Rev. 19 : 16, was the name on the garment covering that part of the body.

THISTLE. [See THORN.]

THOM'AS, the apostle, otherwise called DIDYMUS, *the twin*. We know little either of the beginning or latter part of this apostle's life. He expressed some doubt of our Saviour's resurrection, of the truth of which Christ himself fully convinced him, John 20 : 29. It is said that Thomas preached the gospel and suffered martyrdom in India.

THORN, very likely, from the curse, Gen. 3 : 18, a plant called the rest-harrow, a pernicious prickly weed, growing promiscuously with thistles in uncultivated grounds, covering entire fields and plains in Egypt and Palestine, Exod. 22 : 6 ; Judg. 8 : 7 ; Ezek. 2 : 6 ; 28 : 24 ; Hos. 10 : 8 ; Heb. 6 : 8. There are several other words translated thorn, one denoting a plant with incurvated spines, the blackthorn or sloe-tree of Linnæus ; another the name of a tree bearing thorns, Eccles. 7 : 6 ; Hos. 2 : 6 ; Nahum 1 : 10. A third, Josh. 23 : 13, probably the Kantuffa, which Bruce describes. Num. 33 : 55, intends the goad or sharp instrument by which cattle were usually driven ; Judg. 8 : 16, a plant armed with thorns, of pliant branches, and leaves of a deep green, not unlike ivy, of which some have thought the crown put upon Christ was made. Is it, however, quite certain that this crown was intended to put Christ to pain? The reed and the robe were employed as marks

of contempt, and there does not appear to be anything in the New Testament, intimating that the crown was at all different from them. The Greek word which is employed does not necessarily mean thorns. It was also used for a soft and smooth plant, very common about Jerusalem. No Christian writer, till Tertullian, who did not live till near two centuries after Christ, speaks of the crown put upon the Saviour as an addition to the cruelties of his crucifixion. Polycarp, Barnabas, Clemens Romanus, all the other writers now extant are entirely silent on this supposed design so to inflict pain.

**THRESHING**, the process by which grain is separated from the ear. The Hebrews threshed their grain, not with a flail according to our modern method, but by driving oxen, with a heavy wooden drag attached to them, repeatedly over the sheaves, a mode still followed in the East, Isa. 41 : 15 ; 28 : 27. It was a law that the oxen should not be muzzled while treading out the grain, Deut. 25 : 4 ; a regulation referred to by the apostle in illustration of the right of ministers to a suitable maintenance from those to whom he preaches the Gospel, 1 Cor. 9 : 9, 10 ; 1 Tim. 5 : 18.

**THRONE**, the seat whereon sovereign princes usually sit, to receive the homage of their subjects, or to give audience to ambassadors, where they appear with pomp and ceremony, and from whence they dispense justice. The Scripture commonly represents the Lord as sitting upon a throne. Sometimes it is said that the heaven is his throne, and the earth his footstool, Isa. 66 : 1.

In the Scriptures the Son of God is represented as sitting upon a throne, at the right hand of his Father ; and Jesus Christ assures his apostles that they should sit upon twelve thrones, to judge the twelve tribes of Israel ; see Luke 22 : 30 ; Heb. 1 : 8 ; Rev. 3 : 21. In Rev. 4 : 4, we find the four-and-twenty elders sitting upon as many thrones in the presence of the Lord.

Several cases in history serve to illustrate the circumstance of the elders casting their crowns before the throne. Herod did this before Augustus, Tiridates before Nero, Tigranes, king of Armenia, before Pompey ; each acknowledging, in this manner, his subjection and dependence. "This short expedition," says Malcolm, referring to some brief war, "was brought to a close by the personal submission of Abool Fyze Khan, who, attended by all his court, proceeded to the tents of Nadir Shah, and laid his crown and other ensigns of royalty at the feet of the conqueror, who assigned him an honorable place in his assembly, and in a few days afterwards restored him to his throne."

**THUNDER**, Haggai 2 : 6, 7, 21, denotes political convulsion, or the calamities of war, Isa. 28 : 2 ; Ezek. 13 : 13. "In the prophetic language of Scripture," says Sir I. Newton, "tempests, winds, or the motions of clouds, are put for wars ; thunder, or the voice of a cloud, for the voice of a multitude ; and storms of thunder, lightning, hail, and overflowing rain, for a tempest of war descending from the heavens and clouds politic."

**THY-A-TIRA**, a city which some ascribe to Mysia, and others

to Lydia, because on the frontiers of these provinces, Rev. 2 : 18, 19. It is midway between Pergamos and Sardis, and has still a trade chiefly in cottons. It was noted for the art of dyeing, Acts 16 : 14, an account which is confirmed by inscriptions recently deciphered. It is still famous for the same manufacture, sending large quantities of scarlet cloth weekly to Smyrna.

THYINE-WOOD, an aromatic evergreen tree, resembling the cedar, and growing upon Mount Atlas. This tree produces the Sandarach resin of commerce. It was much used by the Romans in the ornamental wood-work of their villas, and also for tables and vessels of various kinds. It was used in burning incense. It was one of the articles of merchandise which, the apostle says, should cease to be purchased, in consequence of the fall of Babylon, Rev. 18 : 12.

TI-BERI-AS, a city of Galilee, situate about the middle of the western shore of the lake of Genesareth, or the sea of Tiberias. This city was built by Herod Antipas, in honor of the emperor Tiberias, John 6 : 1, probably on the site of the less known place Chinnereth or Cinnereth.

TI-BERI-AS CÆ'SAR, the third emperor of Rome, in the fifteenth year of whose reign John the Baptist commenced his ministry in Judea, Luke 3 : 1. He is alluded to in other passages, but simply as the emperor.

TIB'NI, the leader of a party among the Israelites, who, after the death of Elah, disputed the vacant throne with Omri, who had subdued the usurper Zimri, and was the choice of the army. The civil war, which was thus pro-

duced, lasted about three years, and ended in the death of Tibni, and the success of his rival, 1 Kings 16 : 18—23.

TI'DAL, called king of nations, one of the allies who invaded Palestine in the time of Abraham, Gen. 14 : 1.

TIG'LATH-PI-LE'SER, the Assyrian king who was invited by Ahaz to aid him against the kings of Syria and Israel, 2 Kings 16 : 7. He defeated Rezin, king of Syria, and plundered Damascus, and then, dissatisfied with the present sent him by Ahaz, invaded and ravaged Judea. He next conquered Samaria, and subjected the kingdom of Israel, carrying into captivity the tribes of Reuben, Gad, and half-tribe of Manassch, 1 Chron. 5 : 26. He died after a reign of nineteen years, and was succeeded by his son Shalmaneser.

TIM'BREL, a species of drum, the tamborine, Exod. 15 : 20.

TIME, as days, months, years, &c., must be interpreted according to the circumstances of the case in reference to which they are used, and the age in which the writer or speaker lived. *Day* is sometimes put for year in the historical parts of Scripture. Perhaps because in those early ages day was a general word for any periodical revolution, or perhaps because terms might not, as yet, be settled and fixed to determined spaces of time. Prophecy represents events occupying a long time: the symbols of duration, therefore, like those of the events themselves, are drawn in miniature. A vast empire persecuting the church for 1260 years, is represented by a beast ravaging for so many days. Sometimes the term *day* signifies any determinate



period, Isa. 34 : 8 ; 63 : 4 ; Heb. 3 : 8, 9.

TIM'NAH, or TIM'NATH, an ancient city of the Canaanites, Gen. 38 : 12, first assigned to Judah, Josh. 15 : 10, and afterwards to Dan, Josh. 19 : 43, but long remained in possession of the Philistines. It is chiefly memorable as the residence of Samson's wife, and the place where his marriage-feast was held, Judg. 14 : 1.

TIM'NATH HE'RES, or SE'RAH, a town in the mountains of Ephraim, which was assigned to Joshua, and became the place of his residence and burial, Judg. 2 : 9 ; Josh. 19 : 50 ; 24 : 29, 30.

TIMON, one of the primitive deacons of the Christian church, Acts 6 : 5.

TIMOTHY, a young Christian of Derbe, Acts 16 : 1. His father was a Gentile, his mother a Jewess, remarkable for her piety. When Paul came to Lystra, he heard such an account of Timothy from the brethren, that he took him along with him ; he became greatly useful to the apostle in preaching the gospel. When Paul returned from Rome, in 64, Timothy was left at Ephesus, to take care of the church in that city. Two epistles are addressed to Timothy, designed to guide him in the management of the church at Ephesus, and in the discharge of his ministerial duties generally. To Christian ministers these manuals are invaluable. In the second, Paul apprizes Timothy, *his own or genuine son in the faith*, of the extreme danger he himself was incurring at Rome ; and from the very borders of the grave he advises, charges, and en-

courages him to the faithful discharge of his duties as a minister of Christ. [See THE YOUNG MISSIONARY, exemplified in the Life of Timothy, by Mass. S. S. Soc.]

TIN, a well-known metal, harder than lead, Num. 31 : 22 ; Isa. 1 : 25 ; Ezek. 22 : 18—20 ; 27 : 12. It formed part of the Tyrian trade with Tarshish. Silver, of all the metals, suffers most from an admixture of tin, a very small quantity serving to make that metal brittle like glass. Hence we see the propriety of the denunciation in Isa. 1 : 25. The Jews, in verse 22, are compared to silver.

TIPH'SAH, a large and opulent city on the western bank of the Euphrates. The name signifies a ford, and it was situated at the lowest fording-place of the Euphrates ; hence, it became the point of trading communication between the people living east and west of the river. It was, at one time, in possession of Solomon, 1 Kings 4 : 24. Also, the name of a city in the land of Israel, near Tirzah, destroyed by Menahem, 2 Kings 15 : 16.

TIRE, a head-dress, or turban, such as worn by the priests, Ezek. 24 : 17. Also, an ornament of gold or silver, in the shape of a half-moon, worn round the neck, by men and women, and also attached to the strap round the necks of camels, Isa. 3 : 18 ; Judg. 8 : 21, 26.

TIR'HA-KAH, king of Cush (Ethiopia), who, in the time of Hezekiah, advanced against Sennacherib when he was making war on Judah, 2 Kings 19 : 9 ; Isa. 37 : 9. His successful opposition to the power of Assyria is recorded on the walls of a Theban temple.

TIR'SHA-THA, a title of honor

conferred upon Zerubbabel and Nehemiah as Persian governors of Judea, Neh. 8 : 9 ; Ezr. 2 : 63.

TIR'ZAH, an ancient Canaanitish city, pleasantly situated, which Jeroboam made the capital of his kingdom, and which retained that rank until Samaria was built by Omri, Josh. 12 : 24 ; 1 Kings 14 : 17 ; 16 : 23, 24 ; Sol. Song 6 : 4,

TISH'BITE, the Gentile name of the prophet Elijah, derived from a town called Tishbi, in the tribe of Naphtali, 1 Kings 17 : 1, 2.

TIS'RI, or TIZ'RI, the first month of the civil year among the Hebrews, and the seventh of the ecclesiastical, answering to the moon of September.

TITHE, the tenth part of any thing. Tithes were devoted, according to the Mosaic law, Lev. 27 : 30, 32, to the Lord ; they were *holy unto Jehovah*. There were properly two sorts of tithes to be paid by the Jews ; to the Levites one, Num. 18 : 21—24, out of which the priests took a tithe for themselves, and the other for the feasts and sacrifices, either in kind or in money, Deut. 14 : 22, out of which the poor, the widow, and the fatherless, received relief. In every third year this portion of the tithe, instead of being brought to the temple, was to be used on the spot by every one in the city of his habitation, Deut. 14 : 28, 29 ; 26 : 12. Tithes are spoken of, 1 Sam. 8 : 15—17, as likely to be taken by the king the Israelites were determined to choose. Oriental kings often obtained their revenue in this way. It does not appear, however, that the kings of Israel or Judah took tithes for themselves, or made any order or law about them.

TIT'TLE, a point, a dot, a small particle, Matt. 5 : 18. [See Jot.]

TITUS, a Gentile by religion and birth, converted to Christianity by Paul, who calls him his son, Gal. 2 : 3 ; Tit. 1 : 4. He was bishop or pastor in Crete, where he preached the gospel with great success, not only there, but in the neighboring islands. It is remarkable that Titus is not mentioned in the Acts of the Apostles. Paul wrote an epistle to him, A. D. 64, wherein he instructs him in the work he had to perform. As one of the functions that Titus was to exercise in the isle of Crete, was to ordain elders, it was highly incumbent on him to make a discreet choice. The apostle also set forth in his letter the sort of advice and instructions Titus was to give to all sorts of persons : to the aged, both men and women ; to young people of each sex ; to slaves or servants. He exhorted him to exercise a strict authority over the Cretans, and to reprove them with severity, as being a people addicted to lying, wickedness, idleness, and gluttony. And as there were many converted Jews in the church of Crete, he exhorted Titus to expose their vain traditions, their Jewish fables, and to show them that the observation of the legal ceremonies was no longer necessary, that the distinction of meats had been abolished, and that everything was pure and clean to those that were pure. He put him in mind of exhorting the faithful to be obedient to temporal powers, to avoid disputes, quarrels, and slander ; to apply themselves to honest callings, and to shun the company of a heretic, after the first or second admonition. This epistle

may very properly go with those to Timothy, as a part of the minister's manual.

TOB, a region beyond Jordan, to which Jephthah retired when expelled from Gilead, Judg. 11 : 3, 5.

TO-BIAH, a Samaritan, who, having from a state of slavery become a friend and favorite of Sanballat, endeavored to ingratiate himself with his master by opposing Nehemiah in his work of rebuilding the walls of Jerusalem, Neh. 2 : 10 ; 4 : 3 ; 13 : 4—8.

TO-GARMAH, the Hebrew name of Armenia, the ancient inhabitants of which are said to have descended from Togarmah, son of Gomar, Gen. 10 : 3 ; 1 Chron. 1 : 6. It was a country famous for horses, Ezek. 27 : 14.

TONGUE, is taken, 1. For the principal organ of speech, James 3 : 5. 2. For speech or language, Deut. 28 : 49. 3. For good or bad discourse, Prov. 12 : 18 ; 17 : 20. *To gnaw the tongue*, denotes rage, despair, and torment, Rev. 16 : 10. *Tongue of angels*, a hyperbole, signifying the highest pitch of eloquence, or of the power of language, 1 Cor. 13 : 1. On Judges 7 : 5, Josephus says, that the three hundred men who lapped, standing or still moving onwards, thus showed their timorousness and fear of being overtaken by the foe, and were chosen on that very account to illustrate the power of God in the victory which Gideon gained.

TOOTH. It was ordered by the law of retaliation, that a person should give *tooth for tooth*, Exod. 21 : 24. [See TEETH.]

TOPAZ, a gem, called by the ancients chrysolite ; as the chrysolite of the moderns was the topaz

of the ancients. This was the second stone in the first row of the high priest's breast-plate, and had the name of Simeon upon it, Exod. 28 : 17. It is likewise the ninth foundation of the New Jerusalem, Rev. 21 : 20. The topaz is of a pale dead green, with a mixture of yellow. It is very hard, and takes a fine polish. The topaz of Ethiopia was celebrated for its lustre, Job 28 : 19.

TOPHET, the name given to the valley of Hinnom, situate to the south of Jerusalem, because of the sacrifices that were there offered to the heathen god Moloch, a drum being beaten all the time in order to drown the cries of the unhappy victims. A drum in Hebrew is called *Toph*, Jer. 7 : 31. Figuratively, Tophet denotes hell.

TORMENTORS, jailers, or other officers of justice, who inflicted punishment upon prisoners, Matt. 18 : 34.

TOR'TOISE, the Hebrew word so rendered signifies, not properly a tortoise, but a species of lizard, Lev. 11 : 29.

TOWER, a high building, fortress, or citadel. There were many such structures in Palestine for the defence of the country. Several are particularly mentioned, as the tower of Babel, in the land of Shinar, Gen. 11 : 4, 5 ; the tower of Edar, near Bethlehem, Gen. 35 : 21 ; the tower of Shechem, in which Abimelech destroyed a thousand men by fire, Judg. 9 : 47—49 ; the tower of Siloam, near or over the fountain of that name, which fell upon and killed a number of persons, Luke 13 : 4 ; and many others. The word is also used figuratively for God, in relation to the defence of his people, Psa.

61 : 3 ; Prov. 18 : 10 ; also for proud and haughty men, Isa. 2 : 15.

TRACH-O-NITIS, a province situate between Palestine and Cælo-Syria, of which Philip, son of Herod the Great, was tetrarch, Luke 3 : 1. It belonged rather to Arabia than Palestine, and served as a shelter for thieves and depredators.

TRADITION, a doctrine transmitted either orally or in writing. The Pharisees are often reproached by our Saviour for preferring oral tradition to the written law, Matt. 15 : 2, 3 ; Mark 7 : 3. The traditions mentioned, 1 Cor. 11 : 2 ; 2 Thess. 2 : 15 ; 3 : 6, are not what is usually understood by the term, things remembered and transmitted orally, but evidently the things taught or delivered by the apostles to the churches they had established.

TRANCE, a supernatural state of body and mind, similar to dreaming, in which a person is insensible to external objects, while the inward eye and sense are occupied with scenes in the spiritual world. Many instances of this peculiar state are recorded in the Bible, Num. 24 : 4 ; Acts 10 : 10—16 ; 22 : 17 ; 2 Cor. 12 : 1—4.

TRANSFIGURATION, the miraculous change of our Saviour's appearance, recorded by Matthew, Mark and Luke. The transfiguration was intended, 1. As a solemn confirmation of the prophetic office of Christ. 2. As supporting the faith of the disciples previously to the approaching trial, occasioned by the suffering of their Master. 3. As an emblem of glorified humanity. 4. As illustrating Christ's superiority to Moses and

Elias. 5. As an evidence of the separate state in which departed saints enjoy heaven. 6. As exhibiting the sympathy between the church in heaven and the church on earth. 7. As denoting the fulfilment of each part of the former dispensation in Christ ; and, 8. As maintaining the grand distinction—the infinite difference—between Christ and all other prophets. See Peter's reference to this memorable occurrence in 2 Pet. 1 : 16—18. [See CHILD'S Com., vol. 4, pp. 119—124, by Mass. S. S. Soc.]

TRANSFORM', to change the nature or form of anything, Rom. 12 : 2 ; 2 Cor. 11 : 14.

TRANSLATE', to convey from one place to another, Col. 1 : 13 ; Heb. 11 : 5.

[TRANSUBSTANTIATION], the change of the bread and wine in the Eucharist into the body and blood of Christ, which the papists suppose to be effected by the words of consecration uttered by the priest. Luther, together with all the reformers, denied and amply confuted this most unscriptural and contradictory doctrine ; but he adopted in its stead one equally absurd, namely, that of *con-substantiation*, which teaches that after the consecration the body and blood of Christ are really and substantially present together with the substance of the bread and wine.

TREASURE CITIES, strong places where kings deposited their gold and jewels for safe-keeping, Exod. 1 : 11 ; Ezra 5 : 17.

TREE OF KNOWLEDGE, the tree, the fruit of which Adam was forbidden to eat upon pain of death, Gen. 2 : 17. [See ADAM.]

TREE OF LIFE, the tree which



seems to have been of a sacramental character, designed to confirm Adam in the possession of immortal life, upon condition of obedience in relation to the tree of knowledge, Gen. 2 : 9. In the description of the heavenly paradise, the tree of life is used as a figure of the eternal felicity of the people of God, Rev. 22 : 2.

TREES, according to their nature, bulk, height, &c., denote the several degrees of great or rich men, or the nobles of a kingdom, Zech. 11 : 1, 2. On Isa. 2 : 13, &c., Bishop Lowth remarks, that the Hebrew poetry is regular and particular in applying images taken from things natural, artificial, religious and historical. It has a set of images appropriated in a manner to the explication of certain subjects. Cedars of Lebanon and oaks of Bashan denote kings, princes, potentates of highest rank ; mountains, hills, &c., denote kingdoms, republics, states, cities ; towns and fortresses denote defenders, protectors, whether by counsel or strength, in peace or war ; ships of Tarshish, and works of art and invention employed in adorning them, denote merchants, when enriched by commerce, and abounding in all the luxuries and elegances of life ; such as those of Tyre and Sidon.

TRESPASS, an offence, injury, or wrong done to another, spoken of injuries done to men, and of sins committed against God, Lev. 5 : 6, 15 ; Matt. 6 : 14, 15.

TRIBE, a distinct family of people. Jacob had twelve sons, who were heads of so many families, which together formed a great nation ; each of these families was called a tribe. Joseph's family was divided into two

branches, Ephraim and Manasseh, thus making thirteen tribes.—Twelve was, however, a favorite number in cases of this kind, and was therefore retained. The Gentiles, succeeding to privileges of which those lost by the Jews were a type, are called the twelve tribes of Israel, Ezek. 45 : 8 ; Matt. 19 : 28 ; Rev. 7 : 4 ; 21 : 12. The separation of the tribes in the days of Rehoboam was the cause of many ills, perhaps of almost all the civil and social ills of the Israelites. 1. It led to a change of the old religion and ancient worship of their forefathers. 2. It created numerous disputes and wars between Israel and Judah, so dividing a people, who if entire might have been strong, that they easily fell a prey to their powerful adversaries, Assyria and Babylon. The ten tribes have disappeared ever since the time of the Babylonian captivity. Many of them joined with Judah and Benjamin on their return from that captivity, and were thus mingled and lost with them. Others have probably mingled and been lost among surrounding nations.

TRIBUTE. The Hebrews acknowledged none for sovereign over them but God alone. Their government was a theocracy or divine government. To him they paid a tribute of half a shekel a head, which every Israelite paid yearly, Exod. 30 : 12—15. The kings or judges of the Hebrews generally do not appear to have demanded a money tax from the people. Solomon compelled the Canaanites to pay tribute. He made the Israelites his soldiers, officers and ministers, and towards the end of his reign he raised a levy from them, but it was a

levy of men whom he made to work at the public buildings, 1 Kings 5 : 13, 14 ; 9 : 15 ; 12 : 18, which perhaps sowed the seeds of the discontent that afterwards broke out into open revolt, 1 Kings 12 : 4. The imposing of tribute by the Romans upon the Jews, was the occasion of much uneasiness, many seditions, and ultimately the war which destroyed their state and nation. The tribute repeatedly mentioned in the New Testament was a tax paid to Roman governors.

[TRINITY.] In addition to what was said on this subject under the article God, it may be observed here that the direct scripture proof of the Trinity is contained in the words used in the administration of Christian baptism ; in the benediction of Paul at the close of the second epistle to the Corinthians ; in Rev. 1 : 4, 5. The word Trinity does not occur in the Scripture, but the doctrine is plainly taught in all those passages which prove that the Father is God, and that the Son and the Holy Spirit are God also.

TRIUMPH, among the Hebrews, was celebrated in a joyful procession, with music, singing and dancing, Exod. 15 ; Judges 5 ; 1 Sam. 18 : 6, 7 ; 2 Chron. 20 : 21—27. Roman triumphs were conducted with very much pomp ; branches of palm were carried before the conqueror, who was placed in a chariot profusely adorned ; the train was formed of animals to be sacrificed, of carriages carrying the spoils taken from the enemy, of princes, captives, &c., from the conquered nations, officers, musicians, everything, in a word, contributing to the splendor of the occasion.

Allusions to these processions occur, 2 Cor. 2 : 14 ; Eph. 4 : 8 ; Col. 2 : 15 ; 2 Tim. 4 : 7, 8 ; Jas. 1 : 12 ; 1 Pet. 5 : 4 ; Rev. 2 : 10 : 3 : 21 ; 7 : 9. In the passage from 2 Cor., the apostle refers to the different destinies of the captives ; some were to be spared, and some to be slain at the close of the spectacle.

TRO'AS, a city of Phrygia or Mysia, upon the Hellespont, having the old city of Troy to the north, and the city of Asos to the south, Acts 16 : 8. Sometimes by Troas must be understood the province in which the ancient Troy stood, Acts 16 : 8 ; 20 : 5, 6 ; 2 Cor. 2 : 12 ; 2 Tim. 4 : 13.

TRO-GYL/LI-UM, a town and promontory on the western coast of Asia Minor, opposite Samos, visited by Paul, Acts 20 : 15.

TROPHI-MUS, an Ephesian disciple. After his conversion he continued with Paul. His being left sick at Miletus, 2 Tim. 4 : 20, shows that the power of working miracles could not be exerted by the apostles at all times. That power was granted for a specific purpose, for which it had to be reserved.

TRUMPET, a wind instrument of silver or brass ; ram's horns were also used as trumpets. Two trumpets of silver were used in calling the assembly, both being blown for all the people, and but one for the princes or heads of the people. The trumpet also gave the signal for marching, and was used in war and at the festivals, the priests blowing it, Num. 10 : 2. Joshua used seven trumpets of ram's horns, Josh. 6 : 4. At the dedication of Solomon's temple, there were sixscore priests, *sounding with trumpets*, 2 Chron.

5 : 12. The feast of trumpets was celebrated on the first day of the civil year, or of the month Tizri, which was distinguished from other months by the sounding of trumpets, Lev. 23 : 24, 25. Trumpets also were sounded to proclaim the jubilee, Lev. 25 : 9, 10.

TRY-PHENA, and TRY-PHOSA, female disciples at Rome, who were instrumental in extending the gospel and in aiding its ministers, Rom. 16 : 12.

TU'BAL, a son of Japhet, and the name of a people who descended from him, Gen. 10 : 2, supposed to have settled in Asia Minor, near the Euxine, Isa. 66 : 19 ; Ezek. 27 : 13.

TU'BAL-CAIN, son of Lamech and of Zillah, Gen. 4 : 22. The Scriptures mention him as the first inventor of brass and iron instruments, and there is great reason to believe he was the Vulcan of the heathens.

TURTLE-DOVE, a bird often mentioned in Scripture, sometimes offered in sacrifice. The turtle-dove is somewhat smaller than a pigeon, and its several kinds vary in



color. Jer. 8 : 7, ranks the turtle-dove with migratory birds. Aristotle also says that the turtle-dove

is a bird of passage. Varro and other writers make a similar statement.

TYCHTICUS, an assistant and companion of Paul, who was employed in carrying some of his epistles to the churches respectively to which they were addressed. Paul employed him to learn the state of the churches, and to bring back an account of them ; wherefore he calls him his *dear brother, a faithful minister of the Lord, and his companion in the service of God*, Eph. 6 : 21, 22 ; Col. 4 : 7, 8. It appears, from Titus 3 : 12, that Paul had thoughts of sending him to Crete, to preside over that church while Titus might be absent.

TYPE, an example, pattern, or general similitude to a person, event, or thing, that is to come. It must not be confounded with symbol. In theology, it usually denotes some institution under the Old Testament, appointed to represent or prefigure something future under the New ; and may therefore be, in some measure, referred to the head of prophecy, foretelling by things as the latter does by words. That there were many types under the Old Testament, appears from the New, as 1 Cor. 10 : 11, &c. ; Gal. 4 : 22 ; Col. 2 : 17 ; but principally Heb. 9 and 10, throughout ; these are not barely resemblances, comparisons, accommodations or allusions, but were intended as prefigurations of things and persons to come. Every resemblance, real and imagined, must not, however, be considered as typical, and perhaps we ought in every case to have the authority of the New Testament to guide us, ere anything be regarded as properly a type. See

Luke 22 : 16 ; John 8 : 14 ; 6 : 32 ; 8 : 56 ; Rom. 5 : 14 ; 1 Cor. 10 : 4 ; Heb. 3 : 1 ; 7 : 3 ; 8 : 5 ; 9 : 9—11 ; 11 : 9. It is remarkable that all the light that emanates from type, as well as from prophecy, manifold as are its rays, concentrates in the person of Christ.

TY-RAN'NUS, a rhetorician, teacher of philosophy and eloquence, at Ephesus, in whose school, or hall, Paul taught Christianity for two years, Acts 19 : 9.

TYRE, a famous city of Phœnicia, allotted to the tribe of Asher, Josh. 19 : 29. It was first built by a colony of Sidonians ; and therefore, in Isa. 23 : 12, it is called the *daughter of Zidon*. It was situate upon a high hill on the main land, where its ruins are still remaining, under the name of Palæ-Tyrus, or Old Tyre. A new city of the name was afterwards built on an adjacent rocky island, about half a mile from the main land, which became a place of immense trade and wealth, Isa. 23. This city was taken and destroyed by Nebuchadnezzar, and afterwards by Alexander the Great, after a seven months' siege, by carrying a bank or causeway from the land, through the sea, to the island on which the city stood. The prosperity of Tyre was amazingly great, but

its vices were as great. Tyre pretended to the empire of the sea. It became the seat of almost universal commerce ; and gave birth to the most famous colonies. It had within its walls merchants whose credit, riches, and splendor, equalled them with princes in the earth. The merchants of Tyre traded in the persons of men. In the storming and taking of the city by Alexander the Great, eight thousand persons were slain ; many thousand escaped on board their ships to Carthage ; two thousand were crucified, and thirty thousand were sold for slaves ! The utter destruction of Tyre is a frequent subject of prophecy, Ezek. 26 ; 27 ; 28 ; Zech. 9 : 3, 4. Let Ezek. 26 : 4, 5, 14, be considered and compared with the following, but one of many extracts, of similar import, that might easily be multiplied. "When I approached the ruins of Tyre, and beheld the rocks stretched forth to the sea, and the great stones scattered up and down on the shore, made clean and smooth by the sun, and waves, and wind, and useful only for the drying of fishermen's nets, many of which happened at that time to be spread thereon, it brought to my memory the prophecy of Ezekiel concerning Tyre, that such should be its fate."

## U.

U'LA-I, a river in Persia flowing past the city of Shushan into the united streams of the Tigris and Euphrates, upon the banks of which Daniel had a vision, Dan. 8 : 2.

UNBELIEF', 1 John 5 : 10 ; the opposite of faith. [See FAITH.] Sometimes it denotes a weak faith, Mark 9 : 24. Not to believe that Jesus is the Christ, able and willing to save the chief of sinners,



is a sin of the highest magnitude, —it makes *God a liar*, 1 John 5 : 10.

UNCOVER, properly, to make bare ; figuratively, to expose to shame and contempt, Jer. 13 : 26 ; Hos. 2 : 3 ; also to have illicit intercourse with a woman, Lev. 18 : 8 ; also to engage in any work in which the right arm, usually covered with the mantle, was to be used, Ezek. 4 : 7. To uncover the head was a sign of mourning for the dead, or for any great calamity, which was in some cases forbidden, Lev. 10 : 6 ; Ezek. 24 : 17. To uncover the legs was a necessary preparation for fording a stream of water, Isa. 47 : 2. It was regarded as indecent for a woman to uncover her head in public, 1 Cor. 11 : 5.

UNCTION, properly, an anointing with oil ; used figuratively for the influence of the Holy Spirit, by which the soul is illuminated, sanctified, and comforted, 1 John 2 : 20. [See ANOINT.]

UNDERGIRD', to pass strong ropes under and around a vessel to prevent her timbers from starting — a contrivance resorted to in Paul's voyage to Rome, Acts 27 : 17.

UNDERSSETTERS, props or feet, upon which the brazen laver in the temple of Jerusalem rested, 1 Kings 7 : 30.

UNICORN, Num. 23 : 22 ; 24 : 8 ; Deut. 33 : 17 ; Job 39 : 9, 10. An animal of great strength, supposed to have but one horn almost perpendicular with its nose, having greater power, from its position as a lever, than it could have in any other situation, Num. 23 : 22 ; Psa. 92 : 10. The animal has been identified by some with the rhinoceros ; by others it is

thought to belong to the ox tribe, and some make it a kind of stag. The *Oryx Leucoryx* is thought to be the unicorn, and though this animal has two horns, it is said that Bible references nowhere require us to understand an animal with but one, as the English or Latin name *unicorn* would imply.

[UNIFORMITY], a resemblance between the parts and the whole, conformity to a pattern or rule. The word is particularly used for one and the same form of public prayers, administration of sacraments, and other rites of the Church of England, prescribed by the famous statute, passed in the time of Queen Elizabeth, called the act of Uniformity. For refusing to comply with the requirements of that act, the Puritans were subjected to fines, imprisonment, &c., which finally led to the settlement of New England, and to the organization of congregational churches, after the scripture model. [See LIVES OF THE CHIEF FATHERS OF NEW ENGLAND, Cotton, Hooker, Shepard, &c., by Mass. S. S. Soc.]

UPPER ROOM. The principal rooms in oriental houses were those above. The first floor of one described by Jowett, at Aleppo, consisted of a store, too dirty, from the articles kept in it, to be habitable. The next floor consisted of an humble suit of rooms, not very high, occupied by the family for their daily use. On the story above that, all the expense of the master of the house is lavished ; here the guests were received, and all the rites of hospitality were observed. In this room, Mr. Jowett further says, were two projecting windows, with cushions or divans encircling each ; a sec-

ond tier of mats or cushions is sometimes placed above these divans, and behind them when the company is large ; so that here Eutychus would be sitting on a level with the open window, through which he might easily fall when asleep, and he could scarcely so fall without being killed, Acts 20 : 6—12.

UR, the country of Terah and Abraham, which the latter was ordered to quit, Gen. 11 : 28. The country lay east of Canaan. The name signifies fire or light, and was probably given in connection with the idolatry prevalent in that country. A city of Chaldea was so called.

U-RI'AH, *flame of Jehovah*, a Hittite officer in the army of David, husband of Bathsheba, whom David caused to be slain through the contrivance of Joab before Rabbah, 2 Sam. ch. 11 ; 23 : 29.

U-RI'AH, high priest in the days of Ahaz, who was the means by whom that king departed from the law of Moses as to the shape of the altar for sacrifice, Exod. 27 : 1—8 ; 38 : 1—7 ; 2 Kings 16 : 10—12.

2. URIJAH, a prophet, who was slain by order of Jehoiakim, because he foretold the approaching conquests of the Babylonians, Jer. 26 : 20, 21.

U'RIM and THUM'MIM, *light and perfection or truth*. The learned are in doubt what the Urim and Thummim were. Josephus, and after him several others, maintain that they were the precious stones of the high priest's breastplate, the lustre or dimness of which indicated the answer to any inquiries that were made. Others think that the Urim and

Thummim were something enclosed within the folds of the breastplate ; while others suppose that the words denote merely the answers given by God from the mercy-seat to the priest, standing before the veil clothed in his robes of office. This, however, does not agree with 1 Sam. 23 : 9—11 ; 30 : 7, 8. The Urim and Thummim were consulted in cases of property, in judicial cases, and in matters of legal difficulty or sudden emergency, Exod. 25 : 22 ; 33 : 11 ; Num. 7 : 89 ; 9 : 8 ; Josh. 7 : 14—18 ; 1 Sam. 14 : 37—45 ; Prov. 16 : 33 ; 18 : 18, the privilege of consulting the Most High directly in matters of legal difficulty appears to have been confined to Moses. See instances of consulting the Urim and Thummim, or falling *before the ark*, which became a sort of oracle, Josh. 7 : 5, 6 ; Judg. 20 : 27, 28 ; 1 Sam. 10 : 22—24 ; 22 : 10 ; 23 : 2—12 ; 30 : 8 ; 2 Sam. 5 : 23, 24. When the temple was erected, oracles were delivered by the prophets, 1 Kings 11 : 9 ; 12 : 22 ; 17 : 1 ; 21 : 17—29 ; 22 : 7 ; 2 Kings 3 : 11—14 ; 19 : 6—34 ; 20 : 1—11 ; 22 : 18—20 ; Jer. 33 : 3—5. With the prophets, the oracle, or Urim and Thummim, ceased, but it was again to be revived, Ezra 2 : 63. Perhaps this last passage may be regarded as a prophecy of Christ.

U'SURY, interest, sometimes unlawful profit, gained by lending money or goods. The law of Moses enacted that usury should not be taken of the poor ; which law was afterwards extended to all Hebrews. Usury could be taken only from foreigners, Exod. 22 : 25 ; Lev. 25 : 35—37 ; Deut. 23 : 20, 21. The Hebrews were ex-

horted to lend money to their needy brethren as a deed of compassion and kindness, Deut. 15 : 7—11 ; 24 : 13 ; Psa. 15 : 5 ; 37 : 21, 26 ; 112 : 5 ; Prov. 19 : 17 ; Ezek. 18 : 8. As in the time of Moses, their state had been but recently founded, and their mercantile transactions were limited, the law against taking usury was well suited, and exceedingly merciful.

UZ, eldest son of Aram, and grandson of Shem, Gen. 10 : 23. It is uncertain to what country, exactly, the name of Uz is given, but it is most commonly thought to be a district of Idumea, Jer. 49 : 7, 8, 20 ; Ezek. 25 : 13 ; Amos 1 : 11, 12 ; Obad. 8, 9. Nothing is clearer, says Mr. Horne, than that the history of an inhabitant of Idumea is the subject of the poem bearing the name

of Job, and that all the persons introduced into it were Idumeans, dwelling in Idumea ; in other words, Edomite Arabia.

UZZAH, *strength*. The Levite who fell for hastily putting forth his hand to the ark, 2 Sam. 6 : 6—8. David seems to have thought the judgment severe ; and since his time it has often been asked, why was Uzzah so hastily slain. It should be remembered — 1. That Uzzah, as a Levite, ought to have known the law of God, and should have seen that it was obeyed, Exod. 25 : 14 ; Num. 4 : 15. 2. The whole proceeding in the removal of the ark was contrary to this law ; and, 3. The design was to check a growing disposition to treat holy mysteries with undue familiarity.

UZ-ZI'AH. [See AZARIAH.]

## V.

VAIL or VEIL, a covering anciently used by women over their faces and a considerable part of their whole persons, in token of modesty, reverence, and subjection to their husbands, Gen. 24 : 65. Veils worn in the East are of two kinds ; one is in the form of a large cloak, sometimes of linen, and sometimes of cloth ; this covers the whole person from the neck downwards ; the neck and face being covered with a large white handkerchief, or a piece of black crape, stiffened and thrown over the head ; the other kind of veil is a linen sheet, large enough to cover the whole habit from head to foot, and is brought over the face in such a manner as to con-

ceal all but one eye. Perhaps this is alluded to, Sol. Song 4 : 9. To lift up the veil of a virgin is reckoned a gross insult, but to take away the veil of a married woman is one of the greatest indignities she can receive, Sol. Song 5 : 7 ; Isa. 3 : 18, &c. A lady in the East considers herself degraded when she is exposed to the gaze of the other sex. Hence the conduct of Vashti. To be without the veil is to incur the imputation of easy virtue, Prov. 7 : 13, 14. The curtain by which the holy place was separated from the most holy of the temple, is called a veil. The word translated *power*, in 1 Cor. 11 : 10, most probably means *veil*, and the whole passage, vs. 4—

15, must be explained from the oriental use of the veil by ladies.

VASH'TI, wife of Ahasuerus, king of Persia, whose refusal to present herself unveiled before the king and his guests led to her degradation and eventually to the advancement of Esther, Esth. 1 : 9—19.

VERMILION, a bright, beautiful red color, much used by the Hebrews in painting and decorating houses and temples, Jer. 22 : 14 ; Ezek. 23 : 14.

[VES'PERS], evening prayers in the Roman Catholic Church.

VI'ALS, Rev. 5 : 8, censers for burning incense. The allusion is to the temple-service, in which the priest offered incense ; the censers were a sort of cup, which, on account of the heat of the fire burning the incense, were often put upon a plate or saucer.

VINE, a noble plant of the creeping kind, fragrant in bloom, and plentiful in fruit. The expression, 1 Kings 4 : 25 ; Micah 4 : 4, refers to the practice of planting vines and other trees, for the sake of their shade, about oriental houses, especially at the entrance. Palestine abounded in vines, Gen. 49 : 11, 22. There were several varieties of the vine. A fruitful vine, cultivated with great care, is an emblem of the Hebrew nation, Psa. 80 : 8, 16 ; Isa. 5 : 1—7.

VI'OL, a species of harp, used as an accompaniment to the voice in singing, Am. 6 : 5.

VI'PER, a species of venomous serpent whose bite produces a painful inflammation, and sometimes death ; and therefore, that Paul experienced no ill effects from the bite of one, was regarded



by the natives of Melita as a miracle, Acts 28 : 1—6. The word is figuratively applied to wicked and malignant men, Matt. 12 : 34.



**VINEGAR**, an acid prepared by a second fermentation of vinous juices, in which the spirit, the result of the first fermentation, is evaporated, leaving behind the fixed saline parts. It was eaten with bread, Ruth 2 : 14, and when mixed with water was the drink of the Roman soldiers. The Nazarites were forbidden the use of vinegar, Num. 6 : 3, because it came from wine.

**VINTAGE**, the season for gathering grapes, which followed the wheat harvest and threshing, Lev. 26 : 5. The clusters of grapes were gathered with a small sickle and carried in baskets to the wine-press, where they were first trodden by men, and then pressed. It was a season of great and general festivity, sometimes, however, interrupted by calamitous events, Isa. 16 : 10.

**VISION**, a preternatural presentation of certain scenery or circumstances to a person, whether awake or asleep, producing the conviction of its divine origin. It was in this way that God frequently revealed future events to the prophets, Num. 12 : 6—8. Isa. 1 : 1. Dan. 7 : 1 ; 8 : 2. The apostles, also, were often taught their duty in visions, Acts 9 : 10, 12 ; 16 : 9. False prophets often pretended that they had seen visions, and misled the credulous people by their lying oracle, Ezek. 13 : 7 ; Zech. 13 : 4.

**VOICE**, properly, the sound made in speaking, Gen. 3 : 10 ; Acts 9 : 7. The word is used figuratively for the preaching of John the Baptist, Luke 3 : 4 ; for the doctrines of Christ uttered by himself or his ministers, John 10 : 4, 5 ; for the statutes and commandments of the law, Exod. 19 : 5 ;

for the supernatural sounds heard at the giving of the law, Heb. 12 : 26 ; for thunder, Psa. 29 : 3 ; for the power of Christ manifested in the raising of the dead, John 5 : 28 ; for words of council and advice, Exod. 18 : 24 ; for the demand of blood for the punishment of the murderer, Gen. 4 : 10 ; for mirth and gladness such as was enjoyed at weddings, Rev. 18 : 23.

**VOCATION**, that act of divine mercy by which, through the Word and Spirit of God, men liable to condemnation, polluted and guilty, are brought into the fellowship of Jesus Christ, and the enjoyment of the blessings of the gospel, 1 Cor. 1 : 9 ; Gal. 2 : 20 ; Eph. 1 : 3, 6 ; 2 Thess. 2 : 13, 14. There is a universal call given to men, wherever the gospel comes, requiring, or calling on men to repent and believe ; but, by calling is most frequently meant the effectual influence of the word upon the heart, as in the case of Lydia, Acts 16 : 14. This is denominated *a holy calling*, 2 Tim. 1 : 9. Thus the converted, whether Jews or Gentiles, are frequently spoken of as *the called*, Rom. 9 : 24 ; 1 Cor. 1 : 24, &c.

**VOW**, a solemn promise made to God about some lawful matter ; the objects of which were either persons or things. Vows were common under the Old Testament. The vow of Jephthah is among the most remarkable for its rashness, Judg. 11 : 31. Samuel was devoted to the service of God in the tabernacle, as appears from Samuel's story, 1 Sam. 1 : 21. If a man or woman was dedicated by vow to God, the engagement had to be strictly adhered to, unless the person so vowed was redeemed.

If one vowed an animal that was clean, it was neither to be redeemed nor changed, but was to be sacrificed ; if the animal were unclean, the priest valued it ; and if the proprietor would redeem it, he was to add a fifth part to the value, by way of forfeit. The same thing, in proportion, was done, when the thing vowed was a house or a field. The first-born could not be devoted, because it was antecedently the Lord's, Lev. 27 : 28. The persons making vows must be free, in subjection to none ; vows and promises of children, as not free, were therefore void, of course, unless ratified by the express or tacit consent of parents ; the same held of married women ; but widows, or women divorced, were at liberty to fulfil their vows. Vows, like agreements, must have two consenting parties, the one giving, the other accepting, the thing vowed. It may be questioned whether, under the present dispensation, the Most High ever becomes party to a vow. Promises are not vows.

[VULGATE], the ancient Latin translation of the Bible made by Jerome. It has been pronounced infallible by the Roman Catholic Church, and all the translations of the Bible used in that communion, are made from it, although it is well known to be incorrect in a multitude of instances.

VULTURE, a bird of prey, of remarkably quick sight, Job 28 : 7, declared unclean by the law, Lev. 11 : 14 ; Deut. 14 : 13. The vulture resembles the eagle ; its head, however, is naked, and its beak is partly straight and partly crooked. Vultures are frequent in Arabia, Egypt, and in many parts of Africa and Asia ; they have a most indelicate voracity, preying more upon carrion than upon live animals. On that very account, however, they are of great importance in countries subject to a good deal of dead animal matter very speedily corrupting, and in this way likely to become noxious by infecting the atmosphere.

## W.

WA'FER, a thin cake, made of flour and anointed with oil, used in Jewish offerings, Exod. 29 : 2 ; Levit. 2 : 4. It was probably made, as with the Arabs of the present day, by laying batter upon a stone pitcher, having fire within, which is speedily baked thin as a wafer.

WAG, to shake the head in derision or contempt, Zeph. 2 : 15 ; Matt. 27 : 39.

WA'GES, the just reward or recompense of labor which must

not be withheld, Lev. 19 : 13. The sin of defrauding laborers in this manner is severely threatened, James 5 : 4. Death is called the wages, that is, the just desert, of sin, while eternal life, however much men may labor for it, is the free gift of God, Rom. 6 : 23, 24.

WAIL, a violent and noisy expression of grief, which characterized the mourning of the Hebrews, Mich. 1 : 8 ; Mark 5 : 38.

WALK, properly, to move for-

ward by successive steps. The word is used figuratively to signify a mode of life, 2 Cor. 5 : 7 ; Rom. 8 : 1 ; also, intimate communion with any one, Gen. 5 : 24 ; Amos 3 : 3. To walk in darkness is to live in ignorance, error, and sin, 1 John 1 : 6, 7. To walk through the fire, is to endure great and manifold afflictions, Psa. 23 : 4 ; Isa. 43 : 2. To walk in the church, and in the midst of the golden candlesticks, spoken of Christ, is to manifest his gracious presence to his people, Rev. 2 : 1. To walk with Christ in white, Rev. 3 : 4, is to enjoy the blessedness of heaven.

**WALLS.** Cities in ancient times were protected by high walls around them, built of sun-dried bricks, and sometimes of stone. Sixty cities of Canaan, taken by the Israelites, were thus protected, Deut. 3 : 4, 5. Such walls were generally sufficient to render a siege of long continuance, if not abortive ; but the invention of gunpowder has rendered such fortifications nearly useless as a defence.

**WAR**, among the Hebrews, may be distinguished into two kinds ; some obligatory, as expressly commanded by God ; those, for example, against the Amalekites and Canaanites ; and some undertaken to revenge injuries offered to the nation, to punish insults or offences, or to defend their allies ; for example, the war against Gibeah and Benjamin, Judg. 20 ; that against the Ammonites, 2 Sam. 10, and that of Joshua in protection of the Gibeonites, Josh. 10. All who were capable of bearing arms were summoned to the war on urgent occasions, 1 Sam. 11 : 7 ; and as the wars

were of short continuance, the soldiers, especially those of rank, supported themselves, 1 Sam. 17 : 13. Walls, towers, ditches, and gates, were the usual defences of towns against an invading army. Previously to commencing war, the heathen consulted soothsayers, oracles, the lot, or arrows of divination ; the Hebrews anciently inquired of God by means of the Urim and Thummim ; and subsequently by means of prophets. The attack was usually vehement and impetuous, accompanied by shouting and yelling, as if to terrify the foe ; and they who obtained the victory, intoxicated with joy, made the mountains resound with their shouts. They subsequently erected monuments, and hung up the arms of the enemy as trophies in the tabernacle, 1 Sam. 31 : 10 ; 2 Kings 11 : 10. Allusions to standing firmly to receive the shock of the first attack occur, 1 Cor. 16 : 13 ; Gal. 5 : 1 ; Eph. 6 : 14 ; Phil. 1 : 27 ; 1 Thess. 3 : 8 ; 2 Thess. 2 : 15. Of the war-shout we read, Judg. 7 : 20 ; and of the songs of victors, Judg. 11 : 34—37 ; 1 Sam. 18 : 6, 7. See also 2 Sam. 8 : 13. The rewards of meritorious conduct given to the soldiers were of various kinds, Josh. 14 ; 1 Sam. 17 : 25 ; 28 : 17 ; 2 Sam. 18 : 11. “ Wars of the Lord,” Num. 21 : 14, a chronicle, probably, in which the events alluded to were more fully described, and which, not being inspired, has not been transmitted to us.

**WARD**, an apartment in a prison, Acts 12 : 10. Also, the custody of a prisoner, Gen. 40 : 3. Also a detachment of porters or watchmen, 1 Chron. 9 : 23.

**WASHING**, under the cere-

monial law there were various ablutions, significant of purification, Levit. chapters 12—15 ; Heb. 9 : 10 ; to which the Pharisees added many of their own invention, upon which they laid great stress, not so much for mere physical cleanliness, as from an affectation of superior sanctity. Washing the hands was a mode of professing innocence of an alleged crime, Deut. 21 : 6, 7 ; Matt. 27 : 24. Washing the feet was an act of hospitality which a host performed for his guests, very agreeable and necessary in a warm climate, Gen. 18 : 4 ; John 13 : 5. All the ceremonial washings were typical of moral and spiritual purification by the blood of Christ, and the Spirit of God, 1 Cor. 6 : 11 ; Titus 3 : 5 ; Rev. 1 : 5.

**WATCH**, to keep a look-out. The times for changing the men who, in eastern cities, were on the look-out during the night, or the times for their perambulating the cities in discharge of their duty, came to be distinguished as the watches of the night, Exod. 14 : 24 ; Judg. 7 : 19 ; 1 Sam. 11 : 11 ; Luke 12 : 38. Men stationed to keep guard, or at any point of observation, for any particular purpose, were sometimes called the *watch*, Matt. 27 : 65 ; 28 : 11. At first the night, from sunset to sunrise, among the Jews, was divided into three watches of four hours each ; the first began at twilight, and continued until midnight, called the first watch, Lam. 2 : 19 ; the second continued from midnight until cock-crow, called the middle watch, Judges 7 : 19 ; the third continued until sunrise, called the morning watch, Exod. 14 : 24 ; 1 Sam. 11 : 11. Under the Romans, the night was divided

into four watches, of three hours each, beginning at sunset, and distinguished as *even*, *midnight*, *cock-crowing*, and *morning*, Mark 13 : 35 ; Matt. 14 : 25 ; Luke 12 : 38.

**WATCHMAN**, properly, one who, in a city, house, or army, is appointed to give warning at the approach of danger, 2 Sam. 18 : 24 ; 2 Kings 9 : 17 ; Sol. Song 3 : 1—3 ; Isa. 21 : 5, 6 ; Jer. 6 : 17. Applied to God's ministers, who are set to instruct and warn the people respecting spiritual duties and dangers, Ezek. 33 : 6—9 ; Heb. 13 : 17.

**WATER**. Bread and water are mentioned in Scripture as the chief support of life ; and to provide a sufficient quantity of water, to prepare it for use, and to deal it out to the thirsty, are among the principal cares of an oriental householder. Not to furnish water to travellers was regarded, and still is, as a mark of great inattention and insult, Deut. 23 : 4 ; 1 Sam. 25 : 11. The value and importance of water in such a climate will augment the beauty of the similes which in Scripture it is made to furnish. Water is used figuratively for troubles and afflictions, Psa. 69 : 1 ; for a great multitude of people, Isa. 8 : 7 ; Rev. 17 : 15 ; for children or posterity, Num. 24 : 7 ; for the clouds, for tears, and for the ordinances of the gospel, Psa. 104 : 3 ; Jer. 9 : 1—7 ; Isa. 35 : 6, 7 ; 12 : 3.

**WATER-POT**, a vessel of earthen or stone ware, for carrying water from a well, and for keeping it in the house for domestic use, John 2 : 6 ; 4 : 28.

**WATER-SPOUT**, a body of water carried up into the air



with a whirling motion from the sea or from rivers, by a peculiar condition of the atmosphere, which, upon the removal of the cause of its ascent, falls back, sinking and destroying, whatever it may strike, *Psa.* 42 : 7.

WAX, to grow, to increase, to become, *Levit.* 25 : 47 ; *Acts* 13 : 46 ; *Jer.* 5 : 27.

WAYFARING MEN. In the early ages, inns and places of that kind were utterly unknown ; private generosity had to furnish the rites of hospitality, and, as may be supposed, such generosity has always been in high repute. *Isa.* 35 : 8, may be illustrated from modern travels. "As it would be next to an impossibility," says Irwin, "to find the way over these stony flats where the heavy foot of a camel leaves no impression, the different bands of robbers [wild Arabs] have heaped up stones at unequal distances for their direction through this desert. We have derived great assistance from the robbers in this respect, who are our guides when the marks either fail or are unintelligible to us."

WEA'SEL, one of the unclean animals referred to by Moses, *Lev.* 11 : 29. It was a burrowing animal, but whether the same as the animal now known under that name, is uncertain.

WEAVING, an art exceedingly ancient, usually pertaining to females, *Prov.* 31 : 13, &c. Mr. Harmer suggests that the simile in *Isa.* 38 : 12, is that of a carpet filled with flowers and ingenious devices, suddenly cut off when the figures were rising into view fresh and beautiful ; and when it would, on that account, be expected that

the weaver should proceed in his undertaking.

WED'DING-GARMENT, an appropriate dress provided by the person who made a feast, and given to his guests for the occasion. To enter the banqueting-hall, therefore, without one, showed great disregard of the entertainer, *Matt.* 22 : 11—13.

WEEK, a period of seven days, continuously recurring. The Hebrews had three sorts of weeks. 1. Weeks of days, which were reckoned from one Sabbath to another ; and as of these days the Sabbath was the principal, the whole period was sometimes called Sabbath. 2. Weeks of years from one sabbatical year to another, and which consisted of seven continuous years. 3. Weeks of seven times seven, or forty-nine years, reckoned from one jubilee to another. The *seventy weeks*, *Dan.* 9 : 24, are allowed to be weeks of years.

WELLS were of very great importance to a pastoral people inhabiting a hot country, *Gen.* 26 : 18, &c. To prevent the sand raised by the wind from the surface of a parched soil from filling up the wells, they were covered with large stones, and sometimes, to prevent depredation, these coverings were secured with locks. Watering a flock, in such circumstances, was no easy task, *Gen.* 24 : 20 ; *Exod.* 2 : 16.

WHALE, the largest fish that we know of. It is frequently mentioned in Scripture. In *Gen.* 1 : 21 ; *Job* 7 : 12, the crocodile must be meant, as in *Isa.* 27 : 1 ; *Ezek.* 32 : 2. The kind of fish, whether it were a whale or any other fish that swallowed Jonah, is not mentioned. The words in

Jonah are *a great fish*; and Matt., 12 : 40, uses a word which may signify any large fish.

**WHEAT.** The following engraving represents the Egyptian



wheat, which is probably the grain so frequently referred to under that name. [See CORN.]

**WHIRLWIND,** a strong blast, which, rising suddenly from almost every point of the compass, winds about in a somewhat circular manner. Whirlwinds are common in the deserts of Arabia. It was out of a whirlwind that the Lord spake to Job, 37 : 9 ; 38 : 1. Whirlwinds sometimes sweep down trees, houses, and everything which stand in their way, Psa. 58 : 9 ; Isa. 17 : 13 ; Nah. 1 : 3. Travellers in the East often meet with them.

**WHISPERERS,** the propagators of slander, Rom. 1 : 29.

**WHIT,** the smallest particle, John 13 : 10 ; 2 Cor. 11 : 5.

**WID'OW,** a woman whose husband is dead. The brother of the husband dying without issue, was, by the law of Moses, Deut. 25 : 5, to marry the widow. Two motives prevailed to the enacting of this law. The first was, the continuation of estates in the same family ; and the other, the perpetuation of

a man's name in Israel. It was looked upon as a great misfortune for a man to die without an heir, and for his inheritance to pass into another family. The law was not confined to brothers-in-law only, but was extended to more distant relations of the same line, as we may observe in the example of Ruth, who was married to Boaz, after she had been refused by a nearer kinsman.

**WILDERNESS.** [See DESERT.]

**WIMPLE,** a kind of hood or veil. [See VEIL.]

**WIND,** air put in motion. The four winds are spoken of as equivalent to the four cardinal points of the earth and heavens, Matt. 24 : 31 ; Mark 13 : 27. The south wind brought heat, Luke 12 : 55. From the north, cold and dry weather proceeded, Job 37 : 9 ; Prov. 25 : 23. The westerly winds, which are prevalent in Palestine, brought showers, Luke 12 : 54. The east wind is most frequently referred to in Scripture, which is described as hot, dry, blasting, and generally blowing with great violence, Gen. 41 : 6 ; Ezek. 17 : 10 ; Psa. 48 : 7. Wind is often used figuratively and poetically.

**WINE,** fermented vegetable juice, chiefly that of grapes. It was used in libations of drink-offerings, Exod. 29 : 40. The priests were forbidden to take wine during their ministration, Lev. 10 : 9 ; and wine was also forbidden to Nazarites, Num. 6 : 3. The Rechabites abstained from it altogether, Jer. 35. We sometimes read in the prophets of mixed wines, that is, wine made stronger and more inebriating by mixing with it myrrh, opiates, or other drugs, with which it was boiled down, Prov. 23 : 30 ; Isa.

5:22. Wine of which the fermentation was deficient, never attained its genuine strength and flavor, but degenerated into liquor of an acetous kind, Jer. 48:11. There were wines of various kinds.

*Wine of Helbon*, Ezek. 27:18; *of Lebanon*, Hos. 14:7. *Wine*, or the cup, often denotes the displeasure of God, or his judgments, Jer. 25:15. *To put new wine into old bottles*, denotes doing an unsuitable, improper thing, Matt. 9:17. The skin or leathern bottles which had been in use,

were not strong enough to resist the impulse which continued fermentation would impart to new wine.

**WILLOW**, a well-known tree growing by rivers, ditches, and in moist places, the leaves and bark of which were regarded as useful medicines. It grows rapidly and luxuriantly in its proper situation; hence, to "grow up as the willow," Isa. 44:4; Ezek. 17:5, is to prosper, and to attain speedily to great honor and glory. In Babylon the weeping willow



abounded; and the sad condition of the Jews during their captivity, is represented by their hanging their harps upon those emblems of sorrow, Psa. 137:1, 2.

**WINEPRESS**, Isa 5:2; Mark 12:1. Our Lord does not mean in this passage the press itself, but what was called the *lacus*, an open place or vessel beneath the

press, to receive the *must*, or unfermented juice, conveyed to it by a conduit or spout, and in which the process of fermentation went on.

WING, a symbol taken from the action of the parent bird ; protection, *Psa.* 36 : 7 ; *Ruth* 2 : 12 ; *Matt.* 23 : 37. The word has many metaphorical significations, as, the flanks of an army and the arrangements of its battalions, *Isa.* 8 : 8 ; remote regions, *Job* 37 : 3 ; extremity, hair, fringe or tuft of a garment, *Zech.* 8 : 23 ; beams of the sun, *Mal.* 4 : 2 ; the swift and impetuous motion of the wind, *Psa.* 18 : 11 ; stretching out of wings, invasion of a land, *Isa.* 8 : 8 ; *Jer.* 48 : 40.

WIN'NOW, to separate grain from the chaff, which was done by throwing up the grain with a shovel against the wind, by which the chaff was blown away, *Isa.* 30 : 24.

WISDOM, the knowledge by which we connect the best means with the best ends, *Prov.* 8 : 11 ; *James* 3 : 13. That knowledge which enables a man to determine what is fittest to be done according to the circumstances of time, place, persons, manners, and end, in each case. This was what Solomon prayed for, *1 Kings* 3 : 9—12, 23. It signifies also quickness of invention and dexterity of execution, *Exod.* 31 : 3. It is used for craft, cunning, and stratagem, *Exod.* 1 : 10 ; *2 Sam.* 13 : 3 ; *Job* 5 : 13. Wisdom also denotes doctrine, learning and experience, *Job* 12 : 12 ; and true piety, *Psa.* 90 : 12 ; *Job* 28 : 28. It is also a title of Christ, *the Word or Wisdom of God*, *Prov.* 3 : 19 ; 8 : 22, 25 ; *Matt.* 23 : 34 ; *Luke* 11 : 49.

WISE MEN, priests or astronomers from the East, who had received some intimation of the Saviour's birth, and, following a miraculous star, visited Bethlehem for the purpose of worshipping him, *Matt.* 2 : 1.

WIST, the past time of the obsolete verb *wot*, *Acts* 23 : 5 ; *Phil.* 1 : 22 ; *Luke* 2 : 49.

WITCH'CRAFT, a sort of magical art, or pretence to an art ; spells, conjurations, enchantments, or, in some cases, drugs or poisons being used to get at the knowledge of hidden or future things.

Witchcraft, whatever it was, as an idolatrous practice was condemned by the law of Moses, *Deut.* 18 : 9—14. Our translation of *Acts* 8 : 9, is apt to mislead. There is no witchery in the original text. Simon practised magic and astonished the people. Witchcraft and sorcery are used metaphorically, *Nahum* 3 : 4 ; *Rev.* 18 : 23 ; 21 : 8.

WIT, an obsolete word signifying to know, *2 Cor.* 8 : 1.

WITHS, small twigs, of a pliable nature, twisted together for the purpose of binding things together, *Judges* 16 : 7.

WITNESS, a person who testifies facts upon his own personal knowledge. The moral law required more than one witness in respect to capital crimes, *Num.* 35 : 30 ; *Deut.* 17 : 6 ; and where death was inflicted by stoning, the witnesses were required to cast the first stone at the criminal, *Deut.* 17 : 7. Christ is called the faithful witness, *Rev.* 1 : 5. The Holy Spirit is a witness, *Heb.* 10 : 15 ; *Rom.* 8 : 15, 16. The apostles were witnesses of the life of Christ,



Acts 1 : 8. The Christian, in allusion to the Grecian game, is represented as running a race amidst a great cloud of witnesses, Heb. 12 : 1.

WOLF, a fierce carnivorous animal, well known. False teachers are compared to wolves, Luke 10 : 3 ; Acts 20 : 29.

WOMAN. The condition of Hebrew women, as entirely subject to their husbands, so often apparent in Scripture, is still observable in oriental domestic customs. Mr. Bartlett, in his *Walks about Jerusalem*, says, that, on his expressing a wish to draw the costume of the female members of a rich Jew's family with whom he was, the Jew "commanded their attendance, but it was some time before they would come forward ; when, however, they did present themselves, it was with no sort of reserve whatever." "We were surprised," he adds, "at the fairness and delicacy of their complexion, and the vivacity of their manners." The *daughters of Judah*, moreover, are sometimes spoken of as exceedingly beautiful. Mr. Wolff describes them as still retaining this distinction.

WORD, often signifies the law of God, Psal. 119 : 101 ; it is used also to express every promise of God, Psal. 119 : 25, &c. ; the prophecy or vision granted to a divinely-appointed messenger, 1 Sam. 3 : 1 ; Isa. 2 : 1 ; and the whole scriptures of the Old and New Testament, Lu. 11 : 28 ; James 1 : 22. Supernatural effects are often attributed to the word of God, Psal. 107 : 20. The *Word of the Lord*, in Psal. 29, is thunder. The term *Word of God*, or *Jehovah*, however, is consecrated and appropriated to signify the

second person of the Trinity, John 1 : 14. The Chaldee paraphrasts and the most ancient Jewish writers use the term instead of the sacred name of Jehovah ; for example, according to them it was *the Word* which appeared to Moses in the bush, to Abraham in the plains of Mamre, &c. John seems to have derived the designation from the sacred books of the Jews and as they acknowledged the Word to be in the highest sense their God, the God with whom, in every part of their history, they had had to do, he has no difficulty in applying the term to our blessed Lord. The name is not, however, used by any other writer of the New Testament. John was the last of that holy band of men, and very likely, at the time he wrote, errors began to prevail in relation to the person of Christ, which he was inspired especially to correct ; and no just or consistent sense can be put upon the opening of his gospel, not to mention the many passages besides, which it contains, without admitting the true and proper Deity of Jesus Christ the Son of God.

WORKS, deeds or actions performed by intelligent agents. The works of God are his acts in creation and providence, by which his existence and attributes are manifested, Psal. 145 : 9—12. The work of faith is either the grace of faith wrought in the heart by divine influence, Col. 2 : 12 ; 2 Thess. 1 : 11 ; or the influence of faith in purifying the heart, and producing right action, Gal. 5 : 6. The works of the flesh are such sinful acts as the unregenerate heart naturally produces, Gal. 5 : 19.

**WORLD**, used metaphorically for the things of time and sense, 1 John 2: 15; Gal. 6: 14. Put also for a large number, John 12: 19. The Roman empire was called the world, Luke 2: 1.

**WORM**. The general name in Scripture for creeping insects. There are worms breeding in putrefied bodies, Exod. 16: 20, 24; Isa. 14: 11; Mark 9: 44, 46; worms consuming woollen garments, Isa. 51: 8; Luke 12: 33; worms which, perforating the leaves and bark of trees, cause the excrescence called *kermes*, whence the crimson dye was derived; and worms which destroyed the vines, Deut. 28: 39; perhaps the vine-weevil, Jonah 4: 7.

**WORMWOOD**, an exceedingly bitter plant, used figuratively to denote that which is very unpalatable and hateful, Prov. 5: 4; Deut. 29: 18. To be fed on wormwood is to be in extreme bitterness of spirit, Jer. 9: 15.

**WORMWOOD, STAR OF**, the national demon of Egypt, referred to in the Revelations as a star presiding over a third part of the heavens, Rev. 8: 10, 11.

**WORSHIP**. That public worship was instituted under the law, and was sanctioned by the conduct of Christ and his apostles, will not admit of question. Some of Paul's epistles are directed to be read in the churches or public assemblies. Psalms and hymns are to be sung, and other acts of divine worship, and especially the Lord's supper, are to be celebrated by Christians in their collective capacity, when gathered together in one place. Ecclesiastical writers from the earliest ages record the performance of public worship at set periods, so that no

doubt can be entertained as to its obligation. The worship of the early Christians seems to have been simple, without pomp; they had no temples, altars, or images. Private houses were their first places of resort for the purpose of worship; perhaps, as the churches increased, edifices were set apart for the purpose. Emblematic ornament and magnificence in edifices for worship belong to a degenerate age. At first the church assembled every day—it seems almost always to have been in assembly, Acts 2: 41, 47; but afterwards the seasons of worship were chiefly the first day of the week, to commemorate the resurrection of the Saviour. Other days were regarded, especially Wednesday and Friday, as proper for this purpose, but nothing was enjoined respecting them. “After the reading of the Scriptures,” says an ancient Christian writer, “the president instructs the people in a discourse, and incites them to the imitation of good examples.” Singing and prayer were customary at an early period; and probably the celebration of the Lord's supper, which was regarded as the sign of constant fellowship, formed a part of the worship of the early Christians whenever they came together.

**WILL-WORSHIP** is worship not commanded or sanctioned by the word of God, but invented by men, and agreeable to the unsanctified mind. It is twofold: 1. When the creature is worshipped instead of God, which is idolatry, Rom. 1: 25. 2. When God is professedly worshipped, not in accordance with the divine will, but with rites and ceremonies devised by men, either in substitution, or

in addition to what God has required, Col. 2 : 23. We have an illustration of this in the Roman Catholic Church.

WRITING. Alphabetic writing was invented and practised at a very early period in the history of the world; but when or by whom the art was first taught is not known. Moses speaks of books and writings as common things, Exod. 17 : 14 ; 24 : 4 ; 28 : 9—11 ; 32 : 32 ; 34 : 27, 28 ; Num. 11 : 26 ; Deut. 27 : 8. The ancient materials for writing on, were, 1. The leaves and bark of trees. 2. A table of stone, Deut. 9 : 9 ; Luke 1 : 63 ; this was sometimes covered with wax. 3.

Linen. 4. Paper from the papyrus, a reed of the Nile. 5. Skins of animals, 2 Tim. 4 : 13. 6. Tables of lead, Job 19 : 24. 7. Of brass. 8. Stones or rocks on which public laws were written, Exod. 24 : 12 ; 31 : 18 ; 32 : 19 ; 34 : 1 ; Josh. 8 : 32 ; Job 19 : 24. 9. Tiles. 10. The sand of the earth, John 8 : 1—8. The style or pen was of iron, sometimes tipped with diamond, Jer. 17 : 1 ; sometimes, according to the material used for writing on, a small brush was used. Ink, Num. 5 : 23 ; Jer. 36 : 18, was of various kinds: the most simple was a mixture of water with broken coals, soot, or wood, and gum.

## Y.

YEAR, properly, a period of twelve months. The Jewish year consisted as ours does of 365 days, as appears from the reckoning given in the account of the flood. It was divided into twelve months, of thirty days each, except that one had thirty-five days. This was the solar year. Subsequently the Jews used the lunar year, composed of twelve months, of thirty and twenty-nine days alternately, adding a whole month, Ve-adar, or a second Adar, to make this year correspond with the course of the sun. Their years were of two kinds, the civil and the sacred year ; one beginning with the month Tizri, in the autumn, the other with the month Nisan, in the spring. Their festivals were regulated by the appearance of the new moon. The civil year was the more ancient.

At different periods the Hebrews used different events as eras to calculate from. The birth of the patriarchs seems to have been the earliest, Gen. 7 : 11 ; 8 : 13. Afterwards their exodus from Egypt, Num. 33 : 38 ; 1 Kings 6 : 1 ; then the building of the temple, 2 Chron. 8 : 1. The Babylonish captivity furnished a new epoch, Ezek. 8 : 1 ; 33 : 21. Later Jews, however, use what they regard as the era of the creation.

Considerable embarrassment and apparent contradiction have arisen from the substitution of the cardinal numbers, one, two, three, for the ordinals, first, second, third, &c. Thus the deluge is said to have begun when Noah was six hundred years old, Gen. 7 : 6, though afterwards we find him in his six hundredth year. The present year, 1854, commenced

with the lapse of that number of years less one after the birth of Christ : it is now the eighteen hundred and fifty-fourth year from that event — the number will be cardinal when the last day of December shall have passed. The word “after,” in connection with days and years, has also occasioned some difficulty, as Luke 9 : 28, speaks of an event about eight days after certain other events which in Matthew and Mark is spoken of as occurring six days after those other events. Luke’s expression should have been rendered about the eighth day, whereas the other evangelists mention the time intervening. Thus also Gen. 17 : 12, and Lev. 12 : 3 ; Luke 2 : 21, and 1 : 59, are to be reconciled ; and thus we get at the true meaning of our Lord’s three days’ abode in the tomb. Newcome renders such expression “within eight days,” “within three days,” &c.

The Jewish law provided for two remarkable years at fixed intervals. One was the fallow year ; during which the land was to enjoy a sabbath. Nothing was sown or reaped ; the fruit-trees were not pruned ; their spontaneous productions were left to the poor, the traveller, and cattle or beasts, Lev. 25 : 1, 7 ; Deut. 15 : 1—10. The design seems to have been to allow the land to recover its strength, and to teach the Jews to be provident of the future. This year was not spent in indolence ; there were other works besides those of agriculture and tillage, all of which were to be performed as in other years ; and in this year they were to spend more time than ordinary in religious observances, and receiving religious in-

struction, Deut. 31 : 10—13. The neglect of this sabbatical year was one cause of the captivity. The other remarkable year was that of the jubilee, the fiftieth year, occurring after every seven sabbatical years. This year began on the day of atonement, and was ushered in by the sound of trumpets, Lev. 25 : 8, 13 ; 27 : 24 ; Num. 36 : 4 ; Psal. 89 : 15 ; Isa. 61 : 1, 2. Besides the observance of the sabbatical year, in the jubilee all Hebrew servants obtained their freedom, Lev. 25 : 39—46 ; Jer. 34 : 8, &c. All property sold in the preceding years reverted to its former possessors, Lev. 25 : 10, 13—17, 24—28 ; 27 : 16—21. All mortgages terminated ; and hence, in latter times, debts generally were cancelled by the return of the jubilee. By this appointment, a too great oppression of the poor was prevented ; equality was maintained in the families of Israel ; the distinction of the tribes was kept up, and genealogies were preserved. The jubilee is typical of the gospel state, Isa. 61 : 1, 2.

YESTERDAY, an adverb of time, taken for the day going before, John 4 : 52 ; for lately, Job 8 : 9 ; for a short time, Psal. 90 : 4 ; for all past time, Heb. 13 : 8. Thus Christ is said to be, “the same yesterday, to-day, and forever,” that is, eternally immutable, Heb. 13 : 8.

YOKE, an instrument put upon the necks of oxen to enable them to draw, used figuratively for servitude and compulsory labor. A yoke of iron denotes oppressive slavery, Deut. 28 : 48. The ceremonial law was called a yoke, that is, a burden, Acts 15 : 10 ; Gal. 5 : 1. The service of



Christ is compared to a light yoke, Matt. 11 : 30.

**YOUTH.** 1 Tim. 4 : 12. Timothy is supposed to have been thirty-two years old when Paul thus addressed him ; and at that age, among us, the term youth is hardly applicable. But among

the Romans human life was divided into three parts, childhood, youth, and old age. The first continued to seventeen years of age, the second to forty-six, and the last thenceforward to the end of life ; so that the expression was perfectly applicable.

## Z.

**ZA'BAD**, the son of an Amorite, one of the conspirators who killed king Joash in his bed, in revenge for the murder of Zechariah the son of Jehoiada, the priest, and was himself afterwards slain by Amaziah, the son and successor of Joash. Also the name of one of those persons who, in the time of Ezra, were compelled to put away the foreign wives they had married after the return from Babylon, Ezra 10 : 27. Also, the name of a grandson of Ephraim, 1 Chron. 7 : 21.

**ZAB'DI-EL**, the father of Jashobeam, who was over the first course of twenty-four thousand men, in the service of David, 1 Chron. 27 : 2.

**2. ZABDIEL**, the son of a distinguished man in the time of Nehemiah, and captain over a hundred and twenty-eight mighty men of valor, Neh. 11 : 14.

**ZAB'DI**, the grandfather of Achan, who was stoned by order of Joshua, for secreting some of the spoils of Jericho, Josh. 7 : 1.

**2. ZABDI**, the son of Asaph, and grandfather of Mattaniah, who held an important post among the Levites in the time of Nehemiah, Neh. 11 : 17.

**3. ZABDI**, the name of the person who had charge of the wine cellars and of the produce of the vineyards, in the reign of David, 1 Chron. 27 : 27.

**ZA'BUD**, son of Nathan, a principal officer and intimate friend of Solomon, 1 Kings 4 : 5.

**2. ZABUD**, the name of one of the distinguished men who accompanied Ezra from Babylon to Jerusalem in the time of Artaxerxes, Ezra 8 : 14.

**ZAC-CHEUS**, *chief of the publicans*, or farmer-general of the revenues at Jericho, who received and entertained Christ at his house, meeting the imputation of his being a bad man, with the allegation that he was acting as the Mosaic law required, Luke 19 : 2. His being a Jew is by no means certain from ver. 9, inasmuch as Abraham was the father of all believers, whether Jews or Gentiles, Rom. 4 : 11, 12, 16 ; Gal. 3 : 7.

**ZACH-A-RI'AH**, the son of Jeroboam, king of Israel, slain, after a reign of six months, by the conspirator Shallum, who usurped the throne, and after a reign of one month was himself murdered

by Menahem, 2 Kings 14 : 29 ; 15 : 10.

2. ZACHARIAH, the father of Abi, mother of Hezekiah, 2 Kings 18 : 2.

ZACH-A-RI'AS, son of Barachias, a holy man, whom the Jews slew between the temple and the altar, and for whose death the people whom Christ addressed were held answerable. There is great difficulty in identifying the person here referred to. Some think that he was the son of Jehoiada [See ZECHARIAH], whom the people, at the command of Joash, exasperated by his denunciation of God's judgments upon them for their idolatry, stoned to death in the court of the temple ; Barachias being, as is supposed, another name of Jehoiada. To this it is objected that Christ seems evidently to speak of the last of the men slain by the Jews, — that the son of Jehoiada was killed in the court of the temple or of the people, where he had been addressing the multitude, whereas the son of Barachias was slain in the court of the priests, between the temple and the altar, to which, being assaulted, he had fled for sanctuary, — that, although many of the Jews had two names, yet it is improbable that Christ should have omitted the name of Jehoiada, which was well known, and substituted that of Barachias, which was of doubtful application. Others refer the words of the Saviour to the prophet Zechariah, whose father's name was Barachias [Zech. 1 : 1], supposing that in reckoning up all the innocent blood shed by the Jews, he begins with that of Abel, and ends with that of the last of the holy prophets, whereas many prophets

and righteous men were slain after the death of the son of Jehoiada ; an opinion which seems to be without foundation, as the temple was not repaired in the time of this prophet. Others think that he was the son of Baruch, spoken of by Josephus, who was slain by two Jewish zealots in the midst of the temple, just before its destruction, so that, as Christ mentions Abel as the first righteous person who was slain, he might properly refer to the death of this Zacharias as the last instance of Jewish hatred of holy and eminent men ; the blood of Christ, of Stephen, of James, and of all who should be slain before the destruction of Jerusalem, being contained in "all the righteous blood" here mentioned, as ingredients in that judgment. In order to render this opinion probable, the aorist tense used by the Saviour must be rendered, as perhaps it properly may be, in the language of prophecy, "*when ye shall have slain.*" This use of the aorist may be illustrated by Rev. 2 : 13, where Antipas, a faithful martyr, is spoken of as one who was or had been slain, when we know that his martyrdom did not take place until after the time of that vision.

2. ZACHARIAS, a priest of the course of Abia, husband of Elizabeth, who was of the family of Aaron, and father of John the Baptist. While engaged in the performance of the duties of his office, in the temple, an angel foretold the birth of a son whose name should be John. Upon demanding a sign for the confirmation of his faith in this prediction of an event which seemed to him altogether improbable, the angel told him that he should be dumb

until the birth of the child. He instantly became speechless, and so remained, to the astonishment of the people, until the fulfilment of the prophecy, Luke 1 : 5—10, 57—64.

ZADOK, *just*, son of Ahitub and father of Ahimaaz, high priest of the Jews, in the reigns of Saul, of David and of Solomon. He followed David with the ark when he fled from Jerusalem, during the rebellion of Absalom; and upon his return to the city, at the earnest request of the king, labored successfully to defeat the conspiracy, 2 Sam. 15 : 24—29. He opposed the party of Adonijah, who aspired to the throne to the exclusion of Solomon, 1 Kings 1 : 5—10. He was sent with Nathan the prophet to anoint and proclaim Solomon king, just before the death of David, 1 Kings 1 : 32—34. After the death of David he became sole high priest, Abiathar, who had been associated with him in the priesthood, having been deposed on account of his adherence to the party of Adonijah, 1 Kings 2 : 35. He was succeeded by his son Ahimaaz. [See ABIATHAR.] There were several other persons of the same name, 1 Chron. 6 : 12 ; Ezra 7 : 1—5 ; 2 Kings 15 : 33 ; Neh. 3 : 4 ; 10 : 21.

ZAIR, the place where Jehoram, king of Judah, defeated the Edomites, 2 Kings 8 : 21.

ZALMON, *peaceable*, or *peace-maker*, the son of Naason and Rahab, and father of Boaz, who married Ruth the Moabitess, from whom descended the family of David, Ruth 4 : 20—22. Also, the name of one of David's worthies, 2 Sam. 23 : 28. Also, the name of a mountain in Samaria,

frequently covered with snow, Judg. 9 : 48, Psal. 68 : 14.

ZAL-MO'NAH, the place where the Israelites encamped after leaving Horeb, Num. 33 : 41.

ZAL-MUN'NA, a king of Midian, who, together with his confederate, Zeba, another king of Midian, was defeated and slain by Gideon, Judges 8 : 5, 11, 21.

ZAM-ZUM'MIMS, or ZU'ZIMS, a powerful and wicked race of giants, who in ancient times occupied the country beyond the Jordan, afterwards taken possession of by the Ammonites, by whom they were entirely destroyed, Deut. 2 : 20, 21.

ZA-NO'AH, a town of Judah, situated on the east, and not far from Bethshemesh, the inhabitants of which, under Nehemiah, rebuilt the valley-gate in Jerusalem, and a thousand cubits of the wall, Josh. 15 : 34 ; Neh. 3 : 13 ; 11 : 30.

ZAPH-NATH-PA-A-NE'AH, *the saviour of the age*, the name which Pharaoh gave to Joseph, as a title of honor, because, by foretelling the seven years of plenty and of dearth, and storing up provisions in the cities of Egypt, he was the means of preserving the whole nation from perishing by famine, Gen. 41 : 45.

ZA'RED, or ZERED, a brook which rises in the mountains of Moab and falls into the Dead Sea. It was crossed by the Israelites in the twenty-eighth year of their journey, Deut. 2 : 13. Also, the name of a valley where the Israelites encamped, Num. 21 : 12.

ZARE-PHATH. [See SAREP-TA.]

ZARE-TAN, the birth-place of Jeroboam, situated on the west bank of the Jordan, near Beth-

shean, Josh. 8 : 16. The name is spelt variously in other places, 1 Kings 7 : 46 ; 9 : 12 ; 11 : 26 ; 2 Chron. 4 : 17.

**ZE'BAH**, one of the kings of Midian, defeated and slain by Gideon, Judges 8 : 5—13.

**ZEB-A-DI'AH**, *the dowry of the Lord*, a son of Ishmael, a prince of the tribe of Judah. He was ruler of the house of Judah for all the king's matters, and associated with Amariah, the chief priest, as the second president or judge of the tribunal which Jehoshaphat established "for the judgment of the Lord, and for controversies" in Jerusalem, 2 Chron. 19 : 11.

2. **ZEBADIAH**, the son of Asahel, brother of Joab, who was captain over twenty-four thousand men, to serve the king in the fourth month, 1 Chron. 27 : 7.

3. **ZEBADIAH**, the name of a Levite whom Jehoshaphat sent with certain princes to teach the people in the cities of Judah, 2 Chron. 17 : 8.

4. **ZEBADIAH**, the son of Jeroham of Gedor, one of the valiant men who joined themselves to David at Ziklag, 1 Chron. 12 : 7.

**ZEB'E-DEE**, *a dowry*, the father of the apostles James and John. He was a fisherman of Bethsaida or Capernaum, who pursued his avocation on the sea of Galilee, and his sons were with him, mending their nets, when they were called by the Saviour to follow him, Matt. 4 : 21. Zebedee seems not to have been entirely destitute of property. He had men employed in his service, Mark 1 : 20 ; his wife contributed to the Saviour's support ; Mary was committed to the care of John,

Jol. 19 : 26, which implies that he was in a condition to maintain her, and, what is still stronger evidence that his family was of some consideration, he was personally known to Caiaphas, the high priest, John 18 : 15.

**ZE-BO'IM**, one of the cities of the vale of Siddim, destroyed with Sodom and Gomorrah, Gen. 10 : 19. Also, the name of a valley and town in the territory of Benjamin, 1 Sam. 18 : 18.

**ZE'BUL**, an officer of Abimelech, who commanded at Shechem in his master's absence. Unable to oppose effectual resistance to the efforts of Gaal, he secretly sent a messenger urging Abimelech to attack the city at sunrise. The next morning Abimelech came with his army, and aided Zebul in taking the city and in expelling Gaal and all his confederates, Judg. 9 : 30.

**ZEB'U-LUN**, *a dwelling*, the sixth son of Jacob and Leah, and the ancestor of the tribe that bore his name, Gen. 30 : 20 ; Num. 1 : 30, 31. The inheritance of this tribe, designated in the prophecy of Jacob, and assigned by lot in the time of Joshua, lay between the sea of Galilee and the Mediterranean, Gen. 49 : 13 ; Deut. 33 : 18, 19. They subjected the Canaanites to a yearly tribute, Judges 1 : 30. Forty-four thousand of this tribe were sealed by the Lamb in their foreheads, Rev. 7 : 8. Also, the name of a town in the borders of Ashur.

**ZECH-A-RI'AH**, son and successor of Jeroboam, king of Israel. He reigned six months, and was then slain by Shallum, who usurped the throne, and thus terminated the dynasty of Jehu, according to the word of the



Lord, which declared that his sons should sit on the throne of Israel unto the fourth generation, 2 Kings 14 : 29 ; 15 : 8—12.

2. ZECHARIAH, son of Jehoiada, high priest in the reign of Joash. He was stoned to death in the court of the temple, by command of the king, for his faithfulness in rebuking the prevalent idolatry. The sin of this cruel act was greatly aggravated by the kindness with which the king had been treated in his youth by the father of Zechariah. The last words of the martyr were, "The Lord look upon it and require it," 2 Chron. 24 : 20—22. [See ZACHARIAS.]

3. ZECHARIAH, one of the counsellors of king Uzziah, a prophet, probably, "who had understanding in the visions of God," a man of distinguished wisdom and piety, by whose instruction and influence the king was led to do that which was right in the sight of the Lord, and thus promote the prosperity of the nation, 2 Chron. 26 : 5.

4. ZECHARIAH, son of Jeber-echiah, whom Isaiah called as a legal witness of his marriage with the prophetess, Isa. 8 : 2.

5. ZECHARIAH, son of Barachiah, and grandson of Iddo, one of the twelve minor prophets, as they are called, who commenced his ministry in the second year of Darius, and after the return of the Jews from Babylon, under Zerubbabel, B. C. 520, the main object of which was to encourage the people to go on with the rebuilding of the temple, which had been discontinued for several years. His prophecy, though in general exceedingly difficult of interpretation, is very valuable, on account of the clear and precise

predictions concerning the Messiah contained in it.

ZE-DE-KI'AH, *the justice of the Lord*, the third son of Josiah, and the last king of Judah. He was placed on the throne by Nebuchadnezzar, instead of Jehoiachim, who, together with his mother, his chief officers, and ten thousand of the most valuable inhabitants of Jerusalem, was carried captive to Babylon. His original name was Mattaniah, which was changed to Zedekiah upon his elevation to the throne. He was faithfully instructed and warned by Jeremiah, but chose to follow the counsel of false prophets to his ruin. In the ninth year of his reign, having rebelled against the king of Babylon, to whom he had taken an oath of allegiance, Jerusalem was besieged by the Chaldean army, and in the eleventh the city was taken, the walls broken down, the temple destroyed, and all the treasure, together with a great number of the people, carried to Babylon. Zedekiah attempted to escape, but was overtaken on the plains of Jericho, and carried to Riblah, where judgment was passed upon him. His sons were slain in his presence ; his eyes put out ; and, bound with fetters of brass, he was taken to Babylon, where he died, 2 Kings 24 : 18—20 ; 25 : 1—7 ; Jer. chaps. 37, 39, 43.

2. ZEDEKIAH, the name of a false prophet, the son of Che-naanah, who persuaded Ahab to attack the Syrians, and was opposed by Micaiah, 1 Kings 22 : 11—37. Also, the name of a false prophet and wicked man, denounced by Jeremiah. Jer. 29 : 22, 23.

ZE'EB, a prince of Midian, who with Oreb, his confederate, was defeated and slain by the army of Gideon, at the wine-press of Zeeb, Judges 7 : 25. [See OREB.]

ZE-LO'PHE-HAD, the son of Hephher, of the tribe of Manasseh. Dying without sons, his four daughters claimed a possession among the brethren of their father. Their claim, upon being presented to the Lord by Moses, was allowed, and on that occasion a law was made that if a man died having no son, his inheritance should descend to his daughters, and if he had no daughter, then to his brethren, Num. 27 : 1—9.

ZE-LO'TES, *zealous*, a surname given to Simon, one of the twelve apostles, supposed to have been the son of Cleopas and Mary, and brother of James the less and Jude, Luke 6 : 15, comp. Matt. 13 : 55. He is also called the Canaanite, Matt. 10 : 4, a term which seems not to have been derived from a place, as a patronymic, but from a Hebrew word which signifies zeal. Both names, therefore, one Hebrew and the other Greek, indicate the same thing. He is supposed to have borne these names in consequence of his having belonged to a sect or association called zealots, who professed uncommon zeal for the Jewish law and customs, and were very active in punishing any who violated them. He is less known than either of the other apostles. Some suppose that he succeeded James as pastor of the church at Jerusalem, and that he suffered martyrdom. There is a tradition, not worthy of much credit, that he carried the gospel into Egypt, Africa, and even to England.

ZEM-A-RA'IM, a hill on Mount

Ephraim, from which Abijah addressed Jeroboam and his army before the battle in which the Israelites were defeated with a terrible slaughter, 2 Chron. 13 : 4. Also the name of a city in the tribe of Benjamin.

ZE'NAS, a lawyer, who accompanied Apollos in one of his missionary tours, and was especially commended to the care of Titus, Tit. 3 : 13.

ZEPH-A-NY'AH, *the hiding, or the secret of the Lord*, the son of Cushi, a prophet who flourished in the time of Josiah, king of Judah, Zeph. 1 : 1. He is the ninth in the order of the minor prophets. His prophecy occupies three chapters, in which he denounces idolatry, rebukes the prevailing sins of the people, and pronounces judgments on the surrounding nations.

2. ZEPHANIAH, the name of a priest in the time of Zedekiah, who, at the capture of Jerusalem, was carried to Riblah with Seraiah, the chief priest, and there slain by order of the king of Babylon, 2 Kings 25 : 18—21.

3. ZEPHANIAH, the name of the father of Josiah, in whose house Joshua, the son of Josedech, the high priest, was crowned as a type of the BRANCH, in the time of Zechariah the prophet, Zech. 6 : 10.

ZEPH'A-THA, a valley at Mareshah, where Asa defeated Zerah, the Ethiopian, 2 Chron. 14 : 9—15. [See ZERAH.]

ZERAH, an Ethiopian king, who invaded Judea with an immense army in the tenth year of the reign of Asa, but was defeated with great slaughter and the loss of all his treasure and cattle, by the Hebrew monarch at Mareshah.

Commentators have been in much doubt as to the country to which Zerah belonged. Some have thought that he was of Arabia (Cush), others that he was of Abyssinia or African Ethiopia, though they have not been able to explain how Zerah could have traversed Egypt to reach Judea. Champollion thinks that the name of this king exists upon the monuments of Egypt, and that the Zerah of Scripture is the Orsokon or Osoroth of the Egyptian catalogues, second king of the twenty-second dynasty, the son and successor of Shishak, who invaded Judea in the time of Rehoboam, 2 Chron. 14: 9—15. There were several other persons of this name, Gen. 36: 13; Gen. 46: 10; Num. 26: 13.

ZERED. [See ZARED.]

ZERE-DA, and ZE-RED'ATHA. [See ZARITAN.]

ZERESH, the wife of Haman, whose advice, readily followed, in the end hastened her husband's fall, in suggesting the subsequent counsel of Harbonah, that he should be hanged upon his own gallows. When Haman returned from his attendance upon Mordecai, and told his friends of his mortification, Zeresh was the first to predict his downfall, Esth. 5: 10; 6: 13.

ZE-RUB'BA-BEL, or ZO-ROB'-A-BEL, *born in Babylon*; the son of Shealtiel, called also Sheshbazzar, Ezra 5: 2; 1: 8. He was born at Babylon during the captivity, and received the name of Zerubbabel as significant of the intolerable burden of the people of God at that time. He was a prince of Judah, of the royal race of David, and appears in the genealogies of Matthew and Luke

as one of the progenitors of Christ. He was made governor of Judea by Cyrus, and was the leader of the first colony which returned from the captivity. He carried with him the sacred vessels which Nebuchadnezzar had taken from Jerusalem, and, being exhorted and encouraged by the prophets Zechariah and Haggai, immediately commenced the rebuilding of the city and temple. The work, though opposed and hindered by the Samaritans, was finally completed, and the worship of God reestablished, Hag. 1: 1—14.

ZER-U-IAH, a sister of David, and mother of Abishai, Joab, and Ashael, who occupied high stations in the army during the reign of their uncle. It is remarkable that the husband of this sister of David, and the mother of such men as Joab and his brothers, is totally unknown, no mention being made of him in the Bible, 1 Chron. 2: 16.

ZIBA, a man of considerable wealth and importance, who had been royal steward under Saul, to whom David committed the care of the lands and affairs of Mephibosheth, the son of Jonathan, his early friend, 2 Sam. 9: 2—10. In consequence of a false representation made by Ziba respecting the part taken by Mephibosheth in the rebellion of Absalom, David, in anger, gave to him all the property of which he had been the manager, 2 Sam. 16: 1—4. On the return of David, Mephibosheth gave such an explanation, of his conduct as, if not wholly to satisfy, yet to induce the king to reconsider his decision, and to divide the property equally between him and his steward, 2 Sam. 19: 24—30.

**ZICHRI**, a mighty man of Ephraim, 2 Chron. 28:7. He was probably a chief of his tribe, and one of the generals of the army of Pekah, king of Israel, which gained a great victory over Ahaz, king of Judah, killing in one day one hundred and twenty thousand men. He slew with his own hand Maaseiah, son of Ahaz, Azrikam, the governor of the palace, and Elkanah, the king's chief minister, 2 Chron. 28:7. Zichri is also the name of many other persons mentioned in the Old Testament.

**ZIDON**. [See SIDON.]

**ZIF**, *brightness, splendor*; the second month of the sacred, and the eighth of the civil year among the Jews, corresponding to the latter half of our April and the first half of May. It was the month, as its name imports, when the trees and plants were in full blossom, and the country was in all its glory. It was also called Jyar.

**ZIKLAG**, a city belonging to the tribe of Simeon, Josh. 15:31; but in the time of Saul it was in possession of Achish, king of Gath, who gave it to David as an asylum when he was driven from his own country by civil war, from which time it pertained to the kings of Judah, 1 Sam. 27:5, 6. During the absence of David, on one occasion, Ziklag was plundered and burnt, and all the women and children carried away captives by the Amalekites. On his return, he pursued the robbers, and, after destroying nearly all the band, recovered everything that they had carried away. In this city he remained until the death of Saul, when he assumed the crown at Hebron. It was here

that he was joined by many of those valiant men who took a prominent part in all the great events of his subsequent reign.

**ZIMRAN**, a son of Abraham by Keturah, and the name of an Arabian tribe descended from him, Gen. 25:2.

**ZIMRI**, a captain of chariots under Elah, king of Israel. He conspired against his master and killed him as he was drinking himself drunk in the house of Arza, his steward, in Tirzah, in the second year of his reign. He then usurped the throne, and, in execution of the prophecy of Jehu, slew all the house of Baasha, leaving not a male alive either of his kinsfolks or acquaintance. The army, not having been gained over, and refusing to acknowledge his authority, made Omri, captain of the host, king, and besieged the usurper in Tirzah. The city was soon taken, and Zimri, after a reign of seven days, seeing that all was lost, went into the palace of the king, set it on fire, and perished in the flames, 1 Kings 16:1—20.

2. **ZIMRI**, the name of the Israelite slain, together with the Midianitish woman Cosbi, by Phineas in Shittim. He was the son of Salu, a prince of a chief family in the tribe of Simeon, Num. 25:14.

3. **ZIMRI**, the son of Zerah, grandson of Judah and Tamar, and brother of Ethan, Heman, Calcol, and Dara, those philosophers or poets whose wisdom was compared with that of Solomon, 1 Chron. 2:6; 1 Kings 4:31. Also, the name of a descendant of Saul through Jonathan, 1 Chron. 8:33—36.

**ZIN**, a desert in the south of



Palestine and of the Dead Sea, and west of Idumea, in the northern part of which was situated the city of Kadesh-Barnea, where Miriam, the sister of Moses, died and was buried. From this wilderness the spies were sent to search the promised land. It was here that Moses committed the error in striking the rock, for which he was excluded from Palestine. Other interesting events in the history of the Israelites occurred in this region, Num. 13 : 21 ; 20 : 1—13.

ZI'ON, or SI'ON, one of the hills upon which Jerusalem was built, and on which the citadel of the Jebusites stood when David took possession of the city, 1

Chron. 11 : 5. It thenceforth became the royal residence, and subsequently the ark was deposited there. Hence it is called "The City of David," and "The Holy Hill." The northern part only is enclosed within the modern walls of the city, the rest being given up to the cultivation of grain, agreeably to the prediction of Micah, that Zion should be "ploughed as a field," Micah 3 : 12. The term Zion is sometimes applied to the temple and the Jewish church, Psa. 48 : 12 ; Isa. 1 : 27. It is also applied figuratively to the Christian church, consisting of both Jews and Gentiles, Rom. 9 : 33 ; Heb. 12 : 22. It is also used as typical of the church



triumphant, Rev. 14 : 1. [See SCRIP. MOUNTAINS, pp. 168—180.]

ZIPH, a city in the tribe of Judah, a short distance southeast of Hebron, Josh. 15 : 55 ; and of a wilderness in its vicinity, in the strongholds of which David concealed himself when flee-

ing from Saul, 1 Sam. 23 : 14, 15.

2. ZIPH, the name of a son of Jehaleleel, of Judah, and of the family of Caleb, 1 Chron. 4 : 16.

ZI'PHRON, a city in the northern boundary of the land of Canaan, Num. 34 : 9.

ZIP-PO'RAH, one of the seven

daughters of Jethro, called also Reuel, priest of Midian, who became the wife of Moses in consequence of his interposition in behalf of the young women when driven from a well where they were watering their flocks, by a company of shepherds, Exod. 2: 16—21. She was the mother of two sons, Eliezer and Gershom, Exod. 18: 2—4. When Moses returned to Egypt with a commission to deliver the Israelites, he took Zipporah and his two sons with him. On the way, he caused one of his sons to be circumcised, which displeased Zipporah, and he sent her back to her father, by whom she was brought again to him while encamped in the desert, Exod. 4: 26; 18: 1—3.

ZIZ, a pass leading from the Dead Sea towards Jerusalem, by which the Moabites and Ammonites invaded Judah, and where they were discomfited and scattered by a divine interposition, in answer to the prayer of Jehoshaphat, 2 Chron. 20: 1—25.

ZO'AN, a city of lower Egypt, called in Greek Tanis, situated on the eastern side of the Tanitic branch of the Nile. It was very ancient, having been built seven years after Hebron, which was a flourishing city in the time of Abraham, Num. 13: 22; Genesis 23: 2, 3. It was also one of the chief capitals and a royal residence, and the wide plain on which it stood, called the field of Zoan, was the scene of those marvellous works which God wrought by Moses for the deliverance of his people, Psalms 78: 12, 43. The prophet Ezekiel predicted its utter destruction—a prophecy which has been literally fulfilled, Ezek. 30: 14. Its site is marked by the

modern village of San, consisting of a few fishermen's huts, and always subject to malignant fevers, while the ruins scattered about attest its former magnificence.

ZO'AR, one of the five cities of the plain of Siddim, originally called Bela, situated at the south-eastern extremity of the Dead Sea, Gen. 14: 2. It was destined with the other cities of the plain to be consumed by fire from heaven, but at the intercession of Lot was spared, and became, for a short time, his place of refuge, Gen. 19: 20—22. Its name, Zoar, *little*, was given to it in consequence of the plea urged by Lot in its favor, namely, that it was a small or insignificant city, and perhaps not so corrupt as the larger and richer ones, Gen. 19: 20. Yet it is referred to by several ancient writers as a place of considerable size and importance in their day, pleasantly situated, and garrisoned by the Romans.

ZO'BAH, a kingdom of Syria, called also Hamath-zobah, extending from the Euphrates westward, northward as far as Aleppo, and southward to the neighborhood of Damascus. It was anciently one of the most powerful of the smaller kingdoms of Aramæa, its princes commonly bearing the name of Hadadrezzer or Hadarezer. It was frequently at war with the Israelites, by whom it was generally defeated in battle, often losing a considerable portion of its territory. Saul was successful in his expedition against it, 1 Sam. 14: 47. David took from them at one time a thousand chariots, seven hundred horsemen, and twenty thousand footmen, and when the Syrians of Damascus came to the aid of

Hadadrezer, they lost in battle twenty-two thousand men, and Damascus became tributary to David, 2 Sam. 8: 3—7; 10: 6—14. Solomon made conquests in it, and built many store cities in Hamath, which was then included in Zobah.

ZO'HAR, the father of Ephron, the Hittite, of whom Abraham bought a field for a burying-place, Gen. 23: 8. Also the name of a son of Simeon, brother of Pharez, Gen. 38: 30.

ZO'HE-LETH, a large stone near the fountain of En-rogel, under the walls of Jerusalem, where Adonijah slew fat cattle, and made a great feast for all the sons and servants of David, when, towards the close of David's life, he made an attempt to obtain the throne, instead of Solomon, 1 Kings 1: 9.

ZO'PHAR, one of the three friends of Job, called the Naamathite, probably from Naamah, the place of his residence, Job 2: 11. In the controversy in which he takes a part, he speaks with more severity and with less eloquence than either of the others. With much truth and fine imagery, there is, in both his speeches, much that is weak in reasoning, false in doctrine, and insulting to his friend, Job 11: 1—20; 20: 1—29; 42: 7.

ZO'RAH, a city, called also Zoreah, on the frontier of Dan and of Judah, not far from Esh-taol, Josh. 15: 33, reckoned as belonging to Judah, but inhabited by Danites, Josh. 19: 40, 41, and celebrated as the birth-place of Samson, Judg. 13: 2, 24. It is

still recognized under the name of Surah.

2. ZORAH, a city of Judah, built and fortified by Rehoboam, 2 Chron. 11: 10.

ZUPH, a Levite, great grandfather of Elkanah, the father of Samuel, and head of the family of the Zuphim who dwelt at Ramah, 1 Samuel 1: 1. Also the name of a district near Ramah, where Saul resolved, at the suggestion of his servant, to consult Samuel concerning his lost asses, 1 Sam. 9: 5.

ZUR, a prince of Midian, father of Cozbi, who, with Zimri, was slain by Phineas for gross and open licentiousness, Num. 25: 15; destroyed with other princes of Midian by the Israelites, Num. 31: 8. Also the name of a city of Judah, called also Bethsura, and described in 2 Mac. 11: 5, as a stronghold, Josh. 15: 58. Also the son of Jehuel and Maacha, of Benjamin, inhabitants of Gibeon.

ZU'RI-EL, son of Abihail, and chief of the family of the Merarites, and the organization of the Levitical priesthood. The family numbered six thousand two hundred males. Their position in the encampment was on the north side of the Tabernacle, and they had charge of its boards, bars, pillars and utensils, Num. 3: 33—36.

ZU'ZIMS, a tribe, supposed to be of giants, or, as the name imports, strong and valiant men, who dwelt beyond Jordan, and were subdued by Chedorlaomer and his confederates, Gen. 14: 5. [See ZAMZUMINS.]

## MONEY TABLE.

JEWISH SILVER MONEY.	SHEKEL.	DOLLARS.	CENTS.
A Shekel, . . . . .	1-2	25	52 1-2
A Bekah, . . . . .	20th	25	2 1-2
A Gerah, . . . . .	50	1505	10
A Maneh or Mina, . . . . .	3000		62
A Talent, . . . . .			
JEWISH GOLD MONEY.			
A Shekel, . . . . .		8	8
A Talent, . . . . .		24,309	
ROMAN MONEY.			
Piece of Silver (Drachma), . . . . .	2 drach.		12 1-2
Tribute Money, . . . . .	4 drach.		25
Piece of Silver ( <i>stater</i> ) Matt. 17 : 27, . . . . .	100 drach.	13	50
Pound (Mina), . . . . .			75
Penny (Denarius), . . . . .	20th Den.		13 1-2
Farthing, . . . . .	80th Den.		0 3-4
Mite, . . . . .			0 1-5

## TABLE OF MEASURES.

MEASURES OF LENGTH.	CUBITS.	FEET.	INCHES.	DEC.
A Cubit, . . . . .	1-2	1	9	.888
A Span, . . . . .	6th	10	3	.944
Hand's breath, . . . . .	24th	7	3	.648
A Finger, . . . . .	4	10	11	.912
A Fathom, . . . . .	6	145	11	.552
Ezekiel's Reed, . . . . .	80			.328
Measuring Line, . . . . .				.040
		MILES.	PACES.	FEET.
A Sabbath-day's Journey, . . . . .	2000	1	729	3
Eastern Mile, . . . . .	4000	33	403	1
Stadium, or Furlong, . . . . .	400		145	4.6
A Day's Journey, . . . . .	96,000		172	4
NOTE. 5 feet = 1 pace; 1056 paces = 1 mile.				
MEASURES OF LIQUIDS.	HOMER.	GALL.	PINTS.	SOLID IN.
The Homer, or Cor, . . . . .	10th	75	5	7.6
The Bath, . . . . .	60th	7	4	15.2
The Hin, . . . . .	720th	1	2	2.5
The Log, . . . . .			7	24.3
The Firkin, . . . . .				4.9
NOTE. 20 solid inches = a pint, nearly.				
MEASURES OF THINGS DRY.	HOMER.	BUSHEL.	PECKS.	PINTS.
The Homer, . . . . .	1-2	8		1.6
The Lethech, . . . . .	10th	4		0.8
The Ephah, . . . . .	30th		3	3.4
The Seah, . . . . .	100th		1	1.1
The Omer, . . . . .	180th			5.1
The Cab, . . . . .				2.9



## TABLE OF WEIGHTS.

TROY WEIGHT.	SHEKEL.	LB.	OZ.	DWT.	GR.
A Shekel, . . . . .	..	..	..	10	
The Bekah, . . . . .	1-2	..	..	5	
The Gerah, . . . . .	20th	..	..	..	12
The Maneh, . . . . .	60	2	6		
The Talent, . . . . .	3000	125			

## TABLE OF TIME.

NAMES OF THE MONTHS.	SACRED YEAR	CIVIL YEAR.	CORRESPONDS WITH
1. Abib, or Nisan, . . . . .	1	7	April.
2. Zif, or Jyar, . . . . .	2	8	May.
3. Sivan, . . . . .	3	9	June.
4. Tammuz, . . . . .	4	10	July.
5. Ab, . . . . .	5	11	August.
6. Elul, . . . . .	6	12	September.
7. Tisri, or Ethenim, . . . . .	7	1	October.
8. Marchesvan, or Bul, . . . . .	8	2	November.
9. Chisleu, or Kislev, . . . . .	9	3	December.
10. Tebeth, . . . . .	10	4	January.
11. Shebat, . . . . .	11	5	February.
12. Adar, . . . . .	12	6	March.
13. Ve-Adar. — intercalary. . . . .			

## CHRONOLOGICAL TABLES.

## TABLE I.

FROM THE CREATION TO THE DEATH OF SOLOMON.

B. C.		B. C.	
4004	The Creation,	1405	Othniel.
3875	Cain and Abel.	1325	Ehud.
3874	Seth born.	1306	Shamgar.
3882	Enoch born.	1285	Deborah and Barak.
3317	Methuselah born.	1245	Gideon.
3074	Adam dies.	1236	Abimelech.
2948	Noah born.	1232	Tola.
2349	The Flood.	1187	Jephthah.
2234	Nimrod builds Nineveh.	1156	Eli.
1921	Call of Abraham.	1141	Samson.
1896	Isaac born.	1120	Samuel becomes judge.
1837	Esau and Jacob born,	1095	Saul anointed king.
1758	Reuben born.	1085	David born.
1715	Joseph Governor of Egypt.	1063	David anointed king.
1706	Israelites in Egypt.		{ David King of Judah.
1574	Aaron born.	1055	{ Ishbosheth King of Israel.
1571	Moses born.		{ David King over all Israel.
	{ Moses sent to Pharaoh.	1048	{ Nathan, Gad, prophets.
1491	{ Exodus of Israelites.	1015	Solomon king.
1451	Moses dies.	1004	The Temple built.
1450	Canaan subdued by Joshua.	975	Separation of the kingdoms.
1443	Death of Joshua.		

TABLE II.

FROM THE DEATH OF SOLOMON TO MALACHI.

B. C.	KINGS OF JUDAH BEGAN TO REIGN.	KINGS OF ISRAEL BEGAN TO REIGN.	PROPHETS.
975	Rehoboam.	Jeroboam I.	Ahijah. Shemaiah.
958	Abijah.		
955	Asa.	. . . .	Azariah.
954	. . . .	Nadab.	
953	. . . .	Baasha.	Hanani.
930	. . . .	Elah.	Jehu.
929	. . . .	Zimri.	
928	. . . .	Omri.	
918	. . . .	Ahab.	Elijah.
914	Jehosaphat.	. . . .	Micalah.
897	. . . .	Ahaziah.	Elisha.
896	. . . .	Jehoram, or Joram.	Jahaziel.
889	Jehoram.		
885	Ahaziah.		
884	Athaliah.	Jehu.	Jehoiada.
878	Joash, or Jehoash.		
857	. . . .	Jehoahaz.	
839	Amaziah.	Jehoash.	
825	. . . .	Jeroboam II.	Jonah. Hosea.
810	Uzziah, or Azariah.	. . . .	Amos.
784	. . . .	Anarchy.	
773	. . . .	Zechariah.	Joel.
772	. . . .	{ Shallum.	
761	. . . .	{ Menahem.	
759	. . . .	Pekahiah.	
758	Jotham.	Pekah.	Isaiah. Micah.
742	Ahaz.	. . . .	Oded.
730	. . . .	Hoshea.	Obadiah.
727	Hiezekiah.	. . . .	Nahum.
721	. . . .	Captivity.	
698	Manassch.		
643	Amon.		
641	Josiah.	. . . .	Jeremiah. Zephaniah.
610	{ Jehoahaz, or Shallum.	. . . .	Habakkuk. Daniel.
	{ Jehoiakim.		
599	{ Jehoiakin, or Coniah.		
	{ Zedekiah.		
595	Babylonian captivity.		
538	Babylon taken by Cyrus.		Ezekiel.
536	Proclamation of Cyrus.	Zerubbabel and Jeshua.	
534	Foundation of the Temple.		
529	Artaxerxes (Cambyses) forbids the work.		
520	{ Favorable decree of Ahasuerus (Darius Hys-		Haggai. Zechariah.
	{ taspes).		
518	Esther made Queen.		
515	The Temple finished.		
510	Haman's plot frustrated.		
484	Xerxes King of Persia.		
467	Ezra sent to govern Jerusalem.		
464	Artaxerxes Longimanus.		
445	Nehemiah sent as Governor.		
423	Darius. Nothus.		
415			Malachi

## TABLE III.

## HISTORICAL EVENTS CONNECTING THE OLD AND NEW TESTAMENTS.

B. C.	
335	Alexander the Great invades Persia.
332	Jaddus High Priest.
323	Alexander dies.
320	Ptolemæus Lagus surprises Jerusalem.
277	Septuagint version made by order of Ptolemæus Philadelphus.
170	Antiochus Epiphanes takes Jerusalem.
167	His persecution.
166	Judas Maccabæus Governor.
161	Jonathan Governor.
152	Jonathan High Priest.
143	Simon. Treaty with the Romans and Lacedemonians.
135	John Hyrcanus.
107	Judas (Aristobulus) High Priest and King.
88	Anna, the Prophetess.
63	Jerusalem taken by Pompey.
40	Herod made King.
28	Augustus Cæsar Emperor of Rome.
18	Herod rebuilds the Temple.
4	John the Baptist born.
	CHRIST born.

## TABLE IV.

## FROM THE BIRTH OF CHRIST TO JOHN'S BANISHMENT TO PATMOS.

A. D.	EMPERORS OF ROME	
8	Augustus.	Christ disputes with the doctors in the temple.
14	Tiberias.	Caiaphas high priest.
27	"	{ John the Baptist preaches.
		{ Jesus baptized. His temptation.
30	"	Apostles called.
31	"	Sermon on the Mount preached, and many sick healed.
32	"	The transfiguration.
	"	{ Lazarus raised, &c.
33	"	{ Christ's crucifixion, resurrection, and ascension.
	"	{ The Holy Ghost descends upon the apostles.
34	"	Stephen martyred.
35	"	Conversion of Saul.
37	Caligula.	
41	Claudius.	Conversion of the Gentiles.
44	"	Persecution by Herod Agrippa. James slain.
45	"	Barnabas and Paul preach in Asia.
52	"	Council concerning circumcision, &c.
54	Nero.	Paul preaches at Athens, &c.
56	"	Paul travels through Asia.
60	"	Paul persecuted at Ephesus and Jerusalem.
62	"	Paul's defence before Felix, Festus and Agrippa.
63	"	Paul arrives at Rome.
67	"	Peter and Paul said to have suffered martyrdom.
68	Galba.	
69	{ Otho.	
	{ Vitellius.	
70	Vespasian.	Jerusalem taken by Titus.
79	Titus.	
81	Domitian.	
96	"	John banished to Patmos. (Rev. 1.)

## TABLE OF HISTORICAL BOOKS OF THE NEW TESTAMENT.

NAMES OF BOOKS.	AUTHORS.	WHERE WRITTEN.	DATE.	A. D.
Gospel of Matthew, } written in Hebrew. }	Matthew,	Judea,		37 or 38
Translated into Greek,	"	"		61
Gospel of Mark,	Mark,	Rome,	Between 60 and 63	
Gospel of Luke,	Luke,	Greece,		63 or 64
Acts of the Apostles,	Luke,	Greece,		63 or 64
Gospel of John,	John,	Ephesus,		97 or 98

## TABLE OF EPISTLES.

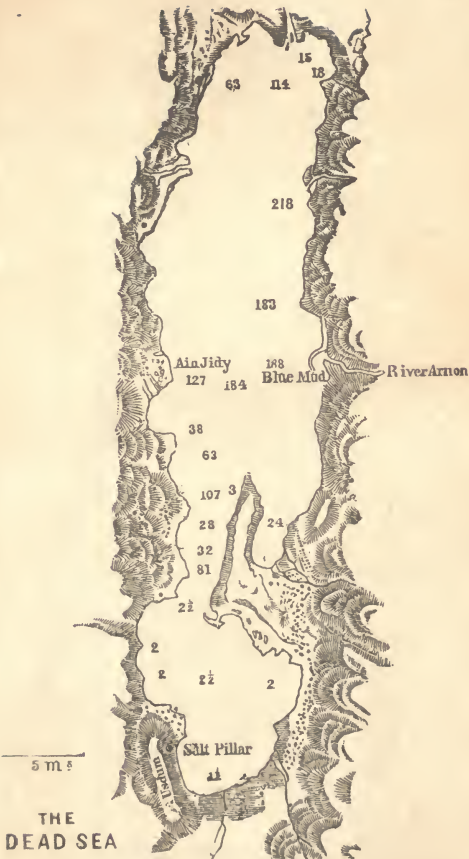
NAMES OF EPISTLES.	AUTHOR.	WHERE WRITTEN.	DATE.	A. D.
1 Thessalonians,	Paul,	Corinth,		52
2 Thessalonians,	"	"		52
Galatians,	"	"	{ At the close of	52
			{ or early in	53
1 Corinthians,	"	Ephesus,		56
Romans,	"	Corinth,	{ End of	57
			{ or beginning of	58
2 Corinthians,	"	{ Macedonia, }		58
		{ or Philippi. }		
Ephesians,	"	Rome,		61
James,	James,	Judea,		61
Philippians,	Paul,	Rome,	{ End of	62
			{ or beginning of	63
Colossians,	"	"		62
Philemon,	"	"	{ End of	62
			{ or early in	63
Hebrews,	"	Italy,	{ End of	62
			{ or early in	63
1 Timothy,	"	Macedonia,		64
Titus,	"	"		64
1 Peter,	Peter,	Rome,		64
2 Peter,	"	"	Beginning of	65
Jude,	Jude,	Unknown,		64 or 65
2 Timothy,	Paul,	Rome,		65
1 John,	John,	{ Probably }		68
		{ Ephesus, }	{ or early in	69
2 and 3 John,	"	Ephesus,		68
			{ or early in	69





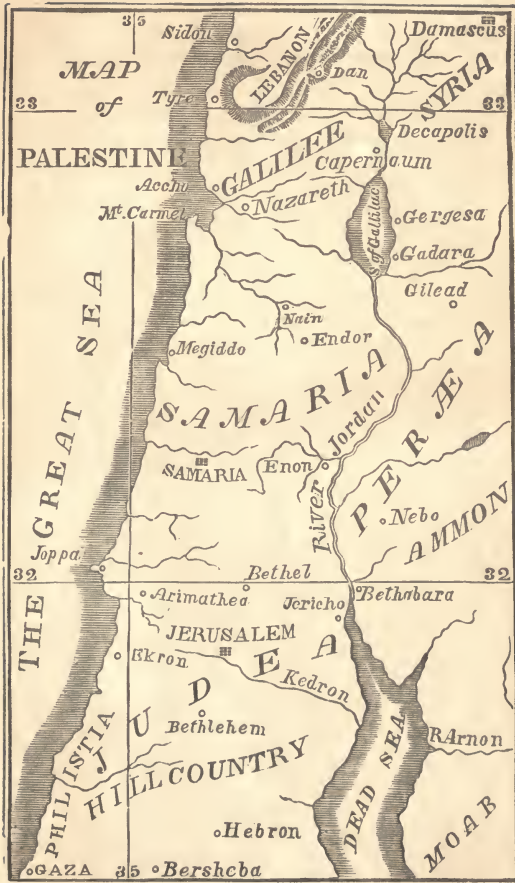










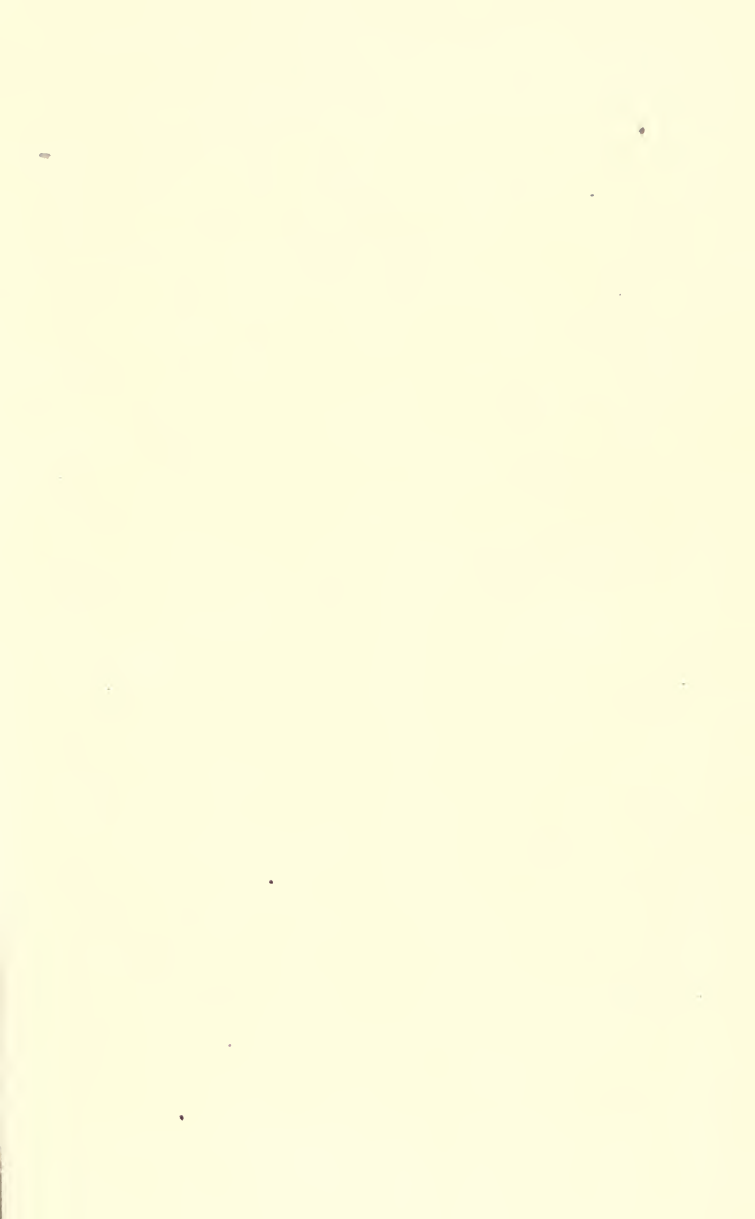




















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